

# PAINNON

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# **BERSERKER**

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## **BOOKS**

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## THE TREE, THE SERPENT AND

### THE TITANS JULIUS EVOLA

The Tree is one of the most diverse and widespread symbols of tradition, both in time and space. Metaphysically, the Tree represents the universal force that creates manifestation, just as the energy of the plant, manifested in its trunk, leaves and fruit, comes from its hidden root system. Indeed, in a higher context, the "Tree" is both a symbol of immortality and of supernatural knowledge on the one hand, and on the other hand, with the representatives of fatal and destructive forces, fearsome creatures such as dragons, snakes and demons. There is also a whole group of myths, in which dramatic events surround the Tree and whose allegories have deep meanings. The story of Adam's "fall" is widely known. Now that the general nature of symbolic elements, we can return to the larger whole, of which the foregoing only a part, to identify in turn the various forms in which these ideas can take.

Already in the Vedas and Upanishads we find the "World Tree", sometimes reversed expressing that the source of its power is "up there", in "heaven".<sup>1</sup> Because the drink of immortality (soma or amṛta) is an extract of the Tree, and because its very approach is inspirational and produces a vision that, transcending time, is a synoptic view of the inexhaustible forms of existence. memory, and also because Yama, the god of the underworld (who was also considered the king of the primordial state) lives in the thicket of branches<sup>2</sup>— so we are already confronted with the above-mentioned a combination of elements and ideas. We find all these in Iran, too, in the tradition of two kinds of trees: one— contains all the seeds, according to the Bundahes— ; the other contains the drink of immortality (haoma) and spiritual knowledge.<sup>3</sup> This immediately brings to mind the two trees of paradise in the Bible: one is the tree of life, the other of knowledge. The first is the equivalent of what is described in Matthew's Gospel (XIII. 31-32) as the and which from the seed that man sowed in his own symbolic "field", and which reappears in the Apocalypse of St. John, and above all in the Kabbalah, where the "Life of the the "great and strong Tree" from which flows the "Life from above", is covered with a "dew" which has the ability to resurrect the "dead"; that is, it has all the immortalizing power of the Vedic amṛta and the Iranian haoma.<sup>4</sup>

In Assyrian-Babylonian mythology, there was also a "Cosmic Tree", which stood in Eridu, the "house of the deep", the "house of knowledge". But in these traditions, it is above all the symbols we would like to draw your to its various relationships, because this will be of great help to us below: the Tree be understood as the personification of a goddess, like the great Asian goddesses - Istar, Anat, Tammuz, Prototype of Cybelé— . Here we find the idea of the feminine aspect of universal power represented by the Tree. This principle is reinforced not only by the myth of the goddess to whom an oak tree is dedicated at Dodona (which, as a place of well-being, also represents the principle of spiritual knowledge), but also by the Hesperides, who were the the guardians of the tree, whose fruit has a symbolic value similar to that of the "Golden Fleece", and is

is able to grant immortality, like the Irish Meg Mell saga tree, where the female presence is also observed. In the Edda, the goddess Idu guards the apple of immortality, Yggdrasil, the cosmic tree, we again find the central symbol: the tree that the source of all wisdom, and at whose roots we find the symbolic dragon.<sup>5</sup> Finally, according to a Slavic saga, on the island of Buzhan an oak tree guarded by a dragon (the biblical equivalent of the serpent and the monsters that Jason attacked in the Garden of the Hesperides), which is also the home of the female princess known as the "Maiden of the Dawn".

There is another interesting variant of the meaning of the Tree: as a dominion, or universal empire, is found in the stories of Ogier and John the priest, which we have already described elsewhere.<sup>6</sup> In these narratives, the Tree often in two forms, one as the Sun-Tree and the other as the Moon-Tree.

The hermetic tradition encompasses the whole of the primordial symbolic tradition and leads to similar associations of ideas. The symbol of the Tree is very prominent in the alchemical texts: it surrounds Bernardo of Treviso's "source", i.e. the symbol of the Universe, Uroboros, is hidden in its centre.<sup>7</sup> This is Mercury, the first principle of Hermetic activity; it also corresponds to the "Divine Water", i.e. the "Water of Life", which resurrects the "dead", enlightens the Children of Hermes, and is identical with the "Lady of Wisdom". On the other hand, she is also the same as the Dragon, the power of "dissolution", of annihilation. The Sun and the Tree of the Moon are also hermetic symbols, often represented by crowns in place of the fruit.

A quick survey of this infinitely expandable material thus reveals an unbroken tradition of arboreal symbolism representing universal power and usually depicted in the form of a female being. is connected with the accumulation of supernatural knowledge, the power of immortalization, and the power of an empire; but it is also connected with the idea of danger, which in various forms and which— in line with different intentions, truths and visions— further complicates the myth.

There are two possibilities: on the one hand, the Tree can be conceived as the temptation that brings down and dooms the one who surrenders to it; on the other hand, it can be conceived as an object of possible conquest that makes the daring one a god, whether he has to conquer divine beings or dragons, and sometimes has to assume divine character and transfers immortality from one race of beings to another.

So the knowledge by which Adam sought to become<sup>8</sup> "like God", and which he failed to acquire, so that he was suddenly cast into the abyss and deprived of the Tree of Life, and by,

whom he wished to make like himself, was as supernatural knowledge as that acquired by the Buddha– under the Tree, shaming the power of Mara– who, as another tradition says, won the thunderbolt from the god Indra in a struggle.<sup>9</sup>

Indra, as the leader of the Gods, took ambergris from an earlier race, sometimes described as divine, sometimes as titanic. They are the asuras who enjoyed the privilege of immortality through the amṛta. A similar triumphant achievement achieved by Odin (through his sacrifice at the Tree), Heracles and Mithras, who, after making himself a symbolic garment from the leaves of the Tree and eating of its fruit, defeated the Sun.<sup>10</sup> In the archaic myth of Italy, the king of the trees, Nemi, marries a goddess (Tree = Woman) to become his always be able to protect. His power and position could be transferred to anyone who could discover how to strike at him and "kill" him.<sup>11</sup> In the Hindu tradition, the spiritual realization of Brahma's Tree of Knowledge is the "powerful by the "weapon" of the "enemy".<sup>12</sup>

Agni, who had grasped a the Tree in the form of a hawk, was wounded: her feather, which fell to the ground, sprouted a plant, whose sap is the "earthly soma". Perhaps a vague reference to the fact that his enterprise was inherited by another species– an earthly species. It was for the same species that Prometheus performed his deed, then , was , and became the prey of the eagle or hawk that tore his flesh. And while Heracles, as the prototype of the 'Olympian' hero, frees both Prometheus and Theseus, the new personification of the heroic hero of celestial origin, Jason, is the hero of the successes the Golden Fleece hung on the Tree Despite , he dies under the wreckage of the Argo, which– as it is made of dodon oak– again represents only the power that can be grasped. Similar to this is the story of Loki in Edda, who has obtained both the apples of immortality, were guarded by the goddess Idun; and which are the chaldean As for Gilgamesh, he gathered the "great crystal fruits" in a forest whose trees "they were like the trees of God", and then he found the way blocked from him by a– feminine power that guarded– the way.<sup>13</sup> The Assyrian god Zu, aspiring to supreme dignity, made himself master of "the tablet of destiny", that is, power of prophetic knowledge, but Baal, having caught him, turned him into a bird of sacrifice and banished him to a mountain top, as happened to Prometheus.

The myth is therefore about a symbolic enterprise with dangers and a fundamentally uncertain outcome. In the Theogony of Hesiod, and especially in the legend of the King of the Trees, gods or exceptional men are regarded as acquirers of a power –together with the divine attributes– can be transmitted to anyone who knows how to possess it. In this respect, the primordial power has a feminine character (Fa= Goddess), which is prone to violence, and this way– as the Gospels– describe, can be used to achieve the "Kingdom of Heaven". Some of who try will make their way and prevail; others, experiencing the fatal effect of the same force pay for their audacity and fail.

When we begin to interpret such a story, two opposing possibilities : the magical-heroic and the religious. The first is that the one who fails in the myth is simply a creature whose perseverance and luck were too little for the challenge. The other, the religious approach, holds that has a different meaning: misfortune is here transformed into sin, the heroic attempt into sacrilege. And the act is not cursed by its failure, but is cursed in itself. Adam is in fact no longer the man who has failed in an enterprise in which others have triumphed, but rather the man who has the man who the sin, and what happened to him is the only thing that could have happened. So he had no alternative but to seek atonement , above all, to give up the desire that had led him into this enterprise. vitte. That the vanquished should think of reconquest, or cling to the dignity he has earned by his deed, is in the religious view most reprehensible as "luciferism".

But the religious aspect is not the only one. It is, as Bound has pointed out, unlike the royal tradition, a humanized and degraded version of the priestly tradition; and it has no higher *raison d'être* than the other - the heroic view - which was always present in the ancient East as well as in the West, and whose spirit is best reflected in the hermetic tradition. Indeed, a commentary<sup>14</sup>

The "staff of Hermes" is interpreted as a symbol of the union of the son (Zeus) with his mother (Rheia, the symbol of universal power), whom he pursued and then embraced after killing his father and claiming his kingdom for his own; and "philosophical incest" is to be found throughout Hermetic literature. Hermes is indeed the messenger of the gods, but he is also the one who wrests from Zeus the right to rule, from Venus , from Vulcan- the God of "E-the God of his allegorical craft tools. In the Egyptian tradition- later authors- say that Hermes Trismegistus, newly clothed in threefold grandeur, is thawed into the figure of one of the Kings and Masters of the primordial age, who gave mankind the principle of a higher civilization. The precise meaning of all this cannot escape anyone's attention.

The tradition reported by Tertullian, which is also found in the Syriac-Arabic alchemical Hermeticism, refers to the same point. Tertullian<sup>15</sup> speaks of the "cursed and useless" operations of nature, the secrets of metals, the properties of plants, the power of magic charms, and about the strange teachings that go as far as interpreting the stars. This, then, is the corpus of the magical-hermetic science revealed to man by the fallen angels. These ideas go back as far as the Book of Enoch and, what is more, in the context of this more ancient tradition, they are even more complete and, in the sense of religious interpretation, even more one-sided.

Enoch<sup>16</sup> has Ben Elohim, or the fallen angels, descending on Mount Hermon, among the A race of Awakened and Watchers who have come down to educate humanity (likewise, just as Prometheus "taught mortals all the arts "17), and this, as Mereskovsky has shown,<sup>18</sup> has a clear parallel in the Book of Jubilees<sup>19</sup>.

What's more: In Enoch (LXIX. 6-7), it is Azazel (or Gadreel), the "deceiver of Eve", who is the one who is the death of taught the people to use his weapons, that is– metaphor aside– who in them the spirit of warrior spirit. In this context, we know the myth of the Fall: the Angels were carried away by the desire for "woman". But we have already explained what "woman" means in the context of the Tree. If and the Sanskrit terminology sakti– which figuratively means God's woman, wife, and at the same time his power<sup>20</sup> – our interpretation is even more confirmed. These Angels were thus by the 'desire' for power: they merged with it, fell, and then descended to earth, to a higher point on the earth (Mount Hermon). From this merger came the Nephilim, a powerful race (or as they are called in the Giza papyrus: the Titans). (XV. 11): 'They have no need of food, they do not suffer from thirst, and they are free from (material) perception.

The Nephilim, the "fallen Angels", are therefore no different from the "Titans". They are "those who keep watch", in the Book of Baruch (III.26) they are the "victorious and warlike". This is the race which is the kindled in men the spirit of valour and valiantness, and formed their arts, and which the mystery of magic was handed down to them.<sup>21</sup> When one examines the alchemio-heretical tradition, what more conclusive evidence is there than the explicit repetition of texts belonging to the earliest traditions? A

"The ancient and divine books teach," says Hermes, "that certain Angels have been captivated by passion for women. Ancient and ancient ancestors say, 'the angels were inspired by the love of women'. They are the ones who compiled the Hermetic works, and from them came the first of this Art. tradition".<sup>22</sup> The word chemi– itself, which derives from chema (from which alchemy chemistry derive)– , appears from the earliest times in the papyri of the XIIth Dynasty in the context of just such a tradition.

But what is the meaning of this Art, the Art of the "Children of Hermes", the Royal Art?

In the Biblical Fa myth– religious understanding– the words of God are "Then said the Lord God, Behold, man is become as one of us, knowing good and evil. He shall not stretch forth his hand to take of the tree of life, to eat, and to live for ever" (Ter. III. 22). Two particulars may be distinguished here: first, the recognition of the divine rank Adam in any case possessed; and then a veiled hint at the possibility that this realisation could be transferred to the plane of universal power symbolised by the Tree of Life, which would have meant the affirmation of its immortality. Adam in his unfortunate adventure, God incarnate was unable to prevent Adam's first act, but he did manage to block his second opportunity to access the Tree of Life, which was blocked by the flaming cherub. The Orphic myth of the Titans has a similar meaning: they those who "devoured" God, then were struck by lightning and withered by the "thirst that burns and destroys–and this thirst is seen as the equivalent symbol of the vulture that plucks Prometheus.



In Phrygia, Attis laments "the grain yet unripe," i.e., its "castration"; that is, the mourns the loss of his power, which corresponds to the blocking of the path to the tree of power in the middle of Paradise and the chaining of Prometheus to the rock.

But the flame is not yet : purified, it has been transferred to the secret tradition of Royal Art, which certain hermetic texts unmistakably identify with Magic; and this is what makes it "terrifying. struggles" leads to the creation of the second "Tree of Life" in the lost place<sup>23</sup> or "the centre of the Tree in the middle of Paradise on earth "<sup>24</sup> ; that is, it makes possible the ancient courage of the which characterised Heracles of Olympus (the anti-Titanic liberator of Prometheus), Mithras (the conqueror of the Sun) and the one who was called "Lord of Men and Gods" in the Buddhist East.

The inevitability of Royal Art makes it a privileged position. Serthelot, in relation to Tertullian's above-mentioned statement, finds it essential to note: "Scientific law is certain and impartial; the knowledge of nature and the power derived from it can be turned to good as well as to evil" - and this is fundamentally at odds with the religious view, which subordinates everything to the pious dependence of fear of God and morality. He continues: 'The first traces of this conflict are already to be found in the antipathy towards (Hermetic) science which is manifested in the Book of Enoch and in Tertullian'<sup>25</sup> And he is right: for although Hermetic science is by no means identical with the with the natural science with which Berthelot wishes to be identified, nevertheless the amoral and obligatory character which he recognises in the latter also characterises the former. the result must be certain; and this is the only real secret of the Hermetic philosophers".<sup>26</sup>

Agrippa, quoting Porphyrius, speaks of the inevitable power of "rites", which are directly compel the gods, subdue them, and oblige them to descend; he adds that the magic formula compels the occult energies of astral beings to intervene, although they do not understand the prayers and act only as a result of a natural necessity.<sup>27</sup> Plotinus' view is similar: the effect - according to a fixed relationship- is produced by the very act of prayer, and is not effective because the some consideration or attention is by a group of beings towards the worshipper.<sup>28</sup> A commentary by Zosimos reads, "Experience is a great teacher, for life teaches us by trial error what may best lead us to the goal. "<sup>29</sup>

Hermetic art is therefore a method which has a necessary consequence, and which man, if he so wishes, applies to the spiritual forces by supernatural means (the symbolic hermetic fire is often called non-natural or unnatural), but

always to the exclusion of all religion, morality and absolute dependence. In other words, it is a law consisting of a natural - though unknown - determinism between cause and effect. Returning to the tradition to the line of those "who stand guard", who have plundered the Tree, and who have taken the "woman", the is a weapon of "heroic" symbolism, which as we shall see- can lead to anything in the spiritual world - is destined to possess higher values than he had previously possessed.<sup>30</sup> And this is what is incomprehensible from the religious expression of "sacred", but all the more accessible from the militant symbolism of "King"- and a king, a crowned being and the royal colour (purple) are always found in the hermetic-alchemical Art at the end; royal and solar metal, gold, as already mentioned, is at the heart of symbolism.

As for those who are reintegrated through this "Art", the expressions in the texts are clear.

"Autonomous, disembodied and kingless", as Zosimos calls the Philosophers, "centuries of guardians of his wisdom".<sup>31</sup> They are above fate.<sup>32</sup> "Higher than men and immortal"-says Plebechius of his master:<sup>33</sup> "Free, and Master of Life", possessing "the power of commanding the Angelic race-such will be the later tradition up to Cagliostro.<sup>34</sup> Plotinus has already spoken of the recklessness of those who enter the world, that is, of those who take on flesh (we have seen that this is connected with the sense of "falling into sin").<sup>35</sup> And Agrippa<sup>36</sup> speaks of the fear which man in his natural state- that is, instead of being inspired by fear, his "repentance" has made him vulnerable. "This fear is like the stamp of God engraved on man, results in submitting all things to God, as well as allowing Him to be recognized as supreme, as the bearer of that nature which the Kabbalists call Pahad, the left hand and the sword of the Lord."

But is something else here: the "two natures" which dominate man and which remind us of the mystery of the "good and the bad tree".<sup>37</sup> The teaching is found in the Corpus Hermeticum: "Man is not to be disparaged for this reason,

because it is mortal; on the contrary, mortality expands its potential and its power. Because of its dual nature, it has a dual role for the only possibility: it is created in such a way as to include both the earthly and the divine".<sup>38</sup> "So we are not afraid to say the truth: the real, true man is greater than, or at least equal to, the gods of heaven. For it is not God who leaves his own world to come to earth, but man who ascends to heaven to measure it... Hence we venture to say that man is a mortal God, and a celestial God an immortal man. "<sup>39</sup>

This, then, is the "new race" which the Royal Art of the "Children of Hermes" has created on earth, raising up and quenching the thirst of the fallen, restoring the strength of the weakened, bestowing the calm, steady gaze of the "eagle" on the "blinded by the lightning," the one with the pierced eye, and bestowing Olympian, or rather royal, dignity on the one who was a Titan. In a mystery text belonging to the same school of thought as that in which Greek alchemy found its initial expression, it is said that John the "Light of Life" mentioned in the Gospel of the "perfect people- to previous generations -

mysterious species"; this is followed by a reference to Hermes: the text tells us that at the temple of Samothrace there is a statue of two naked men with their arms raised above them and their penislike the statue of Hermes at Cillene, erect,<sup>40</sup> representing Adamos, primordial Man, together with the reborn Man, "who has exactly the same nature as the first". Further, "First the blessed nature of Man is above; then the mortal nature below; finally the race of the Kingless ascends to where the goal of the aspiration of many, Mariam, is".<sup>41</sup>

"This blessed and incorruptible being is inherent in all beings," explains Simon the Magician, "but hidden, potential, and not actual. It is he who is, was, and will be; who dwells above in the uncreated power; who lingers below as born of the (reflected) reflection appearing in the flood; and who will be above on the side of the infinite power when he makes himself fully like it." <sup>42</sup>

And we find the same teaching everywhere in the texts of the hermetic tradition.

#### Notes

1. Cf. Katha Upanisad, VI. I; Bhagavad Gita, XV. 1-2; X. 26.
2. Goblet D'Alviella, *La Migration des Symboles*, (Paris, 1891), pp. 151-206.
3. Jacna, IX and X.
4. Zohar I. 226b; I. 256a; III. 61a; III. 128b; II. 61b; I. 225b; I. 131a.
5. Cf. D'Alviella, *op. cit.*

6. Evola, *Il Mistero del Graal*.

7. Cf. the hermetic ex-libris by L. Charbonneau-Lassay in *Regnabit*, Vol. 1925, No. 3-4. In the centre of the tree is the phoenix, symbol of immortality, which refers to *amrtha* and *haoma*.

8. See Genesis III.1, *kk*.

9. See Weber, *Indian Studies*, III, p. 466.

10. Cf. F. Cumont, *Les Misteres de Mithrai* (Brussels, 1913), p. 133.

11. This myth is the gem of a large body of material collected in G. Frazer's famous work (*The Golden Bough*).

12. *Bhagavad Gita* XV.3 (A more accurate translation of this passage would be "with the mighty axe of bondage-lessness" - translator's note)

13. The correspondence with the Garden of the Hesperides is obvious. The text, while incomplete, does not preclude the subsequent development of the adventure. In the best-known text of the *Epic of Gilgamesh*, the enterprise is unsuccessful: while Gilgamesh sleeps, the plant- that gives him immortality, which he has won by reaching land of the king of the "primordial state" beyond the waters of death, is taken from him.

14. Athenagoras (XX 292) has certain allusions the heroic saga of Heracles: the thing with which Rhea was bound was called "Heracles' noose".

15. Tertullian, *De Cultu Fem.* I. 2b.

16. *Book of Enoch*, VI. 1-6. VII. 1.

17. Aeschylus, Prometheus, 506.

18. D. Mereshkovsky, The Mystery of the West (Leipzig, 1929), IV-V. fej.

19. Kautzsch, Apocrypha and Pseudopigraphs, (Tübingen, 1900) II. k. 47.

20. Explaining a biblical passage (Ter. IV. 2), Fabre D'Olivet (Langue Hébraïque rest.) identifies "woman" with the symbol of "generative power". There is a special relationship hermetic art –which will be discussed further– and Tibetan symbolism, in which Knowledge is again represented by a "woman", while "method" and "art" are represented by a masculine figure embracing the former in an allegorical coitus (cf. Shricakrasambhara, A. Avalon, /London, 1919/ XIV, 23) Dante (Covivio II XV 4) calls the "Philosophers" "lovers" of "woman, and in the symbolism of the "Fedéli d'Amore", woman also represents gnosis, esoteric knowledge.

21. According to the earlier view, as Hesiod referred to it, the "watchers" are identical with the beings of the primordial state, the Golden Age, who never , but make themselves invisible to the people of the later age.

22. Texts collected from Berthelot, La Chimie au moyen-age (Paris, 1893) II. 238. A similar tradition is found in the Koran, (II. 96), which speaks of the two Angels, Hartu and Marut, who "fell in love" with "woman", and who were said to have taught people magic after their descent, suspended feet up in a pit. This latter detail may have a similar meaning to the inverted Vedic Treerooted in the "high".

23. C. Della Riviera, Il Mondo Magico degli Heroi, (Milan, 1605) pp. 4, 5, 49.

24. Basil Valentinus, Azoth (Manget, II. p. 214). In S. Trismosin's Aurum Vellus (Rorschach, 1598), a revealing illustration shows a man climbing a tree, the trunk being crossed by a symbolic river crosses. Warnings about Heracles, Jason and their exploits are very frequent in the texts, but what is more pronounced is the sometimes unexpected invocation of the ghost of Prometheus.

25. Berthelot, *Les origines de l'Alchimia* (Paris, 1885), 10, pp. 17-19.

26. Filalete, *Epist*, de Ripley, VIII.

27. Agrippa, *De Occulta Philosophia*, II. 60, III. 32.

28. Plotinus, *Enneas*, IV. 42, 26.

29. Berthelot, *Collection des Alchimistes Grecques*, (Paris, 1887) Vol. 2, p. 284.

30. We must that this high-mindedness is part of a particular approach to heroism, since it is ultimately related to it. In other words, talking about the times during which the primordial tradition— along with its successors— has faded. From a purely metaphysical point of view, the essence of all authentic initiation is the reintegration of man into his "original state".

31. Berthelot, *Colleciton*, II. 213

32. Berthelot, *Colleciton*, II. 229

33. What the alchemists knew about the acquisition of immortality against "God's" intentions can be found, for example, in Geber, who says in his *Book of Compassion* (Berthelot, *La Chimie* v. III. 173): 'If he (God) put into him (man) elements that were at variance with each other, it was because he wanted to ensure wanted the created being to cease to exist. Since God did not want any other being to live eternally he placed upon man the burden of the inequality of the four natures, which led to his death, the death of the Spirit, and the death of the separation from the body.' The same author elsewhere (*The Book of Steps*, Berthelot, *La Chimie*, v. III. 147-148) proposes a restoration of man's disturbed nature, a new way of being, "so that he may never die ", because "beings will never themselves if this balance restored".

34. See the corner of the journal *Ignis*, 1925, pp. 277, 305.

35. Enneads V. IX. 15; cf. V. i. 1. In the *Corpus Hermeticum* we find a striking analogy of the "leaving the spheres" in the same sense as Lucifer (Böhme, *De Signatura*, XIV. 40) left the harmony of the world.

36. (???)

37. This is equivalent to what is described in the incipient writings of medieval knights as "possession of the two swords".

38. *Corpus Hermeticum* IX. 4. Cf. Böhme, *Morgenröte im Aufgang*, XI. 72. "The soul of man seems to be even deeper than that of the Angels, for it is both heavenly and infernal—and adds: "For this reason he lives in this world in great danger." The Sepher Yecirah (chap. VI) compares the condition of the heart to that of a "warring king".

39. *Corpus Hermeticum*, X, 24-25.

40. In fact, it forms a schematic "Y", the sign of the "cosmic Man" with his hands raised, one of the basic symbols of the Hyperborean and North Atlantic traditions, preserved in the Germanic-Scandinavian traditions as the rune of life and the rune (letter) of the Living.

41. Hippolytus, *Philosophumena*, V. 8. This Mariam corresponds, of course, to the symbolic "woman" possessed by the "Philosophers", and this is the "Virgin" of whom D'Espagnet writes (*Arcan. herm. philos. Opus*, 58.): "Take a winged Virgin, impregnated with the seed of the First Man, yet preserving intact the glory of her virginity". This "winged Virgin" has, of course, the same qualities as Rhea, the sakti or "power" image of the One (she is the one whom Zeus, after killing his father— D'Espagne, "the First Man" —, i.e. he makes his own mother his wife). Moreover, the Kabbalah says that the King, i.e. Yahweh, has all his power vested in the Matrona, who is also the King's wife (shakti), and whom Moses "married" (Zohar II 144b, 145a; III 51a).

42. Hippolytus, *Philosophumena*, VI. 17.



The forces of  
disintegration

András László

The forces that create the world manifest in three forms: creative forms, forms that preserve states of being, and forms that dissolve, disintegrate, or transfer states of being to some other state. Hindu tradition associates this first version with Brahma, the second with Viśnu and the third Śiva. However, it should be noted here that

all those dissolutions, dissolutions, as it were, of the creation back to some other states, which do not along a line that can be symbolized by a vertical, are also associated with the name of Viśnu. It is the cessation and renewal in the sense of the symbol of the vertical that is associated with the śiva principle.

The traditional view of being, when it speaks of processes at work in the world, takes the position of involutionism in a special sense, instead of evolutionism. In other words, the involutionist and descentionist position according to which beings are not self-controlling, in the course of their existence and survival, they gradually pass into a proportional involution, not a fall, but a descent, a gradual descent, in which the already diminishing autonomous intellectual powers become even more diminishing. The domination, which was not really there to begin with in the states associated with them, is here even more and more lost.

The traditional view involutionism rather than evolutionism, and not evolution, but rather postulates a descent in relation to existing forms. This means that ascension, if by progress we mean ascension, is of course not a traditional spiritual and metaphysical view of the accepts it, even affirms it, it, takes a stand for it, and states the possibility of it, but it considers the rise possible only if it is voluntary, conscious, and if it is to a large extent – even if is also relatively – free. So only freedom, willfulness and consciousness can introduce spiritual movements in a direction that corresponds to an ascent, and in this case, if one is very attached to the term – , to progress. But those states which are not in control of themselves, that is to say, those states - here we mean states in a very broad sense: they may be beings, people, functions, states in the strict sense - which allow themselves be determined by other forces, possibly lower forces, forces from circumstances, so that these states, forms of being, versions of being are actually and gradually in a process of decline rather than development.

So the traditionalist view of being is not because it endorses involution, but because it states it. It does not at all endorse involution, but it does state it. This

states that in every case where processes are examined from higher point of view, processes are examined in a broad perspective, in terms of horizons, and from these horizons and intellectual principles neither in history nor in biology, nor in any other field, is there what is usually called progress. Still less is what is usually understood to be based on a law of development. The law of development is therefore rejected even more emphatically by this view than the possible, though not in fact manifest, fact of development. All that which belongs to the realm of contingency and all that which belongs to the realm of necessity or law, and any mixing of these, in the long run, can only really be associated with sinking, and can only be a sinking process. For what is necessary and contingent is neither voluntary nor conscious nor free.

So, no form of existence, respectfully the form of existence of man, nor the states of consciousness of man can be developed, so there can be no development in which man is developed, but only such a development in which man is developed. states are and can be involved in this case, which if not controlled, if not conscious, if not volitional, if not free, is in fact equivalent to a sinking.

There are forces at work in existence whose origins are more directly or less directly indirectly, like any manifestation of beings in general, can only be traced back to an ultimate centrality. We know that there are etheric forces associated with destruction, decay, disintegration, dissolution, cessation, partly symbolized by horizontality and partly symbolized by verticality. If we are concerned with the unity of being and consciousness, and if we are concerned with the fundamental questions of being and consciousness, we must turn to ancient traditions reliable guidance, ancient traditions which have, over time, created religions around themselves. Religions, in our conception, are spiritual forms formed around and under traditions, spiritual forms that are culture-creating, that create an external culture through internal cults, through their own rites and liturgies outline an internal structure of life that can function partly paradigmatically and partly as a vital force and organizing principle in the in the life of the individual and of civilisations still spiritually imbued and still expressing universality. Thus cultures are created by religions, and religions by spiritual and metaphysical traditions.

The spiritual and metaphysical traditions state, in and from their first-, second-, third- and plural-order doctrines, that it can be derived, where it is not explicitly manifested, from specific disruptive forces operate in the world. Traditions are all valid traditions. All traditions are the culmination of traditionalism in some way. So each tradition, as a manifestation a primordial and ineffable supertradition, is the culmination of tradition, just in a different aspect. That is why, if we want to orient ourselves properly, we cannot be fixed one tradition, but must seek out all traditions and highlight a particular aspect, perhaps a certain tradition. For example, the not directly metaphysical, but already cosmological, but with metaphysics

still strongly interconnected cyclical principles, it is most appropriate to turn to the Hindu and Buddhist traditions, given that cosmological cyclisms are the most thoroughly are the most detailed, and the greatest emphasis is found in these traditions in this respect. In other cases, for example, we have to turn primarily to other traditional forms of non-cyclicity, non-cosmology. However, if we are dealing with cycles, since it is these doctrines of cyclicity that are most closely associated with human involution and the forces of disintegration, then we must indeed turn to them, since it is here that we find the most elaborate picture of what is actually going on end.

Also in the Greek traditional view, is a descent at Hesiod, a description of a descent through a Golden Age, Silver Age, Iron Age and Iron Age, and the Iron Age corresponds to the present age. Similarly, in Hindu tradition we can speak of Kṛta or Satya-yuga– corresponding to the Golden Age, Trētā-yuga– corresponding to the Silver Age, Dvāpara-yuga– corresponding to the Mature Age, and finally the Iron Age is Kali-yuga, the equivalent of the Dark Age. The basic Dark Age is the gradual detachment of man from his own consciousness of origin, i.e. the gradual loss of the metaphysical consciousness of his own origin. He does not lose his theoretical consciousness, but an essential relationship is lost, it is for, whether or not it theoretically retains it anyway. For, if one knows ideologically that one's origin is transcendental, this does not at all that one is the possessor of this knowledge in a living sense. Of course, if it becomes an extreme detachment from one's own sense of origin, then this also entails a loss and denial of it on a theoretical level. In other words, those theories, those ideologies, which are anti-transcendentalist in their orientation, in fact an intellectual blindness, a failure to see one's own origin, because any approach which opposes this presupposes that this state of being no longer plays a role in experience.

However, the dark ages are not only a period of involution and decline, but also a period of by the way, all historical and superstorytic cycles, in which different forces, etheric forces, consciousness forces - we are talking about the same thing in both cases, but approached from different angles - collide in a dramatic way. So there are always forces that represent darkness. This has been called in different traditions the opposition of dissolution, dissolution or dissolution. These have also been given names, e.g. Set or, and there are many other dissolution counterpowers. In the Hindu tradition, it is actually a lower aspect of the māyā principle and the Mudēvi representing it that corresponds to this.

With regard to the counter-actions to dissolution, it should be noted that they must be seen in their dissolving and dissolving aspect as certain forces 'in aliō': that is, in the other. They are not to be regarded as what they mean 'in se': what they mean in themselves, for then they are not in themselves dissolving antagonisms, but dissolving antagonisms when, for example, they appear in human consciousness as representatives of a principle, but not only present themselves, but actively

they work. So we cannot start from what Set is in itself, but what the principle of Set corresponds to when manifested in human consciousness.

Since man cannot define himself beyond his human personality and his own subjectivity in the as the centre, as the creator, but only as a creature, in whom these forces are actually manifested, even by the power of being. So Satan, the devil, on this level as a being, as a real being. That from another point of view it is not a real being? From a certain point he is a real being. Objectivity cannot be absolutized. We always say that there is an objective reality in the spiritual sense, in the material sense, in all kinds of senses. But objective reality is not an objective reality, independent of consciousness, neither material nor spiritual.

In one view it is a being, in another view it is not a being, and there is a reality in which it is not and this is the most dangerous. The dark age is a state of involution in which man experiences dystantization, and the creature experiences dystantization differently from the creator. In the creator, the distanced is always the same as the non-distanced. In the creature, however, dystanciation is truly and exclusively dystanciation. Here dystanciation means exclusive dystanciation. A for the creator, the remoteness is the same as non-remoteness, for the created it is not. In the created, the opposition is only opposition and nothing else. In the creator the oppositeness is also non-oppositeness. So the created being is the one who does not recognize the potentiality of the creator in himself, but experiences these separations, but if he sinks even deeper, he no longer experiences them either, but they continue to function in him, and then he becomes truly fatal when he no longer experiences this, because the obscuration in him is of such a magnitude, that in fact he has neither the consciousness of separation nor the consciousness of unity, he is in separation, but he has no consciousness of separation, because he does not experience what he is separated from. He experiences the abandonment, experiencing the fullness of suffering and the barrenness of his existence, but the actual does not feel the connections, then even less, is merely experiencing them. He is an experiencer, but not the essence, but of absence of the essence, but he is not an experiencer of the absence of the essence as an absence, but simply, as it were, he is a glimpse into existence, experiencing the states that operate within and without him, without any consciousness of real coherence.

The forces that we call the forces of darkness, obviously in some way, in some transcendental absolute sense are not the forces of darkness. In the transcendental aspect, there is no light and there is no darkness. But in the existential aspect there is light and there is darkness. And there are forces of darkness and there are also forces of dissolution, dissolution. These forces, if they manifest in a certain realization, always show a duality, because in the dissolution itself there are higher spiritual positives and their opposites. It is always necessary to examine what, in fact, from the point of view of a certain state of affairs, the predominance of which can be ascertained, that is to say, the positives or a preponderance of negatives. It depends crucially on the intellectual autonomy of the experiencer and the

in your possession. If he has a high degree of autonomy and can perceive himself as having a high degree of autonomy, then the positives are much deeper and easier for him to grasp. If he lacks this, then the negatives will predominate. If he is even more lacking, he cannot ascertain anything, but the negatives are even more predominant. So in the dissolution, in the cessation there are undoubtedly positive spiritual forces, but since the eliminative forces are much more powerful and enthralling than the retaining forces in a period of spiritual decline, the danger of the eliminative forces becomes much greater. The more vulnerable a state of being, the greater the danger posed by the dissolving forces. The less the positive in the dissolving forces, the less they show this image, the more they show their negative image, that is, the more exposed to dissolution, dissolution, dissolution one becomes who comes into contact with these forces, and everyone comes into contact with them to some extent and in some sense. Everything and everyone, in the outer world and the inner world and in all worlds and in all aspects, comes into contact, and the more vulnerable you become in the world, the more negative these dissolving forces become.

The dark age is not only an age of the rise of dark forces, but also an age in which the negative aspect of the dissolving forces is increasingly coming to the fore. It becomes more and more negative, more and more its genuinely consciousness-raising image comes to the fore.

The autonomous spiritual power that possesses the power of dissolution can also dissolve darkness with these powers. Siva in the Hindu tradition is not just a deity of dissolution and renovation, but actually Śiva is the lord of yōga. The Lord of the paths realization is Yōgēsvara. So the powers of dissolution can also be used to dissolve the negatives, but this requires autonomous spiritual power and dominion.

presence is needed. If this is not present, then the dissolution takes the form of a darker and darker image, it acts as a darker force, one becomes more and more vulnerable, and in fact all dissolutions– if the dissolution is not done by the dissolver himself, are of an extinction nature. The more the things to man and he is not in control of his own history, the more he becomes the victim of a destructive force. To this one might reply that man must not be in control of his own existence, but in fact of God or Christ. Let us examine this approach from the point of view of traditional spirituality. What does this mean? If we say that it is not I, but Christ in me, what does this really mean? It means not me as a person, but me as Christ Self. This is the actual exegetical form. It can be absolutely instructive. If someone says I don't want to no longer control my destiny, but I want to hand it over to God to control, in a certain sense a sacral statement. In another possible interpretation, which is only superficially is a shade different from the former, extreme testes and blasphemy. For if I do not seek God in myself, I find him in my infinite trans-personality as the subject of being. Not him as the subject of being subject, but myself as the subject of being. What I outside, which is not me, is the object. Even if it is a ghost, it is still an object. Linguistically, I can say in ordinary terms that there is a subject, but metaphysically, I cannot refer the subject to anything but myself. But my personal self does not correspond to this subjectivity, since my personal subjectivity is extremely narrow

within limits. But my subjectivity is quite different. So where do I look for God if not in subjectivity? If God is the infinite subject, where can I find him? In a spiritual space outside, in an ideational space outside or inside, but in a different way? It means the same thing. God cannot be the greatest object of existence, the greatest object of ideation, the most monumental invisible object. For every person is an object. All object that is not me.

Humility, in the right sense, means that man is humble in his creaturely, personal, individually and personally humanity, not because it is good to be humble, but because in this limited form he obviously cannot be the centre of existence. Humility, rightly understood, is humble not because there is a dignity in humility itself which humiliated, but concealing value, but simply because, for the person, the state that he does not possess is not negotiable.

Heterotheism essentially represents the foregoing. This also needs to be examined. God is quite different, a theological approach might say. It can also be very much in itself. God is quite different from the creature. That's for sure. But does this very different mean that God is completely different from me? myself in my first and ultimate subjecthood? I can't say that it is quite different, because then I don't actually understand God as God. For myself - and this is a fundamental consequence of the traditionalist view - I have to determine whether I am a creature, a creature or not.

And the traditional answer to this : as a person, as a human being, I am clearly and unconditionally I am a creature, I am a creature. At the same time, potentially a creator. Not as a person, not as an individual, but as a subject-carrier, as a carrier of subject consciousness, I am potentially a creator. Actually creature, potentially a creator. If I bring myself back to the centre of consciousness, I don't make something of myself; that is, to the centre of being, that is, to the centre of myself. It means the same thing. And it is beyond all individuality, all human individuality, all personal, all creature life form, if this regression happens. Then I am in that which I have never left. That's a paradoxical way of putting it. Then I am back in that which I never left.

This is the sense in which the traditional view of being conceives of man's relation to man, man's relation to the world, man and the world's relation to God.

At the same time, he associates disintegration primarily with man's distance from God, that is, his distance from himself, that is, his distance from the spirit, that is, his distance from the light. He moves away from his own sense of origin. He moves away from what he was, and from where his personality came from. This distance, however, is not an innocent distance, but one which is symbolically poisoning. Existence 'in sē': not poisoned, but existence 'in aliō' is

poisoned, and fatally so. And that is the reality. It is reality, because I have already pointed elsewhere illusion and reality are not contradictory concepts, since the world itself is 'realitās illusória', illusory reality. Reality, profoundly and infinitely real and infinitely illusory - completely at the same time. So it's magic. In magic, you are either enchanted by someone, or a magician. There are temporary states, but really only these two real possibilities exist. Enchantment can be deeper and deeper and more enchanted. Enchantment is enchantment, but the enchanted state is not enchantment. It is only from the point of view of the enchanted that even the magician may appear to be enchanted, but from the point of view of the magician's consciousness, the magician is not, in his essence, enchanted.

In the magic of existence, we can rightly speak of the poisoning of existence. The intoxication, the narcoticisation of being always means much more than simply taking something away from someone. A darkness always means more than the absence of light. Hamvas often refers to Bader, who describes darkness not simply as the absence of light, but as horror *lūcis* or terror *lūcis*, the absence of light. grips you dread. It is always more than the absence of light. The absence of light, but always more than that. Black is always more than simply some colourless absorption of light. Black is always some kind of active power, and it is always a colour, despite being a colour that belongs to the non-colour spectrum. And darkness itself, which does not light, is also biblical. What does the darkness? Darkness absorbs light, so you might think it would absorb it, but it doesn't. It doesn't absorb it because it removes the light from being light. It absorbs it by it as non-light, so that in the absorption light ceases to be light. It does not receive it. It absorbs something, but it is no longer light.

By this I mean to emphasize that the process, the state, the sequence of states of darkening is not the absence of something. More precisely: the absence of something is always an immeasurable surplus, but the absence simply does not express what is going on or has gone on here. This interpretation would never be sufficient.

In an age of darkness, one does not just become vulgarly obtuse, because that would be the easiest thing in the world to do. But one does not simply become obtuse. He certainly dulls, that is to say, he loses spiritual light, but the collectives, too, the individuals, in the face of this process of loss, are in a they also exert a counter-movement. Not an unconscious, but a conscious counter-movement, even if it is conscious counter-movement, if it is not consciously perceived as a counter-movement. And this produces different external and internal, collective and individual dramatics. Dramas with deep conflicts and so on.

In addition to psychōsis, which means a disease of the soul, a common insanity, we must introduce term, which, in connection with the word *pneuma* (spirit), we may call *pneumatōsis*. So sickness of the spirit. In fact, *pneumatōsis* precedes psychōsis and is very much a

there is a man who is almost perfectly healthy, physically and mentally, but who suffers from very advanced pneumatosis. It can be said that to some extent almost everyone He suffers from pneumatōsis, and this can then, if it is very extreme, even form a psychōsis around himself. Behind every psychōsis is a very deep and very strong pneumatōsis, and this can then develop various physical diseases, somatōsis. But the source of all diseases is actually in the spirit. It may never go down to the lower levels, but is present in everyone at some level.

We usually call an oligophrenic someone who is generally, completely feeble-minded. In every way. Maybe there are one or two exceptional things he can do, like remembering names better than others, but basically he's completely oligophrenic. There are several degrees of this, and it is officially registered: debilis, imbecillis, idiot, etc. However, it is possible to have a particular kind of particular oligophrenia, in which someone is a little bit not only does he not seem oligophrenic, but he seems to be super-intelligent in so many areas of life. He may be outstanding in some disciplines, he may be excellently oriented in many areas of life. At the same time, at the same time, he is unaware of his own origins. It does not even have intuition about its own origin.

The problem with atheism and materialism is not that it is a position that there is no God and only matter. That's not the point. There is always a profound sense of self-absorption behind them. First of all, in all these worldviews, the person has some kind of inner conflict with himself. At the bottom of this inner conflict, there is a weakness: he is not able to know his own origin. to remember. Because this remembering is actually an intuition. If not intuition, then at least invention. If it is not, it is nothing. Because if you do it rationally and only rationally and only conceptually and only discursively, you can twist it where you want. At this level, you can be an atheist or a theist, and two are almost indistinguishable. If one does not have at least an invention of one's own origin, one is mentally weak. And whatever he knows in the world, that knowledge is dwarfed by his non-knowledge of it. For all knowledge is almost worthless in comparison.

There is a type of man that has been around in the recent past, especially in the last 45 years, and this type of man will not disappear the future. This is the type of person who, for some reason, adopts a different viewpoint, which is significantly inferior to his own, contrary to his own convictions. Let's say he takes an idealistic stance internally, but outwardly, although it is no longer obligatory, he pretends to be a materialist. It is common to say of this man that he is not a decent man. One can completely with that. But it is not enough. This man is in fact somewhat feeble-minded. For lack of insistence on one's own views, the lack of loyalty to one's own views, is in fact an intellectual disability. It is not a mental disability, which is what it is clinically called. It is a much more subtle, more volatile intellectual disability. Obviously, the conviction in that person cannot be strong. Why



can't be strong? Because he's stupid, because he's dull, because he's drugged. This is not an excuse. Dullness should never be excused.

It is interesting to note the Eastern approach, which considered a crime committed on impulse, even homicide, to be much more serious than one committed with premeditation. Why? Because the perpetrator of a premeditated crime (although not exonerable by any standards) can at least be said to have premeditated something. But a person who kills out of impulse did it, it was by alien forces. Of course, he who thinks ahead is also moved by forces; he would have had the opportunity to correct his intentions, but he did not find it. In any case, non-consciousness is never harmless and always very seriously. There is no such thing as "innocent stupidity". It is only means that someone who is stupid is moving in a very small range. It is true that he who is always sitting in one place, in the corner, can do no harm, but if he were to start expanding a little, it would immediately become clear that this innocence is not so innocent after all. Stupidity is extremely dangerous. So dangerous that it can bring the whole world down. For the dark force, ignorance, stupidity, is the greatest ally. All dark forces are built on this. Just as high spirituality seeks to build on high intellect, dark spiritual power always builds on spiritual dullness. And in the dark ages, this is a tremendous opportunity you have a chance. So you find the foundations on which you can build yourself, on which you can build with great security. So that's what if you look for, you will never be disappointed. You can always find that. You can find it anywhere, within yourself, elsewhere, everywhere. In its human representatives, its results, its effects, its processes, in anything. He who seeks stupidity will not be disappointed. Find it. The opposite, he finds much less, and especially less in an age of darkness and dullness. Let us distinguish darkness from dullness. Darkness is the force which is based on dullness and which intensifies the existence of dullness. A darkness is an active force, dullness expresses inertia. But they are in fact and occur in profound fusion and symbiosis. The forces of darkness can only triumph where they meet with obtuseness. Since they meet obtuseness everywhere, it follows that they triumph everywhere.

The forces of disruption, which in fact the most powerful forms of the forces of darkness, since all darkening is destructive, that is, it is annihilating. These forces of disintegration, as the general the most striking forms of the forces of darkness. They don't to everyone, because someone doesn't even notice. But those who see them can indeed discover that these forces are living forces. Living forces that bring death. These forces prepare death in life. For example, they prepare death by in life, to extinguish the consciousness, the need, the light, all appearance of the beyond life, the transcendent. Where once, somewhere it appeared, it would appear again, but it cannot appear because something extinguishes it.

These must always be sought first and foremost in one's own life, one's own spiritual life, that is, in the inner world. For there everyone can find plenty of what he finds outside, and find it in a much more dangerous form. The reverse is also true: if one looks out into the world, one can see what one sees within oneself. And he will find it, if he looks hard enough.

In fact, there is a germ-like need in everyone, which is beyond life, the principle of more than life. It is in everyone to some extent. The principle of 'more than life'. That it is present in everyone is a statement of principle. It appears, but it does not become a dominant force, it does not play a role in life. real role. The idea that there is more than life, that we could be oriented towards the principle of more than life, it might come up for a moment, or for several moments, or for hours or years, and then it goes out. Only in very exceptional people does it happen that it persists to some extent. But even for very exceptional people, it doesn't necessarily become the defining feature of life, it just plays some role. Unfortunately, this is also a great danger, because there are people - and unfortunately there are not many of them - who In their theoretical moments, they are very much aware of many things. When these theoretical moments disappear, they don't forget them completely, but they live about as well as if they were not aware of them. So the difference is absolutely negligible, insignificant.

Unfortunately, there is a very big difference between the clarity and the sublimity of theoretical moments and the moments when you are not in that state. So when one pneumatically "on duty", one is aware of things. When he ceases to be, he is still somewhat aware, if he is asked. again, he can, but he doesn't live by it. Why not live like that? Because this knowledge is not real knowledge. Because this knowledge does not permeate his being. Is it because he is not a good man? He simply lacks those powers, which are necessary to permeate his own life and being. So I repeat: it is not acquittal, not conviction, it is a finding of fact. No one can ever be exonerated by it, nor can they be convicted of it. Neither has any justification whatsoever. It must be established. We must establish it in others, but above all in ourselves, because the only way to take a step forward is to that step within oneself. He can only take a step in another direction if he has taken it in himself.

An era darkness will darker as time progresses. This needs to be very firmly established as a basic premise.

Hindu holy books such as the Puranas deal with these issues. From the Purāṇs, we can deduce and deduce what will happen roughly by the end of the age. On the one hand, there is a huge potential that, in addition to these pneumatosis, the vast majority of people also become clinically insane. So parapsychism, obsession always follows embedded in materialism.

At one time, if you were under any of spiritual influence, even dark influence, there was a little hope of opening from this. Materialism is increasing, parapsychism is increasing, but in such a way that there is no opening in any direction. The number and possibility of psychoses increases, and eventually a general oligophrenism occurs towards the end of the cycle, from which very few will be free.

Careful examination of the process reveals a wide range of symptoms. Symptom: i.e. pathology. So, the processes and events, the symptoms, which are the outward signs and symptoms of what is happening inside. The processes are always deeper, higher, and therefore more intimate than what can be experienced from the outside. So even the most external, the most superficial events are always can be interpreted in a symptomatic and symptomatistic way. But they must also be interpreted. But never in such a way that one forgets one's own inner processes. For until one's own inner process, there are still more inner processes at work, so that one's own inner processes are also symptomatic, something reveal something even more intimate, higher, deeper. The processes of the world are like that. If one can observe them with insight, one will undoubtedly experience an acceleration of general descent and a steepening of the direction of descent.

If someone wants to make things worse, their options are almost limitless. If you want to make things worse for yourself, even if you want to make things worse for others, even if you want to make things worse for the world, the possibilities are enormous. But there are hardly any opportunities for improvement. And even those that do open up can have little depth, little permanence, very little perspective.

If something truly positive were to emerge on a wider scale, it would be swept away by another, more powerful force after a short time. And this is increasingly the case. At one time, big changes were on the order of centuries. But now they are in decades, in years.

If I look back over the last 45 years, those 45 years have been clearly and historically marked by darkness. 45 years exactly. But man's general state of consciousness in 1950 was nowhere near as dark as it is today. The terror became more and more rampant, reaching its peak around January 1953, but the darkness in people has never been overwhelming as it is today. This is very evident. If we look at the situation every ten years, for example, we can see that In 1960 the human consciousness was darker, and in 1970 even more so, and in 1980 even more so, and today even more so. Because it is secondary that one can talk more and talk more freely.

Many readers will be familiar with the work of Béla Hamvas. Books on Hamvas have been coming out for some time now, and Béla Hamvas's life's work will be published sooner or later. If Hamvas's life's work had been published even after his death or in 1970, its impact would have been enormous, but not today. The books are bought and sometimes read, and there is interest in them, and they are named after Béla Hamvas.

a company was formed. So it came into fashion, but it had no real impact. Societies are formed, it's in fashion, no impact. It does not trigger what it would have triggered at some point.

The forces of darkness, with some unconscious awareness, work extreme precision to allow something to manifest when can no longer have its true effect. Its intended effect! It can even be used as an instrument. Hamvas ceased to have

had its intended effect when his little booklet, *The World Crisis*, was published. This is exactly how it happens. If it becomes fashionable at the same time, it is an even more serious sign. How to deal with someone without really understanding them. I have met quite a few "Hamvas experts" who have put the their lives, and I know for a fact that they don't understand Hamvas. I knew Hamvas and was a good friend of his. And these Hamvas scholars understand about him, and they do nothing but read his works. They understand nothing about him. As profoundly nothing as if Hamvas had the antithesis would be concerned with. It has something to do with it; but it has to do with its opposite. In the sense of counter-correspondence, there is some connection between this occupation and the person and the life's work.

The dark ages have a positive side, in that they have the potential, not as a fact, but as a possibility, to awaken a more intense aspiration for the spirit than any other previous, more luminous ages. These opportunities will also cease, for at the end of Kali-Yuga there will be are extinguished. Now it hasn't completely gone away, and that's the only real positive thing about the dark ages. Why? Because it's not part of the dark ages. It's here and now, but it's not part of the age of darkness, it's actually against the age of darkness. It can still be grasped, it can still be recognized, it can still be lived with, so that the aspiration towards the light can be awakened, more strongly than at any time. Despite the fact that the forces of light dominated consciousness, the outer and inner worlds, much more significantly than they do today.

## The Doctrine of Awakening

Julius Evola

### IV. Destroying the demon of dialectics

The presupposition from which the Buddhist Doctrine of Awakening starts: the destruction of the demon of dialectics, the rejection of constructs of thought and theory which are merely expressions of opinion, the renunciation of the extravagant theories which it considers to be the projection of a fundamental restlessness, and in which the consciousness which has not yet found itself seeks support.

This applies not only to cosmological theories, but to all problems affecting human beings, its nature, its destiny, and even conceptual definitions of the ultimate purpose of asceticism. "Have I existed in past ages? Or did I never exist? What was I in past ages? And how did I become what I was? Will I exist in the future?

in different eras? Or will I not exist? What will I be in future ages? And then how will I become what I will become? – But even the present is full of doubts [for the common man]:

Do I really exist? Or do I not exist? What am I? How am I? This existence, what is it really made of? And what does it become?" All these are "vain thoughts" for Buddhism. "This is called the blind alley of opinions, opinion-baiting, opinion-creep, opinion-bush, a web of opinion", on which, "if the worldly creature foolishly gets caught, he gets lost in it and cannot free himself from birth, destruction and death. "1 And again, "'I am' is a opinion; "I will be" is an opinion; "I will be in the world of (pure) form" is an opinion. "I will be conscious" is also an opinion; "I will be unconscious" is also an opinion; "I will be neither conscious nor unconscious" also an opinion. Opinion, O disciples, is a disease. [...]

[...]

"The highest form of knowledge is knowledge that corresponds to reality. There is no higher and more sublime knowledge; so I say." And again, ""You call yourself Perfectly Awakened, true; but these things you have never known—that an ascetic, a brahman, a god or a demon, Brahma or anyone else in the world can accuse me in this way, this possibility— says Prince Siddhatha— does not exist. "12

The wise man, the āriya, is not a follower of systems, does not accept dogmas, and having penetrated the on the opinions that exist among men, indifferent to speculation, he leaves to others, remains calm among the excited, and takes no part in the battle of words of those who claim: "It is only this

the truth". He does not regard himself equal to the others, neither above nor below them.<sup>13</sup> In the canonical texts, after a description of the wavering philosophical opinions of the time, we find this passage: 'The Awakened One knows other things are above [such speculations], and such knowledge possessed, he does not become proud, but becomes serene, realizing in his mind that leads beyond... There are other things, O disciples, profound things, difficult to grasp, to understand, but which give rise to serenity; they are joyful, but they are not such as reasoning by deduction can be easy to grasp, these are things that only a wise man can understand. These things are explained by the Perfectly Awakened One after he himself has known them, after he himself has seen them.'<sup>14</sup>

We already know that the title of Buddha, given to Prince Siddhatha and then extended to all those who have followed this, it means "the awakened one". It brings to the same point, the criterion of certainty. The doctrine of āriya is called "beyond imagination",<sup>15</sup> which is impossible to fit into any kind of reasoning based on inference. The term atakkāvacara is often returns, which means precisely what cannot be understood by logic. Instead, doctrine is presented as "awakening" in "awakening". One can immediately see the correspondence between this cognition and Plato's between memory, "recollection", "contemplation", which takes precedence over oblivion; just as Buddhism tries to overcome the state of āsava, "poisons", mania, fever.

These terms, such as "recall", "awakening", should not be taken to mean more than the way in which knowledge is manifested, the recognition and appreciation of what is immediately apparent, way in which one remembers when one wakes up and sees something.

This is the reason for the reappearance in later Buddhist literature of the term sphota, which has a similar meaning: it means knowledge revealed through exploration - as if an eye opens after an operation and begins to see. Dhamma-Cakkhu: 'eye of truth' or 'of reality'; Cakkhumant 'blessed with the eye', these are everyday Buddhist terms, in the same way that it is used to denote 'transformation': "the eye of truth has been opened". When the Buddha speaks of his own experiences, we often find the knowledge of pure presented directly or in metaphors, which no one has ever spoken or thought about.<sup>16</sup> Let us see another recurring motif in the texts: 'Like something I had never heard of, a vision rose up in me, knowledge rose up in me, spontaneous realisation rose up in me, Wisdom has risen in me, light has risen in me.'<sup>17</sup> This is called "true excellence, which is equal to Ariya quality knowledge". This evokes the qualities of Olympian consciousness, nous, which, according to the most ancient āriya-hellenic tradition, are closely related to "the lot" manifested in "knowledge by sight": nous is a safeguard against deception, "firm and steady as a mirror, revealing all without search, or rather, all revealing itself in it", while at the same time the titanic spirit "restless, inventive, always looking for something, cunning and curious."<sup>18</sup>

Vision is thought as "transparency", which is a Buddhist idea: "as one sees through transparent water, and the colour of sand, pebbles and stones becomes visible by its transparency alone.

for the same reason, one who seeks pathliberation must have a transparent consciousness. "19 The image that characterizes the way in which the ascetic approaches the four truths āriya is this: "If a man were to stand on the edge of an alpine lake with clear and transparent water, and gaze with eager eyes at the shells, sand and fish,

as they swim, then rest; this thought would occur to him: this alpine lake, clear and transparent clear; I can see the shell, its inhabitant, the sand, the pebbles and the fish swimming and resting." In the same way, the ascetic grasps "truth" the "highest object of teaching. "20

"According to truth or reality– yathābhūtam– is a recurring motif in the texts, as well as attributes such as "the eye of the world" or "to become an eye" or "to knowledge" which belong to the Awakened.

This is of course a process that can only be the result of continuous progress. "The ocean gradually deepens, descending steadily, without sudden breaks, so that in this law and doctrine there is gradual training, gradual action, gradual unfoldment, and there is no sudden grasp of superior knowledge. "21 And again, "Man, I say, cannot attain the highest knowledge suddenly; only by gradual training, gradual action, and gradual unfoldment can man attain perfect knowledge.

How? Man comes inner trust: having come, he joins [the Order of Ariyas]; having joined, he listens; having listened, he receives the teaching; having received the teaching, he keeps it in his mind; examines its meaning; having examined its meaning, it gains certainty; having gained certainty: desire is born; considers; having considered, it intensively trains itself; having intensively trained itself, it consciously realizes the highest truth, and penetrating it, it

"22 These are milestones of progress. It is not worth mentioning that at the beginning of the series "confidence" does not mean a fall back into "faith": first, the texts always emphasize that confidence is always brought about by an inspiring spiritual attitude and the example of the master.<sup>23</sup> Second, as the series of degrees clearly shows, this is a temporary progress; the real progress is when, by investigation and practice, the faculty of direct perception, the intellectual intuition, which is absolutely independent of all that precedes it, is made possible. Hence is said, "He who does not train himself tirelessly, does not attain to the truth: therefore persistent and tireless training is the most important for the attainment of the truth. "24 Of course, there is an implicit

hypothesis, which we will discuss in detail shortly, that the teaching was not specifically directed to people who were at the beast level, but who were natural innately recognised, and not only to the extent of intellectual opinion making, the reality of existence beyond the senses. To the 'common man' who thinks in his heart, 'There is no giving and no offering, no alms, no result of good and bad deeds, no world and no other, no spiritual rebirth, no ascetics or brahmins in the world who are perfect and who have their own have grasped and realized this world and the other world by their understanding, and have manifested their knowledge", for such people the doctrine is not explained, since they lack the elementary "confidence"

quality that characterises the "noble son", which is at the top of the scale we have mentioned. Such people, according to the illustration in the text<sup>25</sup>, are like "arrows shot in the night".

In terms of excellence, the Doctrine of Awakening approaches action in a very practical and anti-intellectual spirit. This is another Buddhist analogy. A man who has been hit by a poisoned arrow and whose friends want to call a surgeon refuses to have the arrow pulled out before he can find out who hit him, what his name is, what people he is from, what he looks like, whether his bow was big or small, what kind of wood it is made of, what it was strung with, and so on. This man would not find out everything he wanted to know, but he would die in the process. In the same way, says the text,<sup>26</sup> the man who is willing to follow the path is elevated if it gives him answers to various speculative problems, such as: whether the world is eternal or not, whether the body and the life principle are separate or not, what happens to the Perfect after death, and so on. I have not discussed any of these— says the Buddha. "And why have I not? Because it is not salutary, it does not really belong to asceticism, because it does not promote detachment from the world, dispassion, detachment, immersion, because it does not lead to awakening, to a blow-off: that's why I didn't explain this."

In the counter-theories that take man and take his world, a typical remnant of Kantian contradictions, either one or the other is true. One thing is certain, however: the condition, in which one finds oneself; also the possibility of self-education in order to achieve the elimination of every state in one's life.

\* \* \*

Man can benefit from the traditions that have come down to him from the wise and holy men of bygone times. But it is man's business to examine the traditions with his wits, to take away the one, to keep the other. Each person must determine for himself his relationship to God and to the world.

\* \* \*

Seek to know your strengths. And when you do, fear not to underestimate them, but rather to overestimate them.



## Notes

1. Majjh., II; XXXVIII.

[...]

12. Angutt., IV 8; Majjh., XII.

13. Suttanipata, IV, V 4; XIII 10-19.

14. Digha., VI 28-37.

15. Majjh., XXVI.

16. E. g. Majjh., LXXXV.

17. Samyutt., XXXVI 24; XII 10.

18. Cf. Kerényi: La religione antica ecc., op. cit., pp. 104; 167.

19. Angutt., I, 5; Maháparinirv., 64.

20. Majjh., XXXIX.

21. Angutt., VLI, 19.

22. Majjh., LXX.

23. Majjh., XCV.

24. Majjh., XCV.

25. Dhammapada, 304.

26. Majjh., LXIII.

## The Doctrine of Awakening

Julius Evola

### V. Fire and the swirling consciousness\*

To understand the essence of Buddhist teaching, we must start from the premise that ātmā-brahman identity, an immortal and impermanent "I", is identical with the highest self of the universe. and which is not a "reality-adapted concept" - yathā-bhūtam - it cannot be based on the actuality of empirical certainty, but is merely a kind of speculative conception, philosophical or theological creation. The Doctrine of Awakening is purposefully and perfectly realistic. From this realistic point of view, what emerges as an immediate certainty on one's stem may be called "samsaric consciousness". Buddhism analyses this form of consciousness, determines the appropriate "truth", which he summed up in the universal impermanence and insubstantiality (anattā).

In the preceding reasoning, the first member of, this two-part unity, was focus of attention, i.e. the immutable transcendent "I", and arama of existence. In the teaching that the starting point for Buddhist asceticism, however, the emphasis is almost exclusively on the second member, the samsāra, and the awareness that accompanies it.

This second term is then circumscribed in all the conceivable aspects its relativity and irrationality that may arise from a comparison with a metaphysical reality that is intuitively known in advance.

This reality is implicitly assumed if, for practical reasons, it is not included in the argument.

Thus the world of "being" is in some the truth that Buddhism has used from the beginning. Nothing in existence remains the same, nothing is substantial, and nothing permanent. It is the arising of experience itself, consuming itself in its momentary duration. It is discontinuous and infinite, is thought to be nothing but a series of successive states, alternating according to an impersonal law in an eternal circle.

This is the exact equivalent of the Hellenic doctrines of the "cycle of births" (Cyclostes tes genoeseos) and the "wheel of necessity" (Cyclostes tes eimarmenes).

The Buddhist term for a particular reality or individual life or phenomenon is khandha or santāna. Khandha literally means a group, a knot, by which is meant a bundle, an aggregate– and santāna means flow. In the stream of being, from the psycho-physical elements and associated states– these dhammās– vortices and flows arise, and they persist as long as the accumulating forces and conditions that created them persist. Then they dissolve, and in their existence (samsāra) form similar conglomerations elsewhere, no less changeable than the preceding ones. Hence it is said, "All elements of existence are transitory" - "All things are without singularity and essence - sabbe dhammā anattā'ti. "1 The law of samsāra consciousness is expressed by this formula: suññam

idam attena vā attaniyena vā ti– the absence of "I" or anything resembling "I", the absence of essence. Another phrase: everything is "compound", "sankhata - the compound" is here the clear equivalent of "conditionedness".2 In the existential rotation, there are only conditioned states of being and consciousness.

This view is true for both external and internal experience. It should be stressed that the dhammās, the primary elements of existence, are regarded in Buddhism, especially in its later forms, as the simple content of consciousness.

and not abstract explanations abstract ideas, such as the way atoms were part of the ancient schools of physics. Thus we shall find that anattā, the doctrine of insubstantiality, when applied to external experience, increasingly approaches pure empiricism. As the external world appears directly, it is so. We cannot say, "This object has this shape, colour, smell, etc.", but this: "this object, this shape, this colour, this taste, etc." - i.e. there is no meaningful certainty behind it to which we must refer.3

use a modern expression: only the continuum of the experience just lived exists and is real.

The same point of view is applied to the context– one could say surgical with immediacy– inner and personal experience. Buddhism disputes the validity of the claim that we can speak of the constant essence behind an individual phenomenon as something that is "in tune with reality", nor does it even allow that the whole nature behind it is such, as we find in Brahmanism. It also rejects the idea that there is an immortal non-changing principle of personality, such as Upanishad. Even the person– sakkāya– is khandha and santāna, i.e., the aggregate, impermanent, "composite", conditional states and elements of the sankhāta are also arāma. Its unity and reality are merely nominal, at most functional. It is written: as the word chariot is used only when the different parts of the chariot are assembled, in the same way, when the different elements that make up human individuality all present, we are talking about "person". "Just as the interconnection of different parts gives rise to the concept of a chariot, so it is the sequence or set of states that gives a living being its name. "4

Like the chariot, the functional unity of the elements is not essentiality; so is the human and "consciousness."  
– "just as the living being and the "self" are only one way of speaking of the fivefold strain of attachment. "5  
When the conditions that determined the combination of elements and states in this strain do not work, the person– i.e. as a separate special person– dissolves. But as long as the person remains, it is not a "being" but a stream, a "current" (santāna) or rather a part of a "current", since santāna is thought to have no beginning birth and is not interrupted by death.6

The positive basis of this view– - which is not very encouraging for our commonplace "spiritualists" - is that the only consciousness that the vast majority of modern people can really talk about is the "arising" and "shaped" consciousness: consciousness that is defined and conditioned by its content, and therefore impermanent.

Consciousness and perception are inseparable: 'these two things are connected, not separate, and as it is impossible to separate them, so it is impossible to distinguish between them; for what a man has perception of, he is aware of, and what he is aware of, he perceives, grasps.'7

Just as it is nonsense to speak of fire in general, because fire is made of wood shavings, firewood, grass, etc., so there is no consciousness in general, but there is visual, auditory, olfactory, gustatory, tactile and mental consciousness - as the case may be. "8

"It is through the eye that object and visual consciousness, sight, originate; the same is true of hearing, by smell, taste and touch, and so it is from the mind that mental states, thought, arise. These sensory states have their origin in other causes and have no real, substantial beginning. "9 "The body is, in which the idea of 'I am' arises, and not otherwise." And the same with feeling, , formations and consciousness, it is in relation to these causes that "I am" and "not otherwise" arise; but at the same time these causes are impermanent.10 Thus, in considering things it becomes clear that the idea of ātmā as an unconditioned "I" cannot be accepted. Consciousness is thus the absence of a 'self', since it always arises under the influence of some sensory or psychic factor.11 Generally speaking, the real 'self' that everyone experiences, and not the 'self' that philosophers the theoretical "I", bound by "name and form". This is the term that Buddhism takes from the Vedic tradition to denote the psycho-physical individual: 'part of this aggregate which is gross and material– written12– is called form; part which is subtle and mental is called name', and there is an interdependent relationship between the two. Linked to name and form, the "soul" follows a fateful changes, and for this reason, as we shall see, the suffering and upset of every human being and

is usually the deepest layer of samsaric life in the rotation of existence.<sup>13</sup> After all, individual consciousness and the "name and form" presuppose each other. One cannot exist without the other, since a textual two planks cannot stand without one leaning on the other. It is the same as saying that the coming into being, the becoming of something, is not accidental in a person as a "functional" whole, but is its essentiality. "One state is completed and another begins: the succession is such that one can almost say that there is nothing to precede it and nothing to follow it." <sup>14</sup>

All this can be seen as a general introduction to the theory of the "four truths of the Aryans" - cattāri ariya-saccāni - and "dependent origination" - paticca-samupāda.

The dispensational approach, as we have already discussed, goes no further than a phenomenological examination of the external and internal world. Furthermore, from another point of view, we discover, at the level of direct experience, the deeper meaning and law of the succession of these flows and states. Of the four truths of the Aryans, the first two, corresponding to dukkha and tanha.

Already at point in our analysis it is necessary to undertake the task of separating the core of Buddhist teaching from its ancillary elements and popular applications; its precise meaning is extremely difficult to establish in Western languages, as the meaning of a term often varies within a text.

While the terms in Western languages have narrowly precise meanings, as they are largely based on verbal and conceptual abstractions, in Indo-Aryan languages we find essentially variable meanings, as they have to express a richness of direct experience.

The term dukkha is often translated as "pain" or "suffering". And hence the stereotypical notion that the essence of Buddhist teaching simply that being in the world is painful. This is the most popular and, dare we say, the most profane interpretation of Buddhist doctrine. It is indeed true that in the texts dukkha also refers to things like ageing; illness; suffering what one wants to avoid; being deprived of what one desires, etc.: all of these can be generally understood as suffering or pain. At the same time, for example, the idea that birth itself is dukkha, may give us pause for thought, especially as the same term applies to non-human, "heavenly" or "divine" states of consciousness, which certainly cannot be thought of as "painful" in the ordinary sense of the word. In its deeper, doctrinal and non-popular sense, the word dukkha means a state of restlessness, agitated, agitated, "agitated" <sup>15</sup> rather than "suffering". It can be written as

as lived inherent of what the doctrine calls the universal impermanence and insubstantiality of *anicca*, *anattā*. It follows that when *dukkha*, *anicca* and *anattā* appear in the texts, if not as synonyms<sup>16</sup>, they are always closely related.

This interpretation is confirmed if we look at it in the light of the opposite of *dukkha*, i.e.

states of "liberation": the "*dukkha*" is now seen as the antithesis of an unmovable calm superior not only to pain but also to pleasure; the *dukkha* is the opposite of "incomparable security", the state in which there is no more "restless wandering", no more "coming and going", where fear and suffering are destroyed.

In order to really understand the full meaning of the first truth of *dukkha* and Aryans, and thus to grasp the deepest meaning of samsaric existence, the concept of "suffering", "agony", must be linked to "excited excitement", "confusion". The Buddha described the world as "trembling, trembling creatures", people clinging to their personalities, trembling "like fish in a drying stream".<sup>17</sup> "This world has fallen into confusion-- a thought that occurred to him while he was still seeking enlightenment<sup>18</sup>. "In fact, this world was overwhelmed by confusion. We are born, we die, we are destroyed in one state and emerge in another. And out of this sorrow, destruction, death, no one knows the way out. "19 Therefore, this is a much deeper and larger question than is usually denoted by pain.

Now we come to the second Aryan truth, which deals with *samudaya*, or origin.

Where does our experience as *dukkha*, as confusion, as agonizing emergence, feed from, what sustains it? The answer is *tanhā* (Sanskrit: *trṣṇā*), or craving or thirst: "the thirst for ever-renewing life, which, when it is connected with the pleasure of satisfaction, here and there lives itself out and becomes a thirst for sensual pleasure, for existence, for arising." This samsaric (whirling) existence, this is the principle that defines *anattā*, i.e. the impermanence of all things and all life, which imparts change and death to life. Thirst, craving, burning are, according to Buddhist teaching, not only at the root of all states of consciousness, but also at the root of all experience in general, in those forms of perception and feeling that are usually thought of as neutral and mechanical. Thus we get the powerful symbol of the "burning world". "The whole world in flames, the whole world is consumed by fire, the whole world is trembling. "20 Everything is in flames. And what is everything that is on fire? The eye is on fire, what is visible is on fire, the awareness of what is seen is on fire, and the eye is on fire with what is seen. and the feeling-- whether it be pleasure, pain, or neither pain nor pleasure-- whatever arises from the relation to the seen. And what burns? By the fire of desire, by the fire of disgust, and by the fire of delusion" - the same theme is repeated for everything we hear, taste or touch,

we smell or think.<sup>21</sup> Then there is, on the same theme in the paṛicakkhandhā, the five layers of personality: materiality, sensation, perception, formations, and consciousness.<sup>22</sup>

This flame burns not only in desire, disgust and delusion, but also in birth, death, destruction, pain and suffering of all kinds.<sup>23</sup>

This is the second truth of the Aryans, the truth of "origin". To understand this, one must rise above surface consciousness; for, although everyone is probably ready to admit that desire is at the root of most human actions, virtually no one intuitively realizes that bodily it is the material of his form, it is the root of his personality, it is the basis of all his experience, even of the colour or the sound to which he is indifferent. This is true to a certain extent of the first truth as well, since it is unlikely that everyone will understand that there is dukkha underneath his joy, i.e. confusion, agony and restlessness. The fact is that these two truths have, to some extent, been "other side", since it is only directly obvious to those who have crossed over; they objectively and perfectly understand the state in which they have previously found themselves.<sup>24</sup> In this in the context of the texts, the parable of the leper is a very brilliant parable. Those "who are driven by desire, consumed by the thirst of desire, burned the fever of desire, find pleasure in desire" are like lepers whose bodies are covered with sores, wounds, eaten by worms, and who find morbid pleasure in scratching them, in scorching their limbs. But the man who is freed from leprosy, who feels himself cured, healthy, and independent, "going where he will," this man would then "feel the morbid delight of the leper according to reality," and if anyone tried to draw him by force towards the fire, which had previously given him pleasure, he would try in every possible way to retreat, to take his body.<sup>25</sup>

Apart from that, the symbolism of flame and fire is enough to help us to understand the "law of conditional existence and generation as a longing", a "thirst". Besides, let's just take physical thirst, and nourishment in general, as an example. The instinct drives the organism to consume and absorb something in order to sustain itself, and thus to satisfy itself. Maintenance, however, means that a fresh hunger and thirst will later, since this is the law of the organism, which is strengthened by the satisfaction of its needs. Thus it is said in the Gospels. "Whoever drinks of this water will thirst again. But if any man drink of the water that I shall give him, he shall never thirst; but the water that I shall give him shall be in him in a well of water springing up into everlasting life." <sup>26</sup> Even more appropriately, the flame and the burning symbol of. Dahlke's account of this helps to penetrate the mystery of Samsaric existence. After the craving is compared to fire, all living beings not as "I" but as a process of burning, because at the level we are talking about, we cannot say that the being has a desire, a craving, but rather that he is the craving. So in everyone—there is a latent—intention to burn, become a flame that consumes some substance. The combustible substance itself stimulates this intention in a process of combustion that results in an even greater degree of heat, another combustion



and so on indefinitely. From this point of view, it is a process that generates and feeds, sustains itself; at each moment, the fire generates a certain degree of heat, which thus represents a new combustion potentiality as soon as contact with the combustible material is established.<sup>27</sup>

In this way, the text we have been following takes into account all relationships, perceptions, visions and thoughts as "combustion" material. The fire itself is the craving, triggered by the will in one way or another towards a contact in which it expands and sharpens itself, nourishes itself with itself, so to speak, spurring itself on by the act of gratification and the digestion of its combustion matter. The "I" as *santāna* or "flow" is nothing other than the continuity of this fire, which and dies out in the ashes when its fuel has run out, and flares up whenever it finds a new connection. Samsaric life can be thought of as flame clinging to combustible matter, or rather as a flame as matter for itself. Attachment develops through attachment, *upādāna*. This happens in the five-layered trunk that usually constitutes the person: materiality, feeling, perception, form-formation and individualized consciousness. The burning potentiality in this trunk develops thirst in its five parts

in each of them by the series of contacts which the external world supplies; the world itself seems to burn from the point of view of the will, as a kind of fuel, combustible fuel, which then becomes even more incites to ardour in proportion to the extent to which it divides the will in the gratification of its deceitfulness. Thus, *anattā* the following meaning in the theory of the "not-self": the "self" does not exist in the combustion process

Besides, this process— itself, if it were to stop, the "I", that is, the illusion of being "I", would disintegrate. Here is the cause of the inner anguish, suffering and primordial "agitation, restlessness" of which we have already spoken; here is the fundamental source of the "triple fire of the senses, of hatred, of non-knowledge and of will which causes the search and the search for other worlds". From the "I" of the whirling consciousness is rooted in longing, without which it would collapse.<sup>28</sup> In suffering and pain there is a version of this basic fire at work, the will that is the conditional existence, which implies a fundamental dethronement.

On this basis, the Buddhist theory of the law of existence could go as far as "momentariness", or the theory of "momentary existence" - *khana*. If existence and the perception of "self" are conditioned by relations, then this existence dissolves into a series of points of the same relations. In this sense, existence is actually instantaneous, just as in the Buddhist analogy of the about a chariot wheel; the movement of the wheel is continuous, but whether moving or stationary, it touches the ground at only one point at a time."

In the same way, the life of a being lasts only for the time of a thought: the being of the past has lived, but it is no longer living, and will not live; the being of the future will live, but does not live and has not lived; the being of the present moment lives, but has not lived and will not live. This is the *coup de grâce*, the *coup de grace*, of the brahmanical theory of *ātmā*. Thus, even if we look away from the from later extreme manifestations of the "theory of momentary existence", this way of thinking is enough to destroy the theory of reincarnation, which is otherwise mainly used in Hinduism as an external

we attributed to influences. In fact, we have already seen that the preoccupation with what one has been and what one will be beyond this life is: opinionating, a digression from the essence, which the Buddha says is not other than a disease, a thorn, a wound, a pebble, a forest, a maze.

In any case, the idea that "this consciousness goes on unchanged through the cycles of changing existences" is explicitly and definitely "a false opinion, the Buddha did not speak of it", the idea of a "fool" <sup>29</sup>: the latter is a judgment that the Order of Disciples accepted after they had consulted Prince Siddhatha.<sup>30</sup>

The most basic argument here is that it is impossible in practice to assume the possibility that there is already existed any/evidential consciousness,<sup>31</sup> the second, that the "nature of consciousness conditioned" <sup>32</sup>– conditioned above all by "name and form"; the actual continuity of consciousness is unthinkable, as "name and form" changes, where new khandha, new and different psycho-physical aggregates can be created in the flow.

In fact, it is not the same name and form that is rising again. When life ceases, "the name and form, that is, individuality, ceases to exist, it will cease to exist somewhere else as the same aggregate. We must rather imagine it as the sound of a lute, which comes into being without having existed somewhere before, and does not come into being in some other place when the musician has ceased to play." <sup>33</sup> Van continuity, but it is impersonal, it is the continuity of craving, of flow, of the desire to burn and to be so, when this force is exhausted like fuel, it leaps to a new source and, feeding itself, it flares up.

According to one text<sup>34</sup> it remains in the intermediate states a flame that awakens itself, i.e. as heat potentiality. Strictly speaking, it is a continuum from which both absolute diversity and absolute identity are excluded. The metaphor used in this context is torches of the night watchmen: the torch of the first watchman lights another before it is about to go out, and then a third in turn. These three flames can neither be called identical nor different. One ignites another, the other gets one of the flames, but all are different from each other, and the flame in each case is a flame (life, consciousness), but the flame of another torch. Another analogy is that milk becomes first curdled milk, then butter, then cheese. We are dealing with the same raw material, but we cannot say that the curdled milk is milk or that it is butter.<sup>35</sup> Changing its state– by taking on a different "name and form" (philosophically we can say: it is another principium individuationis and is appropriate to change the name).

The only true continuity is causal connection, a kind of impersonal transmission. The flame, in a given being, is the life of that being, and in the course of that life it takes on a certain quality, a certain habits that persist and manifest themselves in a series of burns. This gives rise to the formations called sankhāra

which correspond to the guidelines of desire and which form one of the five groups that make up the personality.

While the general determinative law that this fundamental force gathers its separate group of dhamma, i.e. the elements, when it has already manifested, is called karma (pāli in kamma) in the Upanishad, especially in later Buddhist texts. Thus it speaks of kamma as "the beings of his parent", his hotbed– kammayoni– and the principle is as follows: "according to the actions of a being, a new being arises; what man does causes it to be again. A new birth: the connections are in contact (i.e. a new combustion process has started).<sup>36</sup> From this idea, however, we cannot infer the continuity of individual essentiality, of a self, we must take into account is shown by the image of the flame spreading from one branch of the tree to another, and here we are especially with regard to the special quality that is inherent in the fire as it into the next combustion. For this reason, there is no answer in the texts to this question: does the same individual perceive the effects of one previous existence or another? The only answer that can be given to this is the "conditional emergence", the process that usually leads to a swirling consciousness<sup>37</sup>. In answer to this question: is it same name and form that rises in the next existence? This is answer: 'Is not the same name and form is that which rises, but with the same name and form good or bad actions are performed, by which a new name and form are created in a future existence. "<sup>38</sup>

The text summarizes: 'The effects arise in a whole series in which there is neither absolute identity nor absolute difference, and therefore it is impossible to say whether they are produced by the same being or by another.'<sup>39</sup> To be even more radical, we can use the analogy of a billion balls that move because they have been given direction and momentum by another billion balls, which are separate, of course, from the first– but their animated worlds are perfectly analogous has provided us with generational and biological heritage: for although the offspring is different from its parent, in the new animal we find the tendencies, instincts, and often the defects of its predecessors.

Nevertheless, we argue that one should think less in terms of a linear continuum of individual existences, a myriad of manifestations arising from a craving. While the process of combustion, each life, each individual is, and it is desire that makes that life and individual, but which at the same time transcends it, and, having returned to a latent state, goes on to emerge elsewhere, and to come into being mainly according to the force and direction which it has given itself in its previous life or lives.

This doctrine transcends the compromise inherent in the concept of Upanishad– between relative truth and consciousness, and between relative truth and samsaric consciousness.

oscillation and also establishes a strictly realistic approach, free of any "idealism" and embellishment.

The result certainly not a consolation theory. The Buddha shows, by what might be called an accelerated tempo, what amounts to a form that stops the fall or regression, since this alone can be a way to provoke a full reaction and an understanding that pathAwakening requires asceticism.

At this point it is important to consider the following. We have already mentioned the first two truths of the Aryan, in particular, the principles of thirst and fire, may not be immediately obvious to modern man. It may be that he can understand it perfectly only at special or critical moments, since life for the most part almost generally outside himself, half asleep, moving between psychological reflexes and images which hide from him the deepest and most terrifying essence of existence. Only certain circumstances, that this essentially providential veil is torn. For example, in a state of sudden danger, in moments of sudden danger: at the point where the ground is about to disappear from under one's feet, or opens up underneath, or the bank breaks away, or one carelessly touches glowing coal or an electrical object; a momentary reaction occurs. This reaction does not come from the consciousness of "will", nor from the consciousness of "I."

because this part comes when the initial initial reaction is complete; the first moment is something deeper, faster and closer to the absolute. In moments of extreme hunger, panic, fear, sensual desire or pain and horror, the same force reveals itself- and the one who is able to perceive it directly in these moments also develops the capacity to gradually perceive it as the invisible substratum of all awakening life. The sub-surface roots of tendencies, beliefs, atavisms, insurmountable irrational beliefs, habits and traits, what lives in us animal nature, as a biological species, all that drives the body - all this is the same can be traced back to the principle. By comparison, the "will of the self" has, in general terms, as much freedom as a dog on a relatively long chain, and doesn't even realize it. as long as it does not go beyond a certain limit. If one goes beyond this limit, the deep power rises up without delay, either to displace the self, or to mislead it and make it believe with it, that it wants what this force itself intends. The wild forces of imagination and suggestion bring us to the same point: then, according to the so-called law of "reverse effort", the more one does a thing, the more strongly one "wills" against it - just as a dream avoids one who is very "wants", or the suggestion that one is going to off a cliff, will indeed cause a fall if one really does not "want" it.

This force, which is associated with irrational emotional energies, gradually reveals itself as the force that governs the fundamentally profound functions of physical existence, to which the "will," "consciousness," "self"

has little influence, and is an outsider. These deep forces mentioned above alive and well, extracting their essential sap without being submerged to the core. Thus man must ask himself:

What of my "I" body can be thought of as justifiably subject to my "I" will? Do I "I" will my breath or the digestive organs that digest food? Do I "I" want my forms, my body, or my human existence, conditioned in this way and not in any other way? Is it possible anyone who asks these questions not to go further and ask themselves: is my "will", my do I know my "I"–do I want them, or is it the case that they simply are?

We will see that the Doctrine of Awakening asks such questions. And he who is strong enough to make yourself to transcend the illusion, you cannot avoid coming to the astonishing conclusion: 'You are not life in yourself. You do not exist. You cannot say 'mine' to anything. You don't own it. life, life owns you. You suffer. The possibility of immortality of this phantom "I" is the body dissolution is a mirage, because everything tells you that your relationship with your body is essential to you, and that an injury, illness, fainting or any accident has a decisive effect on all its functions, however "high" or "spiritual" they may be."

There are some people who, at certain moments, are able to keep a certain distance from themselves, to go below the surface, to dive into the depths of the force that controls their body, where that force loses its name and its identity.

They experience the sensation of this force expanding, encompassing the "I" and the "not-I", permeating all of nature, creating time, myriads of beings, as if drunk or hallucinating, recreating themselves in a thousand forms, irresistible, unconstrained, inexhaustible, endlessly, boundlessly, burning with eternal inadequacy and hunger. He who lives this fearful experience, which is like opening a chasm, grasping the mystery of the existential and the whirlpool consciousness, understanding and living anattā the principle of "not-self". The transition from purely individual consciousness to the whirlpool consciousness, which an infinity of possibilities from the "infernal" to the heavenly - this is the essential basis of the Doctrine of Awakening.

This is not a question of "philosophy", but of experience, which, to be honest, is not unique to Buddhism. Its traces and echoes can be found in other traditions, both Eastern and Western. In the West it is mainly in the form of secret science and initiatory experience. World pain, life as pain, in this sense, represents nothing more than something that is utterly external and, as we have said, profane.

Where it is widespread, it only affects popular forms of expression.

In the Western mentality in general, there are two forms or degrees of being and of whirling consciousness: one is actually whirling, the other is confined to the space and time of a single individual being.

is limited to. In the modern western world, the second is dominant. But it is only a part, a slice, of consciousness, or of a whirling existence, that which in time, and which, as we have just shown, may include states which are free from the law of temporality as we know it.

At the same time, in the ancient Eastern world, there was a great deal of this much more powerful awareness of the Law of Being. And the ascetic initiatory , which was regarded as a transitional phase to the from a different consciousness bound to a life and to the individual "I" to the actually samsaric consciousness: this is denoted by *santāna*, the "I" which is an infinite series of states without substance, defined as *dukkha*, *arama*. Only after this phase has been perfectly cultivated does the candidate find a conduit to that which is , beyond the rotation of existence. But, as we shall soon see when we talk about the devotees, it is rare in the West one does not the absolute with what can only be known as the higher states of whirling consciousness.

\* \* \*

I wandered the world, looking for the guiding light. I searched day and night without rest until I finally found the preacher who told me the whole truth. I looked into my soul and there was the light I was looking for.

\* \* \*

We ourselves are the saviours and the corrupters of ourselves. No external thing can harm the man, because if he lives in accordance with his laws of being, no evil can destroy him, not even physical destruction and the end of the world.

\* \* \*

Thou thyself doest the sin, thyself eatest the evil, thyself flee from the sin, thyself purify thyself from thy intentions, thyself make evil or pure: no one else can save and you.

\* \* \*

Every thought expressed is a force whose impact is limitless.

Notes

\* Literally The Flame and Samsaric Consciousness

1. Dhammapada, 227, 279.

2. Dhamma-sangani, 185.

3. Cf. T. Stchaherbatsky, The Central Conception of Buddhism, London, 1923, pp. 26-27.

4. Milindapanna, 28.

5. Visuddhi-mahha, VIII.

6. The notion of "current" appears as early as Digha, III, 105, and Samiyutt, III, 143: "This current like a phantasm, without substance: over it the ascetic passes "as one whose head is on fire" and seeks the "indestructible abode"."

7. Majjh., XLIII.

8. Majjh., XXXVIII.

9. Milindapánna, 54-57.

10. Samyutt., XXII, 83.

11. Samyutt., XXXV.

12. Milindapánna

13. Milindapanna, 49; cf. Visuddhi-magga, XVII (W., 184.)

The same idea is expressed by the following simile; if the oil and the womb are impermanent, it cannot be supposed that the light is permanent or eternal (Majjh., CXLVI).

14. Milindapánna, 40-41.

15. Cf. Stcherbatsky, Central Conception etc., cit. p. 48.

16. Jansink, *Mistica del buddhismo*, op. cit. p. 95.

17. Suttanipata, IV. ii, 5-6.

18. Samyutt., XII, 10.



19. Digha, XIV, ii. 18.

20. Samyutt., I, 133.

21. Mahāvagga (Vinaya) I, XXI, 2-3, Sammyutt., XXXV, 28.

22. Samyutt., XXII, 61.

23. Samyutt., XXXV, 28; Mahavagga (Vin.), I, XXI, 2-3.

24. In Majjh., LXXX, it is openly stated that only those who have arrived at the goal; who have laid down the burden, done what they had to do, and who have freed themselves from the bonds of existence, only they know what it means to thirst and crave for the craving.

25. Majjh., LXXXV.

26. John IV, 13-14.

27. Dahlke, Buddhism as a worldview, cit., pp. 50-57; (Iefordítva: Buddhism and Science, cit., pp. 47-56); Buddhism and Morality cit., pp. 102 seg.

28. Angutt., in V, 69: he who destroys tanha, craving, is called "he who has destroyed his own support".

29. Majjh., XXXVIII.

30. Majjh., XXXVIII.

31. Majjh., CI.

32. Majjh., XXXVIII.

33. Visuddhimagga, XX (W., 186) In Tantric Buddhism, used in magical operations. The bell (ghanta) is the symbol of "knowledge", of the knowledge of the phenomenal world, where all reality, like the sound of the bell, is perceptible but ephemeral, dissolving; the sceptre, on the other hand, is the male sceptre of the Vijra represents the principle of the diamond lightning, the diamond lightning, which is the spirit of all the "Awakened".

34. Samyutt., XLIV, 9. The text reads: 'just as the flame nourishment, so the new existence needs substance'. However, they ask what is matter when the flame is carried by the wind. The Buddha answer: the wind itself. Then they ask: when a being leaves one body and appears in another, what is the fuel to which Gautama would refer? The answer is: "In this case, the fuel is actually the yearning itself."

35. Milindapāṇṇa, 40-41.

36. Majjh., LVII.

37. Samyutt., XII, 17, 24.

38. Milindapanna, 46, 6-9. also in Samyutt., XII, 37, where it is said that this body neither our own nor that of another, but as by a preventive act defined, that is, as energy created by a previous mental or physical action.

39. Milindapanna 46-49, Visuddhi-magga, XVII (W. 238-240).

## The Doctrine of Awakening

Julius Evola

### III. The historical positioning of the Doctrine of Awakening

First a few words about the method. In terms of the "tradition" that we follow in this work, the great historical traditions should not be considered either "original" or arbitrary. In every tradition worthy of the name, there are elements of "knowledge" present in one form or another which, rooted in the supra-personal reality, are objective, not subjective. Furthermore, each tradition has its own particular way of interpretation, which cannot be considered arbitrary, or one which is merely external, or one which is due solely to human factors. It is this specific element that usually causes the development of dominant historical and intellectual formulas, the application and limitation of one form of knowledge - the absence of other forms. It has never happened that a personality, suddenly, through possible external inspiration, has ever promulgated the theory of the curse, for example, or invented nirvana or the theories of Islam.

On the contrary, all the traditions and doctrines, without obvious on the surface, are deep logic - which can only be explored by means of a proper metaphysical historical interpretation. Accordingly, this will be our position when dealing with these aspects of Buddhism we are dealing with: that why the critic is wrong to try to attach the label "original" to Buddhism, or any tradition, "otherwise", he thinks, such a tradition would be no different from the others. The difference is there, just as the common element is there, as is the has already been said; but both- as has also been said- are not by underlying causes, although this is not always clearly understood by representatives of different historical tendencies.

We must then go back to the Indo-Aryan tradition before Buddhism to find traces of Buddhist doctrine, and distinguish two basic phases: the Vedic and the Brahmana- upanishadok.

When speaking of the Vedas, which form the basis of the tradition under discussion, it would be inappropriate to speak of either "religion" "philosophy". Let us begin by noting that the meaning of "Veda" - from the vid, which corresponds to the Greek ἰδ (hence οἶδα) meaning "I see", "I have seen"-refers to a doctrine based not on faith or "revelation" but on a higher knowledge acquired by seeing. The Vedas were "seen"; the rshi, the "seers" saw them in early times. Throughout the tradition, their essence is not "faith", but "sacred science".

So it is frivolous to see in the Vedas, as many people do, purely the expression of a "natural religion". As other great systems, there can be impurities, especially where foreign elements have been introduced, as in the Atharva-Veda. But what is reflected in the most basic and ancient part of the Vedas is the cosmic state of the Indo-Aryan spirit.

is not a question of theories and theologies, but of a quality of consciousness reflected in hymns, connected to the cosmos and metaphysical reality, harnessing its energy there: the various "gods" are more than religious images; they are projections of the experience of meanings and forces that man has directly experienced in or above nature in a cosmic heroic and "sacrificial" through thinking freely, almost "triumphantly".<sup>1</sup>

Although written much later, the basic idea of the Mahabharata poem dates back to the same time. Humans, heroes and divine figures side by side; and as Kerényi writes, when he speaks of the Olympian-Homeric phase of the Aryan-Hellenic tradition, people "saw the gods, and they could see them. them" and "could be with them in the original state of existence".<sup>2</sup> The Olympian element is also reflected in a typical group of Vedic deities: In Dyaus (from divy, meaning to shine - the verb that is also found in the words Zeus and Deus), he is the lord of heavenly light, the source of radiant power and knowledge; Varuna-who is a symbol of the , royal power, and is linked to the idea of "rta", the cosmos, the to the cosmic order of natural and supernatural law. While Mitra is a deity who is the specific Aryan ideal of virtues, justice and loyalty.

Surya, the blazing sun, from whom, like the vouç Olympus, nothing is hidden, who destroys all weakness, who rises in the form of Savitar in the first daily ritual of all the Aryan castes as the principle of awakening and spiritual revival; or Ushas, the dawn, the eternally young, who gives way to the sun, gives life and is the "pledge of immortality". In India, we the heroic metaphysical inspiration of the first hyperborean conquerors: it is Indra 'without whom men cannot conquer', he is the 'son of strength', the thunder god of war, heroism and victory, the god of the black Dasyuk, the enemies of the Aryans. destroyer, and consequently the conqueror of all non-straight titanic forces that attempt it, to climb to heaven." He is also the consolidator who "strengthened the world". The same spirit is reflected in varying degrees in the lesser Vedic deities, even those who belong to the most conditioned forms of existence.

In the Vedas, we find that this cosmic experience is , evoked, by an act of sacrifice. The sacrificial rite extends the human experience to the supernatural, evokes and establishes the relationship between the two worlds in such a way that the sacrificer, whose figure is as simple and sublime as the Roman 'flamen dialis', takes on the characteristics of a god on earth- bhū-deva, bhū-sura. As life after death, the Vedic

solution is entirely in keeping with the most ancient Aryan-Hellenic spirit: the image of obscure hells is almost entirely absent from the oldest parts of the Vedas; the crisis of death is little regarded as a crisis– in the Atharva-Veda is as the effect of a hostile demonic force which can be driven out by the appropriate rites.

The dead depart into the light being, which is "return", and in which they resume their form: "After having cast aside all disabilities, they return home: they unite splendour "3– and again, "Soma we drank (a symbol of holy fervour), we became immortal, we attained the light".<sup>4</sup> The "sweeping away of the traces, the sweeping away of the scourge" is a symbolic Vedic rite prevent the dead from returning to the living; it clearly shows that the idea of reincarnation was almost completely absent in this period; this possibility may have been neglected in that era, due to the extremely high degree of heroic sacrifice and metaphysical tension. There is no trace in the Vedas of the later significance of Yama as a hell and death-god, but rather the outline of his Iranian-Aryan counterpart, Yima, the Sun-King of the primordial age: the son of the 'Sun'. Yama is the first mortal "who found the way to the other world".<sup>5</sup> Thus, we can say that the Vedic afterlife is largely connected with the idea of reunification with the primordial state.

Around the 10th century B.C., new developments : expressed in the Brahmana on the one hand, and in the Upanishads on the other. Both go back to the tradition of the Vedas: at the same time there is a remarkable change in perspective. We are slowly moving towards "philosophy" and "theology".

The concept of the Brahmana texts is mainly related to the part of the Vedas dealing with ritual and sacrificial action. Ritual, in all traditional cultures, was not conceived of as empty ceremony or emotional yet formal glorification of or supplication to a deity, but rather as an operation with real effects.

It is a process that is not only intended to establish a connection with the transcendental world, but also to influence the supersensible and, through its mediation, to influence the forces of nature. As such, ritual presupposes not only the knowledge of certain laws, but more fundamentally, the existence of a certain power. Brahman (in the neutral gender, and not to be confused with Brahma in the masculine gender, which denotes a theistically conceived deity) originally denoted this special energy, the magical force, fluid or life force on which the rite rests.

In the Brahmana texts, the ritualistic features of the Vedic tradition have been magnified and ritualized. The ritual became the centre of everything and the subject of a subtle science, often all

without a vital element. Oldenberg, referring to the time of Prince Siddhattha speaks of "an idiotic science that knows everything, explains everything, and sits contentedly among its special creatures." "6 This judgment is exaggerated, but not unfounded. In the time of the Buddha, there was indeed a caste of "theologi philosophantes" who did the work of the remnants of the ancient tradition and used all means in their power to maintain an authority that was often not in keeping with the human and belonging qualities of its members– may have been keeping with society, but not with their spiritual order. Social belonging was otherwise taken care of by the caste system. The word "theologian" as concept of brahman was gradually diluted, becoming so concrete in speech that eventually brahman ceased to denote mysterious power, essentially only ritual and magical experience. had a meaning in its medium; it began to mean the soul of the world, the force of the universe, the substrate, the indefinable essence of all beings and phenomena. Thus, it was almost theological has become a concept.

The Upanishad, on the other hand, concentrated mainly on the átmá, which mainly reflected the original cosmic and solar conception of the earliest Aryan consciousness, in so far as it emphasized the reality of the "I" as the of personality above the individual, against the manifold forces and phenomena of nature. The curse is by 'neti neti' (not it, not it), the idea that it does not belong to nature or, more broadly, to the conditioned world.

In India, the speculative currents of Brahmana and Upanishad gradually merged, the identification and overlapping of brahman and the átmá: the supra-individual aspect of the "I" and the force of the cosmos became one and the same thing. This was an extremely important turning point in the spiritual history of Indo-Aryan civilization. The doctrine of the identity of the átmá with brahman was indeed a metaphysical achievement, but it also initiated a process of decomposition in spiritual life. This process had to take place as the clouds began to overshadow the light of Vedic man's originally heroic cosmic experience, and as alien influences gained ground.

Originally, the doctrine of Upanishad was "secret" as knowledge that could be passed on to few – the word Upanishad carries this meaning. In fact, philosophical and speculative tendencies have come to the fore. This has led to differences of opinion, even in the case of the oldest Upanishads– the Chândogya and the Brhadaranyaka Upanishad– as to what form of consciousness the doctrine should be reference point. Is the curse an object of direct experience or not? Both at the same time. Its essential identity with the individual Self has been affirmed, but at the same time it is often the individual's identity with the trans-Brahman union after death; and not only this, but also the conditions under which it is to take place, but also the case in which the Self, or rather the personality elements cannot leave the mortal and finite forms of existence. In the ancient Upanishad, there is in fact no solution to the problem of the actual relationship between the individual Self, which everyone can speak of, and the átmá-brahman. We do not believe that this is a possible

was: it was a circumstance that corresponded to an already uncertain state of consciousness, to the fact that while for the adepts in the "secret doctrine" the Self was in fact equivalent to the curse, the For the average consciousness, the anamma became a mere speculative idea, almost a theological assumption, as the original spiritual quality began to fade. Henceforth, pantheistic confusion . This danger was theoretically non-existent, since in the Upanishad, following the Vedic tradition, the highest principle was thought to be not only the essence of the world and all beings, but the one that exceeds them "three-quarters" and exists as the "immortal of the heavens" 7. At the same time, in the same Upanishad, the átmá-brahman was also identified with many elements of the natural world, so the practical possibility of a pantheistic deviation being reinforced by the assimilation of the átmá to the brahman was real. Especially when one considers the gradual regression of man, the evidence of which is found in the teachings of all traditions, the Indo-Aryan tradition, where the theory of the four yugas corresponds exactly to the theory of the descent of man and the four ages. classical theory, the last of which is the Iron Age, the "Dark Age" in the Indo-Aryan tradition, the Kali-yuga. If the cosmic and Uranian state of consciousness of the Vedas' origins had already been obscured in this way during the time of these speculations, the identification of the Brahman with the ancestor of the Vedas is a dangerous has given rise to a detour in which a confused self-identification with the spirituality of all is taking place, at a moment when energetic manifestations of concentration, detachment and awakening are most needed.

All in all, the germs of decadence, which had already appeared and become evident in the post-Vedic period, can be in the time of the Buddha (6th century B.C.) as follows: first of all, stereotyped ritualism; then the viciousness of speculation, which makes what is "secret doctrine" was to remain– upanishad, rahasya– rationalized; this resulted in plethora of theories, sects and schools, which are described in detail in Buddhist texts.8

Thirdly, we find that many deities "religious" transformations, who in the Vedic period, as we have already said, were simply cosmic transfigurations of states of consciousness; they have now become the objects of popular cults.9 We have already spoken of the danger of pantheism. Added to all this, we must also consider the influence of non-Aryan influences, which we believe includes in no small measure the emergence and spread of the idea of rebirth.

As already mentioned, there is no trace of this theory in the early Vedic period; this is because it is quite incompatible with the Olympian and heroic vision of the world, and served as a "truth" for non-Aryans who were earthbound and matriarchal. Reincarnation was in fact can only be imagined by one who feels himself a "son of the earth", who has no knowledge of a reality beyond the natural order; he is bound to a female-motherly deity, who is found both before the Aryans and before the in Mediterranean and Hindu civilisations, but also in Dravidian and Kosali. The spring, which, as a

being appeared, the individual must return in order to appear again and in new earthly births, in an inescapable and endless cycle. This is the ultimate meaning of reincarnation, which began to appear at the same time as the Upanishadic speculations, to gradually give way to mixed forms can be understood as the changing measure of the original Aryan consciousness, as we have already alluded to.

While in the Vedas only a post-mortem destiny is considered, as in ancient Hellas, in the Brahmana texts the theory of the dual path is already present: '(Only) he who knows and practices the action of the rite rises in life and receives immortal life; the rest, who neither know nor practice the rite, are practise the action of the rite, being born again and again as food for death.<sup>10</sup>

In the Upanishad, however, just as there are fluctuations in the relationship between the real 'I' and the curse, so too in the teaching about what happens after death. They speak of the "barrier over which night turns to day, for the world of brahman is unchanging light"; this charge is by the curse, through which neither destruction nor death nor pain nor good nor evil can pass.<sup>11</sup> They speak of the "gods path" - deva-yana - which liberates you after death and takes you to a world free of (conditional) attachment, from which there is no return.

At the same time, another path is considered, the "pitr-yana", in which man "returns", after one's death being gradually "sacrificed" to various deities, for whom he becomes "food", to finally reappear on earth.<sup>12</sup> In the oldest texts, the possibility of liberation is not available to those who choose this second path: instead, the law of causality is spoken of, the karma, which determines one's next existence based on what one did in the previous one. This brings us what we might call samsaric (from samsara) consciousness; the cornerstone of the Buddhist view of life: the secret knowledge that the sage Yajnavalkya passed on to King Araphagha, teaching that after death, one's individual elements revert to the into the corresponding cosmic elements the curse, which returns to the "ether", and what remains is nothing other than karma, that is, the action, the impersonal force that is linked to the existence of a being and which, going on, defines a new being.<sup>13</sup>

In all this we see more than mere 'free' metaphysical speculation; rather, it tells of the emergence of a consciousness that thinks of itself as earthly, or at most pantheistically cosmic, and which now focuses on that part of the human being that is truly connected with death and rebirth, with endless wandering through different forms of existence; we say 'different' because the horizons have gradually expanded and it is thought,

that man can appear again and again in this or that god-world according to his actions, his deeds. In any case, at the time when Buddhism appeared, reincarnation and the



transmigration theory were already an integral part of the prevailing mentality. At times, even in the Upanishads, the different approaches were inextricably mixed; it was imagined that the which, though far from any concrete experience, is constantly and inconceivably present in everyone, and on the other hand, the endless human wanderings through the various in lives.

Along these lines, practical and realistic currents gradually gained ground over theoretical ones. One can include the Samkhya, which pitted a rigid dualism against the pantheistic danger, in which the "I" or atma- is here called purusha - as incomprehensible and unchanging supernatural is opposed to all the phenomena, forces and forms of the material world and the natural order. But from this point of view, the Yoga line is much more important. Based on Samkhya and asceticism, it appeared in contrast to ritualistic and theoretical Brahmanism, and more or less recognized the state in which the one who spoke of the "I" could no longer understand the transm, the unconditioned principle; that this no longer meant direct consciousness; which could therefore be seen, apart from the theory, only an end, as the effect of the process of action underlying the reintegration. Thus the direct and real measure has been replaced by what is called "samsaric" consciousness and existence, and which is linked to the "flow"- and samsara (which appears relatively late in this way) means precisely "flow", the flow of becoming something.

It is not uninteresting to consider another aspect. Brahmana caste is conventionally thought of in the West as "priestly". This is true only up to a certain limit. In the original Vedas, the brahman or 'sacrificer' was not in the least like the 'priest' as conceived by our contemporaries: he was masculine, terrible, and as we have said, a visible embodiment of the human supreme in the human world - bhū-deva.

Furthermore, we often find in early texts a point where there is no distance between brahman "priestly" and- kshatram or rajam - warrior and princely caste; a feature found in the earliest stages of traditional civilizations, including Greek, Roman and germanic too. The two types only began to differ at a later stage, this being another aspect of the regression we have mentioned. Moreover, there are many who argue that in Aryan India the doctrine of atma was almost exclusively confined to the warrior caste, and the doctrine of Brahman as an indistinguishable cosmic force was developed by the priestly caste. There is probably some truth in this.

, the fact is that in many texts we see a king or a kshatriya (a warrior nobility member) competing in knowledge or teaching a Brahmin; and we also read that primordial knowledge has been transmitted from Ikshvaku onwards to members of the same "solar dynasty" - surya-vamsa,<sup>14</sup>

who were also mentioned in connection with the Buddha's family. We have to form the following picture: in the Indo-Aryan and post-Vedic world, while the martial caste retained a more realistic masculine outlook, and emphasized transcendence as the immutable and immortal principle of human personality, the brahman caste gradually became "priestly", and instead of facing reality, it was ritualistic stereotypes, theories, textual explanations. At the same time, in another way, the features of the first Vedic period were overgrown with a chaotic vegetation of myths and popular religious images, even including semi-secular practices to achieve this or that divine "rebirth" in the based on views of reincarnation and transitions which, as we have said, have filtered into the less bright Indo-Aryan layers of knowledge. Yogas aside, it is worth noting that the warrior nobility– kshatram– provided the basis not only for the Samkhya system (this system was an obvious reaction against speculative "idealism") but for Jainism, which was the so-called "doctrine of the victors" (from jinab, meaning victor). The latter, with a certain extreme tendency, emphasized asceticism. All this is necessary to understand the historical situation of Buddhism, and to see some of its characteristics.

From the point of view of universal history, Buddhism emerged at a time when traditional cultures as a whole were in the grip of a major crisis. This crisis was in some cases resolved in a positive way, which due to appropriate reforms and reassessment, and in other cases negatively, i.e. by inducing further phases of regression and spiritual decline. This period, which some have called the "climactic change" of civilisation, falls roughly between the eighth and fifth centuries BC. This is the period when the teachings of Lao Tzu and Confucius took root in China, which is the oldest tradition of the elements: on the one hand, on the metaphysical plane, and on the moral-social sphere, on the other. It is in the same period that "Zarathustra" appears, through whom a similar return to the Persian tradition takes place. This was the function of Buddhism in India, which was a reaction and a re- was also an uplift. During this period, as we have shown elsewhere, a process of decline became dominant in the West.

The period of which we are speaking is none other than the period when the ancient aristocratic priestly Hellas began to decline; when the religion of Isis, with other popular and false forms of mysticism, supplanted the sun-like royal Egyptian civilization; when Israelite prophecy produced the most dangerous ferment of corruption and subversion in the Mediterranean world. The only positive formation In the West, it seems to have been Rome, which born at this time and which for a time was of universal importance, largely imbued with an Olympian and heroic spirit.<sup>15</sup>

Returning to Buddhism, it cannot be identified, as many do who unilaterally advocate the position of Brahmanism– , with the Lutheran heresy against Catholicism;<sup>16</sup> still less with a doctrine which has developed and taken root from isolated speculation. Rather, Buddhism was a special application of the original Indo-Aryan tradition, which did not forget the

existing circumstances, and limited himself accordingly, while at the same time formulating the previous teachings in a fresh, new way. Buddhism was closely linked to the kshatriya (khattiya in Pali) spirit, the spirit of the warrior caste. We have already seen that the Buddha was a descendant of the most ancient Aryan nobility; but this is not the end of the matter, as the texts report, his people had a certain aversion to the Brahman caste: the "Sakiya (Skr. Sakya), we read<sup>17</sup>, did not respect the priests, did not revere them, did not pay homage to them, did not hold them in high esteem."

The same tendency is preserved Prince Siddhatthabut with the aim of renewing and strengthening the pure will of unconditionality to which, in recent times, the "princely" line has often been more loyal than the clerical caste, which has itself been divided.

There are also indications that Buddhism did not consider itself as original, but saw itself as universal and traditional in a certain way, on a higher level, in a higher sense. For example, the Buddha says: "Thus is: those who were saints in times long past are now Perfectly Awakened, these exalted ones rightly guided their disciples towards what I am rightly guiding disciples towards here and now." <sup>18</sup> He repeats the same thing about the purification of thought, word and deed; <sup>19</sup> he also says this about the true knowledge of decay and death and their origin, elimination, and the path to elimination; explains the "emptiness" or sunnatá<sup>20</sup> doctrine. Siddhattha repeatedly calls the doctrine and the "divine life" "timeless" - akaliko<sup>21</sup>.

He speaks of the saints of ancient times, the "Perfectly Awakened" <sup>22</sup> and here a thematic tradition emerges a place (here called the Valley of the Seer) where a whole series of Paccekabuddhas disappeared in the past, beings who attained the superhuman state through their own special effort, without help, the same perfect awakening that Prince Siddhattha himself achieved. <sup>23</sup> Those who "without faith, devotion and tradition" <sup>24</sup> are to be reproached. It is repeated: 'That which is not for the world of the saints, I say,; and for that which belongs to the world of the wise, I say: t'Vanĩ. " <sup>25</sup> It is interesting to note the mention of the concept of "fading away" in a text, which is the goal of Buddhist asceticism and "leads back to the origin". <sup>26</sup> This is supported by the symbol of a large forest where "an ancient path, the path of the people of the past" can be found. Following this, the Buddha finds a royal ruin and says that it must be restored. <sup>27</sup> In another text, the Buddha explains the significance of this more explicitly: "I have seen the ancient, the path walked by the Perfectly Awakened of long ago. I follow that path." <sup>28</sup>

It is quite clear that in Buddhism we do not find a denial of spiritual power, but rather a movement against a caste that has monopolized its authority in this, while at the same time

representatives have not maintained the proper dignity and have lost their rights. The brahmins against whom Prince Siddhattha turns are those who say they know, but know,<sup>29</sup> who have lost their direct vision for generations, who cannot even say, "Only this truth, the rest foolishness",<sup>30</sup> and those who now resemble "a group of blind men, the first of whom cannot see, the middle cannot see, and the last cannot see."<sup>31</sup> They are very different from the original era from his people– the brahmins, who remembered the ancient rule, who guarded the gate of the senses, who were in perfect possession of their impulses, who were ascetics, who were rich in knowledge alone, are inviolable and invincibly strong through truth (dhamma)– while their secular successors are involved in rituals shrouded themselves, engaged in vain fasting, and neglected the ancient laws.<sup>32</sup> Among them "there is one who seen the Brahman face to face," but it is impossible that "these Brahmins, who, though they are well versed in the trinity of the Vedas, should be able to show something of the way to their companions, as they themselves do not know it, they have not seen it."<sup>33</sup> The Buddha is the opposite of one who knows only "by hearsay", one who "only repeats the truth, and with this heard truth, as with a treasure chest handed from hand to hand, he only imparts the doctrine", the integrity of which is impossible to preserve under such circumstances.<sup>34</sup> They distinguish those ascetics and Brahmins who "profess to have attained the most perfect knowledge of the world by their own opinion only: such are the thinkers and disputants", from those ascetics and Brahmins who "on learning things never heard, clearly recognize the truth in themselves, and convinced they have achieved the most perfect knowledge in the world."

was of the latter type that Prince Siddhattha, speaking to his disciples, declared himself to be:<sup>35</sup> "only if you know it, say you know it, only if you have seen it, say you have seen it".<sup>36</sup> From this point of view, we can see that Buddhism does not reject the concept of brahman; on the contrary, the texts often use this word, and call the ascetic life brahmacariya, and their intention is simply to indicate essential qualities which should be worthy of a true Brahmanas confirmed.<sup>37</sup> Here, the qualities and qualities of the true Brahmana and the ascetic are basically identified with the goal of reintegration. These criteria were previously clearly separated, especially since the The Aryan interpretation of the Asrama doctrine, according to which a member of the brahman caste had to evolve to a perfectly elevated lifestyle– vanaprastha or yati– was, with a few rare exceptions, practically no longer followed at this time. By looking at this aspect we can also understand the Buddha's real attitude to the problem of caste. Also in the preceding tradition, the performance of asceticism was completely caste, and the ascetic was not bound in either direction. This was also the Buddha's view, which he by an analogy: one who desires fire does not ask the type of tree that creates it, so one can come from any caste ascetic or "Awakened One".<sup>38</sup> Caste, moreover, seemed to Prince Siddhattha as perfectly natural, indeed to all conventional minds, transcendently justified, since, following the teachings of the Upanishad, it was held that birth in one caste or another, inequality was not usually accidental, but the result of a preventive act.

Thus, he did not intend to attack the caste system from either an ethnic or a political-social point of view; on the contrary, he laid down that man should not fail in his obligations, which situation of life,<sup>39</sup> and never said that a servant—sudda (Sanskrit: sudra) or a vessa (Sanskrit: vaisya) should not obey higher Aryan castes. The problem is the Aryan hierarchy only touches on the culmination of a period where historical circumstances demanded a review: it was necessary to revisit and renew the "battlegrounds" where traditional dignities were only considered real if it was supported by "the appropriate actions of the individual".<sup>40</sup>

The decisive step was when the brahmana was identified with the ascetic, and from then on the emphasis was on the quality of the action. Thus the principle was proclaimed, "A man is not a pariah according to his caste, not a brahmin according to his caste, a man is a pariah according to his actions, and a brahmin according to his actions." <sup>41</sup> "With regard to the flame, kept alive by virtue and filled with fact by education", and all four castes are equal in terms of liberation.<sup>42</sup> And again, just as one cannot expect the opposite bank of the river to approach the inner bank if one therefore prays, worships, or praise, so too one cannot expect that Brahmins who, though taught according to the threefold Veda, "abandon the practice of the qualities that make them Brahmins, may acquire these qualities by calling themselves Indra, Soma, or Vasuna." <sup>43</sup>

If they have not destroyed the five roots of the desire for sensual experience within themselves, they have as little hope of uniting with Brahma after death as the man with his arm tied to his trunk has of reaching the other shore.<sup>44</sup> To unite with Brahma, one must develop Brahma-like qualities.<sup>45</sup> This, however, does not at all the ideal Brahmana

in whom the purity of the Aryan tradition is united with qualities that make him resemble a deity or divine being;<sup>46</sup> and the texts go far as to reproach the contemporary Brahmins for neglecting the ancient customs of gold and

for their interest in wealth, as well as for betraying the law of inter-caste marriage and visiting non-Brahmin women for the motive of sheer lust, "like dogs".<sup>47</sup> The principle of proper hierarchy is reinforced in a text with these words, "If we serve man and thereby become worse and not better by service, then I say we should not serve. On the other hand, if we serve and thereby become better and not worse, then we must serve." <sup>48</sup>

This shows that it is not a question of egalitarian subversion under a spiritual pretext, but of the improving and cleaning up the existing hierarchy. So little sympathy does Prince Siddhattha have the masses that in one of the most ancient texts he speaks of the 'average mass' as a 'heap of rubbish', where the His awakened blossoming takes place.<sup>49</sup>

Besides the ancient division of castes, Buddhism affirms another, deeper and more intimate, mutatis mutandis, not very different from what originally existed among the Aryans; that there are the "twice-born" - dvija - and other beings: on the one , there are the Ariyas and the "self-moved "noble sons" to whom the "Doctrine of Awakening" is available; on the other side, "the common people who exist without understanding what is holy, far from the holy doctrine, are unattainable. for them; they do not understand what is noble, they are far from the doctrine of the noble sons, they are not reached by the doctrine of the noble sons."50 On the one hand, like rivers, "when they reach the ocean, they lose their original name and are only known as the waters of the ocean, so that members of the four castes, when they take up the Buddha's law, lose their previous characteristics" - yet they form a well-defined society, the "children of the son of Sakiya".51 We can see that Buddhism's effective purpose was distinguish between the different natures, the touchstone of which was the "Doctrine of Awakening"; a distinction which could not spur the spiritual foundation which was originally the sole upholder of the Aryan hierarchy. This is borne out by the fact that neither the establishment nor the spread of Buddhism in later centuries dismantled the caste system- in Ceylon to this day, this system can co-exist with Buddhism; while in Japan Buddhism also lives in harmony with the national and warrior concepts of the hierarchical tradition.

Only some misconceptions based on Western misunderstandings- based on later corrupt forms of Buddhism- claimed to universal compassion, humanitarian principles and democratic equality. The only point to be treated with reservation is the texts, the proposition that all potentialities- both positive and negative - are present in every person of every caste.52 But the Buddhist theory of sankhara, i.e., as far as pre-natal motivations are concerned, it puts this point right. Caste, race and the exclusiveness of tradition in the hierarchical system results in the person's tendencies to develop in a certain direction; this ensures an organic and harmonious character development, which is in contrast to when an attempt is made to reach the same point in a kind of by force, starting from an unfavourable base. Four paths are recorded in the Buddhist texts,53 in three of which either the path or the attainment of knowledge is difficult, or both; the fourth path is easy, and the attainment of knowledge is also shown to be easy, being reserved for those who enjoy the advantages of a good birth; this is called the "path of the chosen". At least it could have been, had the circumstances been normal. But it must be reiterated that Buddhism did not under normal circumstances in a given traditional civilization: this is why Buddhism placed great emphasis on action and individual achievement; this is why it relied on a very limited sense of tradition mattered little. Prince Siddhattha declared that he had attained knowledge himself, through his own efforts, without a master to show him the way; thus, in the original Doctrine of Awakening, all the person must rely on himself, on his own efforts, just as a soldier who has lost his way can rely only on himself until he reaches and rejoins his division.

Thus, Buddhism, when compared with different traditions, is rightly placed in a of a kind which we have elsewhere called heroic, in the sense of the doctrine of Hesiod,<sup>54</sup> which is It is about "four ages". By this we mean a person in whom the spirituality of the primordial state not , natural, for him tradition is no longer an adequate basis in itself. Spirituality has become for him an end, an object of reconquest, the upper limit of reintegration, which man must accomplish by his own manly effort.

This concludes the analysis of the historical situation of Buddhism, which is an essential condition for understanding its main teachings and the main reasons for their emergence. Before discussing the doctrine and practice, it is necessary to go back to the we come back to a point we have already made, namely that Buddhism belongs to a cycle that modern man can grasp.

Although in the period when Siddhattha lived there was already a certain cloud cover over man's metaphysical world-view and spiritual consciousness compared to the Indo-Aryan man, the further course of history– and especially Western history– has brought increasing regression, materialism and individualism, which has been accompanied by a loss of contact with metaphysical, or generally speaking, supersensible reality. With the 'modern' world we have reached a point that is difficult to get beyond. For modern man the object of direct knowledge is exclusively the material world, with its counterpoint, its own purely psychological the sphere of subjectivity. His philosophical ideas and his religion are separate, the former based on the creative power of the brain alone, latter on faith alone.

It is not only Western religion that, in contrast to the highest traditions of antiquity, focuses on faith in the hope of saving what can still be saved. This is usually the desperation: man, who has long since lost direct contact with the metaphysical world, can only resort to religio, the only possible form of reconnection, namely that which faith can offer. This is how we can truly understand the significance of Protestantism when we compare it with Catholicism. Protestantism took root at a time when humanism and naturalism were introducing a process of secularisation for European man, a phase which went much further than the regression which accompanied the emergence of Christianity: at the same time, decadence and corruption emerged among the representatives of the Catholic tradition, who were charged with the task of transmitting and maintaining it. These were the real conditions, and so, as the schism wider, the principle of mere faith began to emphasised and opposed to hierarchical organisation and mediation; distrust of "practice" grew (even Christian monastic asceticism was included), tendencies which are characteristic of Protestantism.

The current crisis of Western "faith-based" religions is known to all, and there is no need to show the utterly secular materialistic and samsaric nature of the dominant mentality of our contemporaries. We have to ask ourselves, in these circumstances, what knowledge-based system, devoid of elements of both belief and intellectualisation, not tied to a tradition organised by place, but in reality oriented towards the unconditional – what similar system is available. Clearly, this path is only suitable for a minimal minority, a people who have extraordinary inner strength. In this respect, the original Buddhism can be recommended as no other doctrine, especially since, when it was formed, the human condition already manifested the features of materialism and was in the living tradition of signs of the eclipse of the sun, although far from the eclipse produced by the oppression of Western materialism and the resulting decline.

Nor must we forget that Buddhism, as we have already said, is a practical and realistic adaptation of traditional ideas, an application in the kshatriya spirit, in the spirit of the Aryan warrior caste; we must remember this, especially as the line of development of Western man has been more warlike than priestly, while his striving for clarity, realism and exact knowledge, applied to the plane of matter, shows the characteristic results of his civilization.

Other metaphysical and ascetic systems may seem more appealing than Buddhism, and provide deeper satisfaction to a mind that is trying to diligently penetrate the mysteries of the world and existence. But they do have the tendency to provide an opportunity for modern man to various illusions and errors; the reason for this, even in such authentically traditional systems as Vedanta, is that their full understanding and realization presuppose a degree of spirituality that has long since disappeared in the great majority of people. Buddhism, however, is the presents the totality of the problem with no evasion.

As someone rightly said, "no milk for babies", "no milk for babies", and no metaphysical ranting for lovers of intellectual theories.<sup>55</sup> It states, "Man, this is what you have become, and this is what your experience has become. Know this. There is a way, a Way, that leads to this. This is the direction, these are the milestones, behold, these are the tools and the way to follow them. It is up to you to discover your true purpose (or calling) and measure your strength." "Don't live by persuasion, don't live by dissuasion; knowing persuasion and knowing dissuasion, don't talk it down, don't talk it down, make the truth known" - we have seen, for the Awakened this is basic principle.

Thus, in explaining the historical place of Buddhism, we have also explained the ultimate reason why we feel that the choice of Buddhism is appropriate and suitable for the full and powerful asceticism of the



as it was developed with a view to a cycle that includes even the man of the present.

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Reading the third chapter of the Doctrine of Awakening, one is struck by the duality that characterises Evola. On the one hand, he is an extremely powerful mediator of the different branches of the tradition - in this case Buddhism - and his vast knowledge makes him the best authority on the tradition in the 20th century. But on the other hand - , despite his supreme knowledge, there is a kind of naïve realism in his work that is quite nuanced. This would not be fundamentally wrong if we were not to see these boundaries in terms of Buddhism. However, for the sake of Buddhism, it is worth noting the following:

1. To interpret the Dhammapada Sutras 58-59 as if the Buddha was trying to restore the principle of hierarchy by treats ordinary people as "rubbish", from which the Awakened then emerges. Even if the quoted sutras can be interpreted in this way, we must be aware that here the lower experience of the self is the self-passage that Evola elsewhere interprets with great wisdom. There can be no question of assuming that in the hierarchical vision of the Enlightened (and here we do not mean only the historical Buddha) the starting point, the necessary basis- which is our own worldly, "mass" self-realization- is to be seen as some sort of rubbish heap. The "mass" is the medium for which - this is taken to an absolute level in Mahayana Buddhism - and from which enlightenment proceeds. Buddhism uses the metaphor of the lotus flower, which grows from the earth to the bursts through the water into the air, penetrating all elements and all worlds, but remains in the earth by its roots until the complete redemption of the world. Be they human, animal, pretae or god, or in other words, the rubbish heap aspect of the world of the living being, the suffering being, is not part of the terminus technicus of Buddhism.

2. Evola's that "in every person of every caste, all potentialities, both positive and negative, are equally present" is a prominent doctrine, from which, in the course of time, "the enlightenment of all beings the doctrine of "germ of consciousness (bodhichitta)" has outgrown. The quote on the preceding page, by the way- though in other respects- this: 'so also the members of the four castes, if they take up the Buddha's law, lose

their previous characteristics". Therefore, we recommend that any reservation the reader may make in this case is for the sake of discerning the wisdom in the proposition.

3. Samskara (Pali: sankhara; Sanskrit: samskara) appears only in the teachings of the realistic sarvastivadins (sarva-asti = all is) as a pre-natal motive. Most schools of Buddhism understand samskara as a motive or motivation arising from the now, from the non-knowing that exists here, in the present, although undoubtedly does precede the birth of things. This seems to be contradicts some interpretations of karma, but in fact it does not, because the elimination of non-knowledge in the present (i.e. the elimination of false images) immediately eliminates all the motivations that lead to false consciousness, and even all the "karmic sprouts" that otherwise would have been motivations. For the cessation of non-knowledge (avidya) equals the existence of absolute knowledge and vision (vidya). And the existence of vidyá precludes the appearance of samskaras ( a non-dominated form). That is, samskaras may be treated from a realist point of view as pre-natal, but for the higher view they are carried by the present moment.

By these few remarks, we did not mean to say that Evola is not right, because in the words of the Buddha, "There are as many kinds of truth as there are fallen leaves in the forest autumn", but only that Evola's excellent book does not reveal to us the Absolute Truth, which (fortunately) we can only find within ourselves.

On the other hand, Evola mainly describes the teachings of the Theravadins (Hinayana), but we know that the Buddha expounded the Doctrine on three levels, which we now call Hinayana, Mahayana and Vajrayana. These "Ways" or "Chariots" are also hierarchical. The first in the form of the Buddha Siddhartha, the second in the form of the Buddha Nagarjuna, and the third in the form of Padmasambhava – in other respects– expressed in the form of a horn of horn. The three Buddha figures are of course same Awakened One, but the levels are different. Evola interprets the teachings of Siddhartha Gautama Sakya (- Buddha) (Pali: Sidhattho Gotamo Sakyo; Sanskrit: Siddhartha Gautama Sakya), and this too mainly in terms of asceticism.

All this is good to know, because no single interpretation of Buddhism can give the Awakening Full picture of Tana. Not only because it is, fundamentally, a matter of experience, but because, to use a Buddhist simile, "As when blind men grope an elephant and form a judgment; he who touches its ear thinks it flat; he who touches its tail thinks it long-thin;" etc. As in all other fields. This– in our case– includes not only the ascetic but also the gnostic-magical face of Buddhism.

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The moment man gave up his intellectual independence; the moment he determined his duties not according to his own inner voice, but according to the advantages offered by classes and parties; the moment he shook off his personal responsibility in view of the fact that he is only one millions: at this moment he has also lost his spiritual power, and expects from men only God can do, substituting for divine power the rude instruments of human hands.

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The path to life is narrow, and few can find it, because it is within man himself, and because few seek the path of life. Most seek the way for others (or recommend it, ed.) and therefore never find it for themselves.

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One should only read when the source of one's own thoughts is stuck, which is surely the best head it happens. On the contrary, if drive your own ancient thoughts with the book you have received, it is a sin against the holy spirit.

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If you don't have the strength to burn and shine, at least don't hide it.

Notes

1. In a certain sense, we can refer here to what K. Kerényi wrote about the "meaning of the feast" (*La religione antica nelle sue linee fondamentali*, Bologna, 1940, c. II).

2. Cf. Kerényi, *op. cit.*, c. IV and V.

3. *Rg-Veda*, X, XIV, 8.

4. *Rg-Veda*, VIII, XLVIII, 3.

5. *Rg-Veda*, X, XIV, 2.

6. Oldenberg, *Buddha*, *cit.*, p. 21.

7. *Rg-Veda*, X, XC, 3; *Chândogya-Upanishad*, III, XII, 6.

8. Cf. *Digha*, I, i, 29seq; *Suttanipâta*, IV, XII, XIII.

9. Basically, these are the gods we should think of when we see them in Buddhist texts in a rather humble and subordinate role, sometimes transforming themselves into a kind of teacher who receives the revelation of the teaching from the Buddha. What we have here is a degradation of the ancient gods; the teachings revealed by the "Awakened One" are in harmony with what they once represented, but what had by then been forgotten.

10. *Catapatha-Brahmana*, X, IV, 3, 10.

11. *Chândogya Upanishad*, VIII, IV, 1-2.

12. Chândogya-Upanishad III, X; Brhadâraṇyaka-Upanishad VI, II, 9-16.

13. Brhadâraṇyaka-Upanishad, III, II, 13.

14. Bhagavad-gita IV, 1-2.

15. On the significance of Rome as a "rebirth" of the primordial Aryan heritage, see the second part of "Rivolta contro il mondo moderno".

16. This is the position taken by R. Guénon, *L'homme et son devenir selon le Vêdânta*, Paris, 1925, p. 111 - with which "according to the truth" we cannot agree (English translation *Man and his Becoming* according to the Vedanta, Luzac, 1945). Coomaraswamy's views in *Hinduism and Buddhism* (New York, 1941), although there is an obvious tendency in his book to emphasize from Buddhism what is valuable for Brahmanism and not to consider its specific functional significance in comparison with the Hindu tradition.

17. *Digha*, III, I, 12.

18. *Majjh.*, LI.

19. *Majjh.*, LXI.

20. *Samyutt.*, XII, 33.

21. *Majjh.*, VII.

22. *Majjh.*, LXXV. cf. LXXXI.

23. Majjh., CXVI. cf. CXXIII.

24. Majjh., CII.

25. Samyutt, XXII, 94.

26. Mahāparinirv, 52-53 (this is from the Chinese version, however)

27. Samyutt., XII, 65.

28. Samyutt., III, 106. Interestingly, according to the myth, the Buddha attained awakening under the Tree of Life, which grew the navel of the earth and where previous Buddhas had attained transcendental knowledge. This is a reference to the "The centre of the world", considered the Krizmaya of tradition, the initiation of the Old Belief, when the connection with the origin was restored.

29. Majjh., XCIII.

30. Majjh., XCIII.

31. Digha, XIII, 15; Majjh., XCV; XCIX.

32. Suttanipata, II, VII, T-16.

33. Digha, XIII, 12, 15.

34. Majjh., LXXVI. In this sense, tradition can be said to be one of those things can lead to contradictory results in life.

35. Majjh., C.

36. Majjh., LXXVII.

37. Majjh., XLVIII; Dhammapada, 383seq; Suttanipāta, III, IV, passim; IX, 27, passim; T, VII.

38. Majjh., XCIII; XC.

39. Mahāparinirv., 6-11.

40. Majjh., LXXXIV.

41. Suttanipata, I, VII, 21.

42. Majjh., XC.

43. Digha, XII/I, 24-25.

44. Digha XII/I, 26, 28, Suttanipāta, II, ii, 11.

45. Digha, XIII, 33-38.

46. Angutt., V 192.

47. Angutt., V 191 (vol. III p. 221)

48. Majjh., X.

49. Dhammapada 58-59.

50. Majjh., I.

51. Angutt., VIII, 19, X § 14; X, 96.

52. Majjh., XCVI.

53. Angutt., IV. 162.

54. Cf. Rivolta contro il mondo moderno cit., pp. 294.

55. Rhys Davids: Early Buddhism, London. 1908, p. 7.



## The Doctrine of Awakening

Julius Evola

### I. On the variations of "asceticism"

The original meaning of the word "asceticism" – is from the Greek *trein*, training, and the Roman meaning is discipline. The corresponding Indo-Aryan term is *tapas* (*tapa* or *tapo* in Pali), also with a similar meaning; apart from the fact that the word *tap* also has the meaning "to be hot or glowing", and thus includes the idea of intense concentration, of glowing like fire.

However, with the development of Western civilization, the concept of "asceticism" has taken on a special meaning (including its derivatives), which is different from the original. Not only did it take on a highly religious overtone, but, together with the general tone of the faith that has become predominant among Western peoples, 'asceticism' has become associated with the affliction of the body and the painful renunciation of the world: in this way it is intended to represent the method that this faith proposes as the most appropriate method of salvation, which is to restore the man afflicted by original sin.

reconciles you to your Creator. Already at the beginning of the Christian era, the name "ascetic" was given to those who practiced self-effacement by whipping their bodies with a whip, so that with the development of modern civilization

this kind of asceticism gradually and inevitably aroused strong antipathy and aversion. If even Luther, who disapproved of anyone who found it difficult to tolerate monastic discipline, nevertheless rejected the value, utility and necessity of any asceticism, and replaced it by the exaltation of pure faith, then the adherents of Humanism, Immanence and New Cult of Life, by their approach, were doubtful and scorned 'asceticism', identifying such an orientation more or less with 'medieval darkness' and the aberrations of 'obsolete, bygone historical eras'. Even when "asceticism" is not

regarded as a pathological phenomenon or a sophisticated masochism, the conflict of interest has been demonstrated in many ways. The best known and most elaborated of these the contrast between the ascetic, static and feeble, effete East, hostile and denying the world, and the dynamic, positive, heroic and progressive Western civilisation. Similar

unfortunate prejudices have taken root in people's minds: even Friedrich Nietzsche sometimes seriously believed that "asceticism" could only appeal to "the pale-eyed enemies of life", the weak and the disowned and those who undermine them in their hatred of themselves and the world with their ideas of a superior humanity (humanity) civilisations. Hereinafter

attempts have been made to give a "climatic" explanation for "asceticism". Thus, according to Günther.

Indo-Europeans, under the influence of the unusual and disarming Asian climate, saw the world in the conquered territories as increasingly suffering, turned their energies away from the affirmation of life and sought "liberation" through various ascetic practices. We need not emphasise the low level to which the concept of 'asceticism' has been reduced in recent 'psychoanalytic' interpretations. In the West, the misunderstanding a tight net around asceticism. The one-sided meaning that Christianity gave to asceticism, and the fact that it was then consistently applied and associated with various forms of misguided spirituality, led to inevitable reactions: people – not all

without any anti-traditional or anti-religious bias—emphasized what asceticism can bring to the "modern" soul as a negative. However, as if the situation reversed, our contemporaries use the term in its original sense, only on a totally materialistic level. Recently we have been hearing the term "Progress mysticism", the "mysticism of science", the "mystery of work", etc., and similarly the asceticism of sport, the asceticism of social work, and even asceticism of capitalism. Despite the confusion of ideas, there is a definite element of the original meaning of asceticism: in the modern use of the word and its derivatives, there is also the simple idea of training, of intensive energy use, which is not without an element of impersonality, neutrality, which is purely refers to a hedonistic and individualistic approach to life. Even if this is the case, it is very important at the present time for intelligent people to understand again the value of asceticism, namely the overall its view of what it stands for on successive spiritual levels, regardless of the Christian religious ideas and modern interpretations. In order to do this, we must reach back to the fundamental traditions and the highest metaphysical concepts of the Aryan races. Since we understand asceticism in this sense we wanted to discuss, we asked ourselves: what example can History best provide asceticism as a comprehensive universal system, pure, condensed, tested, well is in harmony with the Aryan man, and is it still valid in the modern age?

As it happens, we have decided that the answer to our question can only be in the Doctrine of Awakening, which in its original form meets all these criteria. It is the Doctrine of Awakening that truly marks what is commonly known as Buddhism. The word Buddhism is derived from the Pali word buddho (Sanskrit: buddha), a name given to the founder, but not so much a name as a title: Buddha is the "buddh" is derived from the verb "to awaken" and means "Awakened", so the name is used to denote a person who has reached a level of spiritual realization, likened to the awakening, which was declared to the Indo-Aryan world by Prince Siddhatha. The original form of Buddhism— the so-called Pali Buddhism— presents to us, as very few other doctrines , the desired characteristics:

1. contains a complete ascetic system,
2. universally valid and realistic,
3. pure Aryan in spirit,
4. available within the general conditions of the historical cycle to which present humanity belongs.

It has already been pointed out that asceticism, taken in its entirety, has different meanings on successive spiritual levels. Simply put, if we want to define it as a training or a science, asceticism aims at bringing all the energies of a human being under a central principle control. In this respect, we can talk about a technique that has to do with objective and impersonal characteristics of modern scientific achievements. Thus the eye that can distinguish the incidental from the essential can easily discover the "constant" in forms of asceticism in the many variations used by this or that tradition.

We must consider as primarily ancillary those specific religious concepts or moral interpretations, with which asceticism is often associated. Above all, however it is possible to conceive and develop something that we might call pure asceticism, that is, something involving techniques for the development of inner force, the use of which forces remains at first undefined, just as the weapons and machines produced by modern industrial techniques. As the personality ascetic affirmation is the basis of all spiritual realization in one or another historical sphere, is equally valuable in the pursuit of temporal goals and in the struggles that consume virtually all the energy of Western man. Furthermore, even the "Evil Evil", since the technical conditions- as we may call them - to make the positive successes in the direction of "evil", not essentially different from those needed to achieve holiness.

Nietzsche, as we have already said, partly shared the modern view of asceticism. prejudices. When he was working on the "Superhuman Man" and developing the "Wille zur Macht", he would not have taken into account forms and principles of self-control that are obviously linked to asceticism. owe? Thus, within certain limits, we can quote the medieval tradition: 'One thing is the Work, one is the Substance, and one thing is the Trial'.

Well, there are few historical traditions that allow us to delineate pure asceticism as easily as "Awakening Theorem", i.e. Buddhism. has been rightly stated that in it the problem of asceticism is so "clearly described and , one might say so logically, that in comparison with other forms of mysticism they seem fragmentary, inconsistent and incomplete". His style is so far removed from any emotional element that it is strictly one can almost compare it to the modern scientific mentality.<sup>1</sup>

Two points should be emphasised here. , Buddhist asceticism is conscious of the separation of the incidental and the substantial, whereas many other forms of asceticism- such as Christian asceticism, almost

without exception - all of this is inextricably intertwined, one might even say that its realization is indirect, arising as it does from the impulses and operations of the consciousness determined by religious thought and rapture; in Buddhism, however, there is direct action based on knowledge of its purpose, and this develops through controlled stages. "Just as the practitioner a lathe operator, when he turns fast, he knows "I turn fast", and when he turns slow, you know, 'I'm turning slowly'." "Like the skilled butcher or butcher's assistant who cuts up a cow, takes it to market, slices it up, and knows these slices, looks at them, examines them well, and then sits down." here are two the many razor-sharp metaphors that characterize the asceticism of the Doctrine of Awakening<sup>2</sup> the meditative, mindful style of his method. It is also an image of clear and transparent water that allows us to see everything that at the bottom: a symbol of the consciousness that is the source of all disturbances and restlessness. left behind.<sup>3</sup>

We will see that this style is maintained throughout, at all levels of Buddhist teachings. Correct have that "this path of consciousness and awakening is as clearly as a road on a precise map, with every tree, bridge and house marked".<sup>4</sup>

Second. Buddhism is almost the only system that avoids confusing asceticism and morality, and in which the mere instrumentality of the latter is consciously used to achieve the former. formulated. Each moral rule is against an independent set of values, i.e. whether it is justified to follow or abandon it in relation to asceticism. This shows, that it has not only all religious myths, all moral myths. In Buddhism. "sila" elements, i.e. right conduct, are taken into account only as means of consciousness<sup>5</sup>: the means of virtue (virtue, virtue, purity) are not in the moral sense, but in the ancient meaning of masculine energy are listed. Here comes the well-known parable of the raft: a man who wants to cross a dangerous river and has built a raft for the purpose would be a fool indeed if, having crossed, he were to take the raft on his back and carry it along the road. This should be our attitude- taught by Buddhism- to everything that is labelled with the moral aspects of right and wrong, just or unjust<sup>6</sup>.

Thus, it is fair to say that in Buddhism- and also in yoga- asceticism is the science of dignified its impersonality: what is fragmentary elsewhere becomes here a system, which becomes an instinctive, conscious method, the spiritual labyrinth of those who attain ascension by the work of some grace (for they discover the right way only by chance, by hunches, fears, hopes and rapture) is exchanged for a calm, steady light, which even in the bottomless also present at depths, using a method that does not require external tools.

However, this only applies to the first aspect of asceticism, the most elementary in the hierarchy of asceticism. If we understand asceticism as a conscious technique aimed at the creation of an applicable force, first and foremost and at all levels, then the principles that are Their doctrines are instructive, unique and display the highest degree of crystalline purity. However, within the system, there is a distinction between principles that are sufficient for "this life" and those that go .7 In Buddhism, the power of asceticism is essentially used in an upward direction.

The canon expresses the meaning of such achievements thus: 'And he shall reach the wonderful which the will the wonderful he discovered with intensity, constancy and concentration of spirit, the wonderful he discovered with intensity, constancy and concentration of mind, the wonderful he discovered with intensity, constancy and concentration of inquiry– with the spirit of heroism as his fifth.' He goes on to say, "And so those disciples who are able to attain these fifteen heroic qualities liberation, awakening, attain incomparable certainty."8 In this context, another text considers a double option: "Either certainty in life or no return after death".9 If 'certainty' at the highest level is linked to the state of 'awakening', we can similarly find alternatives at lower levels, and think of a relatively greater certainty in life brought about by the preparatory group of ascetic principles and which proves its worth in all areas of life, while at the same time providing the basis for a higher degree of asceticism.

In this sense, we can only speak of 'intensive application', which is the cornerstone of the system, and , 'if continuously practised and developed, leads to dual health, health in the present and health in the future'.10 'Certainty' in ascetic development– bhavana– is linked to the unmovable stillness - samatha - which is the highest goal of the principle of indifference and which can be practised by someone who remains essentially "the son of the world" - putthujana. In addition to all this, there is also an inextricable stillness– samatha - which is with knowledge - vipassāna - and which then leads to liberation.11

Here we find a new concept of asceticism that is higher than the latter, taking us beyond everyday perception and personal experience, while at the same time making clear why Buddhism can provide positive reference points at this high level that are found in few other traditions. The fact is that Buddhism in its original form carefully avoids anything that would give it the flavour of mere "religion", mysticism, "faith" or piety, or dogmatic rigidity, as commonly understood. Even when it comes to that which is not life, that which is more than life, Buddhism, like the Doctrine of Awakening, exhibits the traits of rigorous restraint and splendour that are usually characteristic of monumental things, and the qualities of purity and strength that are generally considered to have a classical quality; masculine and courageous

attitude, which could be Promethean if it were not already Olympian. But before that we need to get rid of new prejudices. To do this, we need to look at two aspects.

It can be concluded that, not counting the later, more popular forms of Buddhism – deified founder at the centre – not a religion at its core. This is true. However, we need to understand very clearly what that means. Western peoples have become so accustomed to the religion that has become dominant in their countries that they use it as a model and a yardstick with all the others they almost reject the possibility that a religiously dignified conception of the supersensible and of man's relationship to it could exist, distinct from the Judeo-Christian conception. As a result, the West has its own ancient traditions – , starting with the Aryan-Hellenic and Aryan-Hellenic with Roman cultures – cannot be given a proper assessment of their real significance;<sup>12</sup> it is easy to imagine what happened to older and more distant traditions. Especially those created by the Aryan races in Asia. But in fact this attitude should be reversed: just as the "modern" civilization seems an anomaly when compared to what is the essence of true civilization;<sup>13</sup> the significance and value of the Christian religion should also be measured accordingly, as and when is consistent with a more powerful, rather Aryan and primordial idea of the supersensual.

We need not dwell on this point, as we have already dealt with it elsewhere; Dahlke summarises the question by stating that one of the characteristics of Western superficiality is the tendency to identify religion as a whole with faith-based religion.<sup>14</sup>

Above those who "believe" there are those who "know", and for them the purely "mythological" significance of many simply religious-religious-believing, even scholastic-theological principles is quite clear. Knowledge is a different levels.

Religion, 'religio', is derived from religio: it means to reconnect, or more precisely, to the reconnection of the creature to the Creator by the possible insertion of a mediator or atoner. On this central idea can be built the whole system of belief, piety, and mysticism, which can plausibly bring the individual to a certain level of spiritual realization. However, it does so largely passively, relying mainly on emotions, feelings and intuitions. In such a system, no scholastic explanation can fully resolve the irrational and a sub-intellectual element.

It is easy to understand that in some cases such forms of "religion" are necessary; and in the East, in later ages, such forms were known, for example, the devotion and devotion of – Rāmanuja bhakti-

marga (from bhaj: to worship) and some forms of Shakti cult: but we should be aware of, that there may be people who do not need this, who, by race or vocation, require a method free from "religious mythology", based on pure knowledge, realisation and awakening. The ascetic who binds his energies this direction is the highest form of asceticism: Buddhism offers an example of asceticism which is of its kind  
 is outstanding - and when I say 'of its kind', I mean to point out that Buddhism has a huge historical tradition: texts and teachings for all; it is not an esoteric school whose knowledge is the privilege of a small group of initiates.

In this sense, can and should declare that Buddhism- and we always mean the original Buddhism- is not a religion. This does not mean that it rejects supernatural and metaphysical reality, but that it has nothing to do with the way we generally  
 "religion" is man's relationship to this reality. The validity of these statements would not change even if it were necessary to defend in more detail the superiority of the theistic worldview over Buddhism, the more or less explicitly stated  
 accused of atheism. This brings us to the second point, which we will only touch on here, given it will be dealt with in detail later in this work.

We have said that a "religiously" conceived system- can take the individual to a certain level of spiritual realisation. The fact that this system is theistically based determines its level. However, we must be aware that the theistic approach is by no means the only or higher  
 "religious" attitudes, such as prevailing Hindu, Bhakti or Western and Arabic worlds. Anyway  
 let's think about it, the theistic concept does not give a complete view of the world, because it lacks a higher point in the hierarchy. From the point of view of metaphysics (in its highest sense) and tradition, which is essentially the basis of theism, the principle of appearance of a "being" in personal form, as an ultimate ideal or ideal, cannot be after theological transfiguration. The conception and realization of the highest summit, in other words, the realization of that which is above both the "being" and the opposite, the "non-being", was natural for the Aryan spirituality. It does not reject the theistic view, but regards it as a legitimate and proper part of the hierarchy, and subordinates it to a truly transcendental vision.

It is easy to see that things are not as simple as they seem in Western theology, especially in the field of mysticism, especially when it comes to so-called "negative theology".  
 In the West, the notion of a personal God sometimes overlaps and merges with the idea of an ineffable essence, a boundless divinity, as the neoplatonists conceived of the concept of "en" in the "on" above, as the Gottheit is neutral above the Gott. After Dionysus, the Areopagite appeared frequently in German mysticism, which exactly matches the neutral Brahman over the theistic Brahman in Hindu mysticism.

in the idea. But in the West, all this is shrouded in a kind of mystical fog, and there is no adequate doctrinal and theological elaboration to connect it to a comprehensive cosmic system.

And this notion had little or no effect on the prevailing "religious" prejudice in the Western mind: its only result was that some people, confused, in their casual habits and visions, took it beyond the bounds of "orthodoxy".

This particular top level, which is lost in the background in Christian theology, is very consciously brought to the fore by the Aryan Orientalist tradition. In this respect, to speak of atheism, or rather pantheism, betrays an ignorance, an ignorance common to those who spend their time digging up contradictions and antitheses. The truth is that the Aryans who in the East settled in the West, they have preserved much of what the "Western settlers", who have the same roots, have lost or only partially preserved and no longer understand. This was undoubtedly due to the fact that European beliefs influenced by ideas of Semitic and Asian-Mediterranean origin, so that to accuse older traditions, which had this spirit, witnesses an attempt to drag down and discredit a higher point of view in the name of a lower one: an effort which, with a change of circumstances, the religious West would have classified as satanic.

And indeed, as we shall see, this is exactly what happened to the Buddha's teaching.

The realization of that which is above both "being" and "non-being" opens up the possibilities for the realization of asceticism to a degree unimaginable in the world of theism. The fact that they reach that summit, where the distance between the "Creator" and the "Creation" disappears, opens up a whole system of spiritual realisation, and, leaving behind the idea of "religion", is not easily understood: it allows a direct ascent above all, i.e. the climbing of the mere mountainside, of all without any support, without having to do different exercises for this or that. This is the very essence of Buddhist asceticism; it is no longer a regular system designed to generate strength, security or tranquillity, but a system of spiritual realisation. Buddhism— we will see this later— takes the will to unconditionality to a limit almost unimaginable to the modern Westerner. And in this steep ascent alongside the precipice, the climber rejects all "mythology", moving on pure strength, avoiding delusions, frees himself from the vestiges of human weakness and acts according to pure knowledge.



The Awakened One (the Buddha), the Victorious One (Jina): this is the name given to the one whose path was unknown to men, angels and Brahma himself (the Sanskrit word for god in the theistic view). Admittedly, this path is not without its dangers, but it is also the path that is open to the masculine power - viriyamagga - of consciousness.

The texts make it clear that the principle is "for the wise, for the understanding, not for those who are ignorant and filled with ignorance".<sup>15</sup> The analogy of the cusa grass is used: "Just as the cusa grass cuts one's hand if touched wrongly, so too, if asceticism is practised wrongly, it leads to infernal torment."<sup>16</sup> The simile of the serpent is used, "Just as a man who wants to catch a snake seeks out snakes, and when he finds a powerful snake he seizes it by its body or by its tail; and he strikes at the snake and bites your hand or other part of your body and you die or suffer agony— why is this? Because he has caught the snake wrong - so are the people who are in danger is the doctrine. And why is that? Because they have got the doctrine wrong."

Thus it is quite certain that the Doctrine of Awakening is not some separate religion opposed to other religions.<sup>17</sup> Even in the world from which it grew, it revered the various deities and popular religious cults that were attached to it. He understood the value of 'working'. Virtuous and devout people go to "heaven"— but the Awakened One takes a different path.<sup>18</sup> They go beyond that too, like the "fire that little by little consumes all attachments "<sup>19</sup>, whether human or divine. It is essentially the intuitive, innate characteristic of the Aryan soul that makes it so that in Buddhist texts we never find sign of detachment from consciousness, sentimentalism, or devout emotional outpouring, or semi-intimate talk of the divine, although there is a perceptible presence throughout of a force that is adamantly independence from circumstances and conditions.

So far, we have given three reasons why (especially) Buddhism is a very good basis presenting asceticism in its entirety. To summarize: first, is very easy to extract from Buddhism elements of asceticism that can be as an actual technique in the to create immovability, strength and exalted loftiness, which in themselves are capable of being used in all directions.

The second is that in Buddhism, asceticism in spiritual realisation has a supreme significance that is free from any myths - religious, theological or ethical.

Finally, the third is that the last stage of such a path to the Supreme, in a truly metaphysical conception of the universe, a real transcendence, far above the merely theistic conception,

so that while the Buddha considers dogmatism to be an attachment and contradicts those who preach it: 'This is the only truth, nonsense the rest',<sup>20</sup> he at the same time firmly maintains the knowledge of his dignity: 'It may be, that do you desire, disciples, after you have known and understood, to return for your salvation to the rites and fantasies of the common penitent high priest?' – "No, indeed." – is the answer. – "Is that so? disciples, do you speak only of what you yourselves have meditated, what you yourselves have, what you yourselves have?" – ", Master." – " well, disciples. Stay with this. principle: that which is visible in this life is timeless, inviting, forward-looking and comprehensible to all intelligent people. 21 And again, "There are penitents and priests who extol deliverance. They speak in different ways, praising it. But what is most noble I know that nothing can touch me, nothing is equal to me, only that I am transcendable. "22 This is what tradition has called the roar of the lion.

## II. The Aryan nature of the doctrine of awakening

Something more needs to be said about the quality of the Awakening Doctrine.

The use of the term Aryan in connection with this doctrine is primarily a reflection of the is confirmed by specific references. The word ariya (arya in Sanskrit), which actually means arya, occurs throughout the text. The path of awakening is called the arya - ariya magga; the arya of the four fundamental truths – ariya-saccani; the Aryan way of knowledge – ariya-naya; the teaching is called Aryan (especially that which is conditionality)<sup>23</sup> and addressed the Aryans (ariya). The term ariya is sometimes used in is translated as "holy". This is an imperfect translation, and even has a different meaning if we consider what the word refers to and what lives in the Western mind as "holy". The translation of ariya as "noble" or "sublime" is also unsatisfactory. Both give a meaning of the word that was added later, not the fullness of the original, and do not express its spiritual, aristocratic and racial significance, which Buddhism has, however, preserved. This is why orientalists such as Rhys Davids and Woodward held that there was no need to translate the term at all, and retained it as ariya, wherever it occurred in the text, either as an adjective or a noun, meaning a group of persons. In the canon texts, ariya means the Awakened, those who have attained liberation and those who have joined them because they understand, accept and follow the doctrine of the Aryan Awakening.<sup>24</sup>

However, for various reasons, it is necessary to emphasize the Aryan nature of Buddhist doctrine. First of all, because we must anticipate those debaters who talk about Asian exclusivity, saying that Buddhism is far from "our" traditions and "our" species. We need to remember that behind the vagaries of modern historical theories as deep, primordial (unborn) reality, there the blood and spiritual unity of the white races, those who created the greatest civilisations of both East and West, the Iranians, Hindus, ancient Greeks, Romans and Germanic peoples. Buddhism can call itself Aryan because it reflects to a large extent the spirit of common origins, and because

has important parts of its heritage which, as we have said, Western man has gradually was forgotten, not only because the conversions, but also because he himself, to a much greater extent than the Aryans of the East- , yielded to foreign influences in the field of beliefs. As we have shown, Buddhist asceticism, after some of the superimposed elements have been removed, is essentially "classical" in its clarity, realism, precision, and solid and elaborate structure; can be said to reflect the most noble style of the Aryan-Mediterranean world.

Of course, it's not just a question of form. The asceticism that Prince Siddhatha has announced is deeply is monolithic, with intellectual and Olympian elements giving it an emphasis characteristic of Platonism, Neoplatonism and Roman Stoicism.

Other points of connection are found where Christianity was affected by the Aryan blood transfusion, a frontier relatively clearly preserved in what we know as German mysticism: the master Eckhardt his sermon on withdrawal (detachment from the world), immobility (Abgeschiedenheit), the theory of "noble consciousness", but let's forget Tauler and Silésius.

To speak here and now of the opposition between West and East in the realm of thought is sheer dilettantism. The real opposition is, first, between modern and traditional ideas, whether in the East or in the West, be they East or West, East or West; second, between the works of the Aryan spirit and blood, and the phenomena that have resulted from the incorporation of non-price influences.

This is also true in more specific terms. Although the term Aryan can only be used as a generalisation about the origin of the mass of Indo-European races (the ancestral home of these races is the Arianem-vaejo, according to the consciously preserved monuments in the ancient Iranian tradition, the hyperborean area, or more generally the north-western one)<sup>25</sup> , we should know that it later became a designator of a caste. The Aryan

basically denoted the aristocracy as opposed to the not only physically and mentally obtuse, mongrel and "demonic" races, including the Kosali and Dravidian races, which the Hyperboreans found in the conquered lands of Asia, but more generally the lower class of what would nowadays be called the proletarian and plebeian masses, born as a rule to serve, and excluded, both in India and Rome, from the glittering cults of the practice of the higher patrician warrior and priestly castes. Buddhism may be called Aryan - this special social sense - the attitude of which will be discussed later - because it has also embraced the caste order of these times.

The man later called the Awakened One, or the Buddha, was Prince Siddhatha. Some say he was the son of a king, others say he was an ancient noble descendant of the Sakiya people, a people proverbially known as the

pride: there was a saying, "proud as a sakiya".<sup>26</sup> These people claimed to be descendants of one of the most ancient Hindu dynasties, the so-called "sun race" - surya customs - and of the ancient king (kgavaku).

"He is the son of the people of the sun", as we read about Buddha<sup>27</sup>. He says of himself.

I am descended from and born as a Sakiya",<sup>28</sup> and by becoming an ascetic and renouncing the world, he claims his royal dignity, namely an Aryan queen.<sup>29</sup> Tradition holds that his person is the He appeared adorned with all the signs of beauty and surrounded by a radiant aura.<sup>30</sup> A ruler who meets him and does not know who he is immediately sees him as an equal: "Your body is perfect, you are radiant, well born, your colour is gold with a noble aspect, your teeth are white, you are strong. 31 The most formidable bandit who meets him asks himself in wonder who he is: 'this ascetic who comes alone, without companions, like a conqueror.'<sup>32</sup> Not only do we find the characteristics of a- khattiya- noble warrior of a higher branch in his body and conduct, but, as tradition holds, he possessed the "thirty-two attributes" which, according to ancient Brahmanic tradition, were the marks of a "superior man"- mahapurisa-lakkhana- for whom there are only two options, without a third: either to remain in this world and become a cakkavatti, i.e., a king of kings, "universal ruler", "the Aryan the Lord of the Earth", or to renounce the world and fully awakened, Sambuddha, the one who "took off the veil".<sup>33</sup> Legend has it that a prophetic vision saw a destiny of prince Siddhatha's sovereign majesty a spinning wheel; a destiny he renounced for the sake of the other path.<sup>34</sup> Equally important, tradition has it that the Buddha decreed that his funeral should not be that of an ascetic, but of a royal highness, a cakkavatti.<sup>35</sup>

Despite Buddhism's well-known attitude to caste, it was generally held that a bodhisatta who might one day become awakened was not born into a peasant or servant caste, but into the warrior or the Brahmin caste, that is, the two purest and highest Aryan castes; and indeed, under the circumstances then prevailing, the warrior caste, the khattiya, was the most favoured.<sup>36</sup>

This Aryan nobility and warrior spirit is reflected in the Doctrine of Awakening. Buddhist asceticism and the analogy of war and warrior qualities are often found in the in the canonical texts: 'the struggling ascetic's heaving breast', 'forward with the warrior's stride', 'the hero of the battle' winner", "outstanding victory in the fight", "favourable conditions for the clash", "a warrior's move", "the qualities of a warrior who becomes a king, rises to the rank of king, possesses royal qualities, etc. "37- and in maxims such as "to die in battle is better than to be defeated".<sup>38</sup> When he speaks of "nobility", he always links it to the freedom that comes from the supernatural. "Like a bull I have torn asunder all bonds-says Prince Siddhatha.<sup>39</sup> "Having laid down the burden, he has broken the bonds of being": this theme recurs constantly in the texts and applies to the one who follows the path they mark. A Enlightened people are described as 'lonely on their way to difficult peaks'

lions".<sup>40</sup> "The Awakened One is the proud saint who has climbed the highest peaks, penetrated the most rugged jungles, and descended the deepest precipices." <sup>41</sup> He himself said, "I serve no man, I have no need to serve man",<sup>42</sup> a thought that recalls "the autonomous and immaterial race", the race "without a king—he is the king - the race that the West speaks of."<sup>43</sup> He who is "ascetic, pure, the knower, free, the ruler".<sup>44</sup>

These things are common the most ancient texts, attributes not only of the Buddha, but of anyone who follows the same path.

The natural exaggeration of some attributes does not change their significance, at least as symbols, and what they represent: the idea of Prince Siddhatha and his spiritual followers and the nature of the they walked. The Buddha is the pre-eminent example of the royal ascetic; his natural counterpart in dignity is the ruler who, like Caesar, could claim that men like him grasped the majesty of the king and the gods holiness, who held even the rulers of men in their power.<sup>45</sup> We have seen that the ancient tradition makes this sharp distinction when it speaks of persons who can be either mere princes or fully awakened. We are close to the peak of Aryan spirituality.

The Aryan quality of the original Buddhist teaching is the absence of the converting passion that is almost invariably present and increases in a faith world in direct proportion to its plebeian, anti-aristocratic character. Aryan consciousness has too much respect other people, and in the sense of his own dignity, he cannot afford to impose his ideas on others, if he knows his ideas are right. Accordingly, in the original mythology of Aryan civilisations, there is no trace, either in the East or in the West, of god-figures who were so preoccupied with the with humanity, to get them to cling to them and "save" them. So-called redemptive religions - Erlösungsreligionen in German - appear only later in Europe and Asia, together with the fall of the preceding spiritual high voltage, the Olympian awareness, and no less by the inferior ethnic and social elements the influx of. That the deities can do little for man, that man is essentially the creator of his destiny, of his development above this world - a typical view held by the original Buddhism - shows how it differed from its later forms, especially the Mahayana schools, into which was the idea of a force that was extremely preoccupied with humanity, in order to lead everyone to salvation.

In terms of method and teaching, we find in the original texts that the Buddha expounded his teaching as he discovered it, without imposing on anyone, without using external means to persuade or "convert". "He who has eyes to see—is often repeated in the texts. "Let him come

to me a man of sense—as we read<sup>46</sup>— "no convoluted consciousness, no hypocrisy straight man: I teach, I explain the doctrine. If he follows the instruction, he will soon realize for himself that this is indeed the way to free oneself from bondage, from attachment, from non-knowledge." Here follows the metaphor of the child gradually freeing himself from his early limitations; the image can be likened to the Platonic simile of the skilled midwife and the

is about the art of. Again. With a rebuke

I give instructions and stimulation. <sup>47</sup> Besides, Prince Siddhatha, having acquired the knowledge of the truth, did not want to tell anyone about it, not out of malice, but because he knew its depth and foresaw that few would understand it. Then, perceiving the existence of some men whose vision clearer, more noble in nature, expounded the doctrine with compassion, but at the same time maintaining its distance, independence and dignity. Whether disciples come to him or not, whether they follow his instructions or not, "He always remains the same".<sup>48</sup> Such is his attitude: "Know persuasion and know dissuasion; knowing persuasion and dissuasion, avoid both; in reality. "<sup>49</sup> "This is beautiful—says another text.<sup>50</sup> It is surprising that no one exaggerates his own doctrine, no one disregards the doctrine of others in an Order where there are many different guides to presenting doctrine.

This is also a typical Aryan thing. True, spiritual power the Buddha possessed could not fail to manifest itself, almost as a matter of course, demanding immediate recognition. We read, for example, of an incident described as the "first footprint of the elephant". When the wise men and experts in dialectics wait for the Buddha, looking for an opportunity to defeat him with their arguments at a gas-lit lake; but as soon as they see him, he is simply asked to explain the doctrine.<sup>51</sup>

On another occasion, when the Buddha enters into a discussion, his words overwhelm opposition and dissent like an angry elephant or a blazing fire.<sup>52</sup> There is a record of previous companions, who, thinking that he had given up asceticism, suggest themselves that they should not greet him, but when they see him, they immediately rush to meet him. Then there is the story of the fierce robber Angulimala, who is intimidated by the great figure of the Buddha. In any case, it is certain that the Buddha, because of his Aryan exaltation, always refrained from using indirect methods of persuasion, and in particular did not use any element that would approach the irrational emotional, feeling side of the human being. The rule is also firm: 'There is no need, O disciples of the laity, to present the school of superhuman faculties. The one who does so commits the error of wrongdoing. "<sup>53</sup> The individual is relegated to the background: "In truth, noble sons manifest their superior knowledge by stating the truth without reference to their own personality. "<sup>54</sup> "Why is this?" - says the Buddha to someone who has long eager to meet him - "He who

He who sees the law sees me, and he who sees me sees the law. The truth is that by seeing me, the law is seen. "<sup>55</sup> Being awakened, the Buddha encourages awakening only to those who are capable of it: first, to the awakening of dignity and devotion, and second, to the awakening of intellectual instruction. The man who is incapable of intuition, it is said, cannot start.<sup>56</sup>

Here we are talking about the noble miracle of "taking on the Aryan nature and resembling it" - ariya- iddhi- unlike the miracle workers who rely on the supernatural phenomena which is not Aryan - an- ariya-iddhi. The 'miracle of teaching' awakens the function of discrimination and gives a new, precise value system.<sup>57</sup> This is expressed in the most typical expression of the canonical texts: 'Here it is' - he understands. "There is the vulgar and there is the excellent, and there is a higher way out beyond the sensuous perception. "58 Or here is a typical

excerpt the awakening of intuition: 'His (disciple's) heart is suddenly filled with a holy fervour, and his whole consciousness is revealed as a clear shining moon disk: and he appears in the fullness of truth.' before him. "59 This is the basis of the only "faith" the only "active confidence, rooted in inner insight, firm"; a confidence that "neither penitent, nor priest, nor god, nor devil, nor anyone else in the world can destroy".<sup>60</sup>

Perhaps one last aspect is worth reviewing. The fact that the Buddha is usually presented in the Pali texts not as a superhuman being who descends to earth to make a "revelation", but as a man who expounds the truth he himself has seen and proposes a path along which he himself, a man who has crossed river on his own<sup>61</sup> without help, and who helps others to cross<sup>62</sup> - this fact should not lead us think of the Buddha as too human. Even if we let the Bodhisattva/Bodhisatta theory, which so often suffers from the legendary elements infiltration, and which came about at a later period- in the early texts, the idea known as *kolankola* leads us to look for in the Buddha a reappearance of the light principle which had already shone forth in previous generations: an idea which is perfectly in line with what is being said about the historical significance of the Doctrine of Awakening. In any case, whatever the antecedents, it is extremely difficult to draw a line between the human and the non-human when dealing with a being who has attained immortality from within- *amata*- and who is presented as the embodiment of transcendent law, who is not limited by anything - *apariya-panna*. The question of race appears here.

If a being feels a metaphysical reality to be remote, it regards the power it acquires as "grace", knowledge as "revelation" as accepted in the West since the time of the Jewish prophets, and the proclaimer of a law is endowed with "divine" qualities instead of being regarded as destroyed non-knowledge and became "awakened". This detachment from metaphysical reality masks the dignity and intellectual quality of a teaching, and casts the teacher in an impenetrable fog. One thing is certain: the idea of revelations and human gods can only seem alien to the Aryan spirit and the "noble son" - *kula-putta* - especially in times when the consciousness of mankind has not yet completely lost the memory of its origins. This leads us into the next chapter where we will discuss the significance and function of the doctrine of Prince Siddhatha in the ancient Indo-Aryan world.

\* \* \*

11. Jesus said, "That heaven, and the one beyond it, will pass away.

And the dead shall not live, and the living shall not die.

In the days when you eat what is dead, you make it alive. When you are in the light, what is it that you are doing? In the days when you were one, you became two. If you become two, what will you do?

18. The disciples said to Jesus, "Tell us, what will our end be?

Jesus said, "Have you discovered the beginning, that you are seeking the end? For where there is a beginning, there will also be an end. Blessed is he that shall stand in the beginning, and shall know the end, and shall not taste of death.

24 His disciples said, Teach us of the place where thou art, for we have need to seek it.

He said to them, "He who has ears, let him . This light is within the man of light, and it illuminates the whole world. If he does not shine, there is darkness.

111. Jesus said, "Before you the heavens and the earth will be rolled up. And he that is alive shall see death nor tribulation: for Jesus said, He that hath found himself, the world is not worthy of him.



## Notes

1. B. Jansink, *La mistica del buddhismo*, Turin, 1925, p. 304.
2. *Majjhima-Nikaya* X.
3. Cf. e.g. *Jataka* CLXXXV.
4. E. Reinhold, in his preface to the works of K. Neumann, quoted by G. de Lorenzo (*Discorsi di Buddho*, Laterza, Bari, 1925).
5. *Majjhima-Nikaya* LIII.
6. *Majjhima-Nikaya* XXII.
7. Cf. e. g. *Majjhima-Nikaya* LIII.
8. *Majjhima-Nikaya* XVI.
9. *Majjhima-Nikaya* X.
10. *Anguttara-Nikaya* III/65, X/15. Cf. *Samyutta-Nikaya* XXXV/1988, where the rules and principles are considered suitable for this life, since in them they establish self-possession, while at the same time building a firm foundation for the destruction of the *asava*, i.e., the task of following the upward path.

11. Anguttara-Nikaya IV/170 says that attachments are loosened and the path opens when samātha is joined with vipassāna.

12. Cf. W. F. Otto, *Die Götter Griechenlands*, 1935, 1, 2 and several places.

13. Cf. Guénon, *Orient et Occident*, Paris, 1924; *La crise du monde moderne*, Paris, 1925 (English translations are *East and West*, Luzac, London, 1941 and *The Crisis of the Modern World*, Luzac, 1943).

14. P. Dahlke, *Buddhism as Religion and Morality*, Munich-Neubiberg, 1923, p. 11.

15. Majjhima-Nikaya II.

16. Dhammapada 311.

17. Majjhima-Nikaya XXII.

18. Dhammapada 126.

19. Dhammapada 31.

20. Cf. e.g. Sattamipata IV, XII, XIII, 17-19.

21. Majjhima-Nikaya XXXVIII.

22. Digha-nikaya VIII, 21.

23. Cf. Samyutta-nikaya XXXV, 84; XLII, 12.

24. The racial significance of the word ariya is clear in certain texts, e.g. where it is said that it is difficult to be born an Arian that it is a privilege to be born in the land of the Aryans (Anguttara-Nikaya VI, 96).

25. In this connection see our works *Rivolta contro il mondo moderno*, Milano, 1934; *Sintesi di dottrina della razza*, Milano, 1941, Hoepli.

26. H. Oldenberg, *Buddha*, Stuttgart-Berlin, 1923, p. 101.

Prince Siddhatha retains his pride even when he is Buddha, and says: "The angels, in the world of demons and gods, among ascetics, among priests, I see, Brahman, no one to whom I should salute respectfully or before whom I should rise to sit down." (Anguttara-nikaya, VIII. 4.)

27. Samyutta-Nikaya XXII, 95.

28. Suttanipata III, 1.

29. Suttanipata III, VII, 7.

30. Yataka I.

31. Suttanipata III, VII, 1-2; 5-6.

32. Majjhima-nikaya LXXXVI.

33. Suttanipáta III, VIII, V, I, 25-28; Majjhima-Nikaya XCI; Pigha III, I, 5 etc. Suttanipáta III, I, 16, 19. Fajj characteristic, it is not uninteresting that the distinguishing features include the dark blue colour of the eyes.

34. Yataka Intr. (W, 64.)

35. Digha-nikaya XVI, V, II, XVII, I, 8.

36. Yataka Intr. (W, 40-41.)

37. Cf. Majjhima-Nikaya LIII, XXVI; Anguttara-Nikaya IV, 181, 196; V, 90, 73 seg.

38. Suttanipata, III, II, 16.

39. Suttanipata, I, II, 12.

40. Majjhima-Nikaya XCII; Suttanipáta III, VII, 25.

41. Majjhima-Nikaya L.

42. Suttanipata I, II, 8.

43. Zosimus, text in Berthelot, Coll. des Alchimistes Grecques Paris, 1887.

44. Majjhima-Nikaya XXXIX.

45. Suetonius, Caes. VI. The two types have been equated, e.g. in Anguttara-Nikaya (II, 44), where it is said that two beings appear in the world for the benefit of the many, for men, for gods: the Perfectly Enlightened and the Cakkavatti or "universal ruler".

46. Majjhima-Nikaya LXXX.

47. Majjhima-Nikaya CXXII.

48. Majjhima-Nikaya XLIX, CXXXVII.

49. Majjhima-Nikaya CXXXIX.

50. Majjhima-Nikaya LXXVI.

51. Majjhima-Nikaya XCVII.

52. Majjhima-Nikaya XXXV.

53. Vinaya II, 112.

54. Anguttara-Nikaya VI, 49.

55. Samyutta-Nikaya XXII, 87.

56. Majjhima-Nikaya XCV.

57. Digha-Nikaya XI, 3-8.

58. Majjhima-Nikaya VII.

59. Mahāparinirvana-sutra 52-56.

60. Majjhima-Nikaya XLVII.

61. Majjhima-Nikaya XXVI.

62. Suttampata, III, VI, 36.

## The problem of immortality Julius

Evola

From the Initiatic point of view, the question of survival of death and immortality itself is strictly in terms of experience and factuality. Accordingly, the first question to be clarified is precisely whose experience of surviving or not surviving death is decisive. Obviously, it cannot be some kind of abstract, philosophically or theologically formulated entity, but only that which is man in concrete terms, in other words, that which can be called living consciousness. It is an individuated consciousness whose self-experience follows practically from its unity with a particular psychophysical organism, and from sensual experience in general.

But the survival or even immortality of such a consciousness cannot be taken for granted. First of all, it must be taken into account that the capacities of this consciousness, those of the, which form the basis of its organic unity, to what extent they are under the influence of bodily contingencies. We can see that consciousness is weakened even in dreams by the diminution of sensory perception, and that only the reduced forms characteristic of most dreams remain. There are diseases which degree by degree, it is this organic unity of consciousness that is : the disease progresses and regresses, to the extent that the apparent cure reawakens the sense of life and then returns to its normal course. In fact, it could be said that in these cases man experiences successively being born into new life and going towards death. In such cases, as the disease progresses, one experiences, or at least comes close to experiencing, a kind of death, so that, by analogy with what mathematics calls "approaching the limit", a feeling of absorption and dissolution appears in anticipation.<sup>1</sup>

Undoubtedly, where it is a question of a consciousness that has merged with animate vitality, there would be no reason to hope otherwise. The problem must therefore be posed in a different way: we must examine which

in what cases and under what circumstances we can actually speak of something in man that is other and more than the aforementioned "living consciousness". On this point, the Initiatic doctrine differs markedly from the vast majority of religious views (at least as far as their exoteric meaning is concerned), because it does not raise the problem of survival in the abstract and at the level of generality, i.e. it is not generally but also takes into account the different possibilities and conditions for survival.

If, when we say "I", we do not mean the organic and centralized consciousness mentioned above, then we can accept that something survives the crisis of death, the absorption death. For just as the physical organism does not decompose into nothingness in death, but first gives place to a corpse, and then to the decomposition products of this corpse, which, according to certain chemical and physical laws obey, we must also assume that approximately the same is true of the human

psychic": death is survived for a certain period of time by a kind of "psychic corpse", a "copy" of the deceased, which can then in some cases be the source of manifestations. In fact, these are the , either of the "psychic corpse" or, if its dissolution has already taken place, of its remains, which spiritualism refers to as "experiential" evidence of the soul's survival, even in cases where, when they convince a keener eye of the opposite. That's the mechanicalness, which characterises these surviving and now impersonal forces, does not exclude the possibility that their manifestations may sometimes be extremely intense. This is the case, for example, when the deep emotions, passions and inclinations awakened during life persist until death. These forces then carry the dead person its empty image, taking the place of its "I", so to speak, in the same way as it has– , albeit in a smaller to the extent that– has done so in its lifetime. In such cases, however, we are dealing with "elementary" actions that have nothing in common with what we might call the spiritual personality of the dead.<sup>2</sup>

The latter term needs some explanation, as there is obviously more to it than what we have called "living consciousness". On the ontological plane, it goes without saying that not only man, but any other being of any other nature, cannot have any existence, not even an illusory existence, without some kind of relationship with a transcendent principle. From an iniciative point of view, it may be said that "I" a reflection of a higher principle, so that the actual consciousness is already can be seen as the conditioning that between the reflected object and the agent in which the image of the object is formed. For between these two there is a close relationship which determines, indeed creates, what is called in Hindu terminology the 'elementary self', or more correctly samsārai self<sup>3</sup>; the classical equivalent is nous as the spirit - is a function of the incorruptible Olympian principle

If a mirror breaks, the object reflected in it is not affected, the reflected image disappears. If the outcome is clearly negative, then the phenomenon of death must be interpreted in same way, i.e. as we have just explained in connection with the living, actual consciousness. In such a case, all that is has the nature of a human "I", it does not survive death. More correctly, there a real change of state, and with the exception of the aforementioned haunting ghost and psychic sediment, which are automatisms left over by the force of inertia, the actual life of the "samsārai self" is reabsorbed into a subpersonal trunk, a kind of "organism-root". On this plane, again, a sui generis survival is conceivable, for it is the organism that has given life to a certain particular body, give life to another body. If a particular psychophysical aggregate, as well as the self, is the reflection that this aggregate carries within itself is dissolved, this force lives on, if in a latent way, as the potentiality of fire, and can be reignited in a new ensemble, but this time as a new individuality, a new being. Of course, in this case it is not a biological species or tribe nor of a being in the sense that it is created by procreation, by the transmission of the same blood. The beings which are the different organism-roots just mentioned manifestations, with very rare exceptions, as completely separate and distinct from each other, and



they as complete strangers. The link that binds them together, as lacks any material base, is intangible and unrecognisable to physical perception. This is enough now, for to go into the relations between the various hereditary entities would be to go too far from the subject.

The purpose of this brief explanation is to dispel some of the misconceptions about reincarnation. misunderstandings. What does seem to be implied in the various archaic texts, contrary to the opinion of many contemporary "spiritualists" and theosophists, does not correspond to any esoteric doctrine, and is nothing more than a symbolic and popular expression of a doctrine whose actual meaning is very different from it. The very assumption that a "samsārai self", which roughly and for the vast majority corresponds to the "self", is to be reborn. This is because the relative identity of such a "self" exists only as a function of a particular psychophysical organism, i.e. a particular combination which, once disintegrated, does not reappear as the same as itself. Thus, what in an existential series continues, it is not the product but the force that creates it, the subpersonal potency mentioned above. In other words, if the "I"s that exist in the different existences of the series are formed, denoted by "A", "B", "C", etc., then the one who is reborn in "B" will not be "A", and the one who is reborn in "C" will not be "B", and so on, but the force at work in "A" will be continuously manifested in the "B" and "C". Continuity is represented only by force, and this force is not an "I", nor is it a living consciousness. Indeed, if by some miracle "A" the "I" of a given existential series, could see "B" and "C", those who are his "reincarnations", they would and should appear as alien to him as any other "I", or any other "I" separate from him in space.

To the plane on which reincarnation can be true, that is, the plane of samsāra (which corresponds to the world of the "Waters", or the Hellenistic "cycle of necessities"), spiritual personality has little to do. It may be mentioned here in passing that it is for this very reason that suspicion is justified against any doctrine which "reincarnation", and it may even be assumed that the practical purpose of these teachings is to lay the foundations for a direction quite contrary to that of "liberation". For there is no doubt that there are specific experiences that can serve as some kind of evidence for the doctrine of "reincarnation" – but you have to know how to interpret them! Nowadays, and especially in the West, such experiences are very rare, because the individual "self" takes on increasingly rigid forms and becomes more and more self-contained. However, it is conceivable that some momentary rupture of the individual "self" or iniciative practice could suspend this limitation, and that the individual who experiences it could somehow become aware of his own of the deepest roots of its existence; this is in fact samsārai consciousness, which take on the appearance of a memory. In the deep, subpersonal trunk, there are indeed memories of other existences, of beings who they are the fading manifestations of some exhausted strain in an essentially unrelated series of "I"s. This is therefore the only adequate interpretation of the momentary shift of individual consciousness,

well as a *sui generis* inferno; but sometimes this can as regressive as it is - at least virtually - superindividual. For however far the boundaries of individual consciousness are extended, in such a case the waking consciousness would naturally weaken, as in a dream, and all experience would be lost. For it is now normal and commonplace in the West the sense of the "I" only one earthly life, was tempered in the East by echoes of states earlier than Samsāra semi-consciousness. If it is not a regression, and not a fragment of some fully fixed and determined consciousness, then samsāraic consciousness must be regarded as a form of iniciatic consciousness. We know that when the vision of 'multiplied lives' is referred to in early Buddhist texts, it is clearly associated with states of high contemplation; it is an experience that presupposes what might be called 'shifting'.

And here we come to the central core of the problem of the iniciative survival of death, and the doctrine that deals with the conditioned nature of this survival and immortality. With the "I" we have talked about a mirror, which is naturally linked to the mirror in which it appears. So, if we assume an upward shift from the mirror image to the mirror image towards its origin, this is not possible without a certain separation, a certain reversal, a certain detachment (and this also implies a change of state, even a profound crisis). a situation less similar to that in death, namely the loss of the familiar support the disappearance of the physicality and samsāraic vitality that man has. This iniciative death, which the person in question, having been granted the power to endure the consciousness of death, is about experimentally realizes, can be considered as actual death.<sup>4</sup> Whoever has passed through this death has ceased to be human; his "I" is no longer a reflection, but on the contrary: existence. What has been realised "spiritual personality". His consciousness is no longer submerged, dissolved, without the support of the body and sensual experience. Thus the condition of survival of death can be regarded as positively realised, and in a given case can also be used as a control test. Under certain conditions, a can be induced, in which it becomes possible to say, "All that is the world of the senses has ceased to exist in me, but I feel that my consciousness is clear, pure and transparent." As for the specific metamorphosis of the iniciative nature, it is enough to recall the stumbling block caused by the already in "enlightened" Greece, the statement that the fate of a criminal initiated into the Eleusinian mysteries could not even be compared to that of a man, Epiminondas by name, who was considered the most virtuous and distinguished of men.

Here it is necessary to note that conscious survival of death does not equal immortality. The question brings us back to the theory of worlds and states of being and the law of "cyclicity". All that is said about this is that in an absolute sense only the Unconditioned, the Principle beyond all manifestation, is immortal. There is, therefore, no immortality but the highest sense of "Olympian" immortality, which follows from the state of union with the Unconditioned. One who has already fulfilled the conditions for surviving death can aspire to this highest goal but it is by no means certain that it will be achieved. In the course of life, too, one can strive to achieve the full

"liberation" which makes you immortal; and there is a possibility of this at the moment of death. A other possibilities are opened up for initiated cognition and consciousness, which, unlike ordinary consciousness, survives death.<sup>5</sup> But it is crucial for immortality to burn all a tendency to achieve one or another superhuman "position"– be it "angelic" or "celestial": from an iniciative point of view, all these are still part of the manifestation, i.e. they belong to the conditioned, not to the unconditioned, not to the "eternal". Even if the struggle for immortality were to place in a magical "lōkā," we are obliged to resist the organisms with which we come into contact (and which are the embodiments of particular modifications of being), in such a way that the direction from which these influences come is more intensity than they do. The principle is that once a relation is established, not to dominate it to dominate it and then to identify with a certain state of being. At the summit, however, even if goes the way of magic, the force must shine through into pure light for the sake of the "Great Liberation".

In fact, it is important to make a clear distinction between, on the one hand, the survivors of death and the immortals, and, on the other hand, the vast majority of human beings; a distinction that is not only made by the Initiatic schools, but also, even if only on a symbolic level, by almost all archaic religious formations. The assumption that everyone has an "immortal soul" - which, incidentally, is imagined to be a model of the actual consciousness of the individual "self" - is a real ideological fallacy, if its usefulness as an opiate for the masses is sometimes undisputed.

It is not the "soul" that survives death and is capable of immortality, but the spirit as nous, as supernatural element. But it is useless to speak of such an indestructible and eternal spirit as long as there is no connection, no continuity, between the consciousness in samsāraic reflection and such a principle. The "soul" can survive death only if it is joined to the "spirit" and if– in Agrippa's words, it becomes a solid and non-fallen soul. It is this metabolism, this change of polarity, which is the starting point of initiation. It is then that the soul relies on the supernatural being instead of the natural being, integrating into it. As a kind of indestructible body of light, a new form is thus created, which death should not affect. This body is precisely the counterpart of the force that manifests– through certain metamorphoses– on the planes of existence– in accordance with the various "cognitions" and "dignities". Similarly, all that is integrated from the actual consciousness into the 'solid and incorruptible' soul, which, according to Agrippa, is also the active principle of all higher magic, will escape death and form a continuum substrate.

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In relation to the Initiatic doctrine of immortality, some people argue that to deny what the Christian concept of an "immortal soul" that is equally valid for all human beings, ""'. For even if we admit that immortality as an actual experience is not a given for man, but only a possibility, this, as they say, does not exclude the possibility that to have in the human being eternal principles which have always existed and acted in him, but without having entered the world of consciousness.

The answer to this objection is that, even these eternal principles really existed, the "I" would still not be aware of them, and consequently would be even less able to contact and identify with them - so that, from a positive and experiential point of view, i.e., terms of one's own immortality everything would happen as if these principles did not exist. Thus, it would be akin to the materialist consolation that even if the "soul" dies out in death, the matter that makes up man survives and is indestructible.

A table can exist, and I either know it exists or I don't. The same cannot be said of the "I". For there is neither the 'I' on the one hand, nor the consciousness of the 'I' on the other; but the substance of the 'I' is consciousness itself, and existence is conscious existence. For this very reason, it is absurd to think that something of the "I", after its consciousness has gone out, will remain, just a table remains whether I continue to look at it or not. As soon as the consciousness and sense of self-identity goes out, the 'I' goes out, and what remains of it, whether material or spiritual, eternal or not, is in fact no longer it.

There is undoubtedly a place for a Self within the framework of the iniciatic doctrines that corresponds to the ummah of the upanisads, or the purusha of sāmkhya, of which the human "I" is only a reflection. Nevertheless, what man experiences as a positive experience of "self" is not such a self, but the reflected "I". If you like, let us not speak of the dissolution of the soul at the moment of death, but only of a reflection that is reabsorbed into the transcendent principle that projects it. In religious and pantheistic terms, it can be said to be the existence of the soul dissolved in God. Nevertheless, we must be aware that, even if we have used different words, we have said the same thing, since the reflected "self" and the absolute Self, and from the point of view of the former "self", the fact that its existence is absorbed into the latter Self is a dissolution. Only the active and conscious reintegration of the mirror-image into its own origin has already taken place, can there be any other possibility; and this is precisely the purpose of the various degrees of initiation.

As the other remaining elements, apart from the sediment and the psychic fac-simile, which is also doomed to die, remains what Hindu tradition calls karma- and in relation to which

the theosophists have made up so much nonsense; what is connected with karma has nothing to do with true immortality, because karma is a play of impersonal forces that are within the sphere of conditioned (samsārai) existence. The pertinent teaching is that just as man, through animate procreation, can give life to another individual separate from himself, to whom transmits his racial-biological heritage, so too can his actions determine a force which can then be the cause of another being whose distinctive traits will be developed in connection with those actions. This

karma, and hence the teaching that when a human being falls apart into different components that return to their original strain, then what is left is karma. However, in this process, which is understood as the incarnation of the "immortal soul", there is no basis for the continuity of an auto-identity, i.e. a "self", because this plane continuity is simply not possible.

It is only well-known image of the flame kindling another flame; in this case the fire remains the same: one flame has kindled another, but from the point of view of the first is always another flame. This is the ultimate meaning of the plane of karma. For what is at issue here is in its own way "physical" and in no way affects the destiny of the spiritual personality.

However, it may be more interesting to examine the situation of beings, and thus of the "I", in the group, which can be considered as the incarnation (but not reincarnation) and manifestation of a higher principle, and which is located in the realm of conditioned and contingent reality, the wants to be realised by being part of the "lifestream". In this case, such existences and "I"s can all be seen as some kind of particularistic attempts that more or less approach the goal. could be depicted as a single team making a series of attacks; the front ranks rush in, hit the target, then get mowed down and scattered. Then more follow: these more or less outstrip the goal achieved by the first, until finally one of the assault wave succeeds in

original aim, common to all the other waves, and the series ends. Even if we take into account that the different elements of the team have individual "selves" and particular

existences, we cannot speak of reincarnation, for it not that one wave continues in another, but that it dissipates and is exhausted if it fails to achieve its purpose.

Unity can therefore only be said to exist in relation to the army as a whole, each individual as part of the assault team, and of the unified intent that informed individual actions towards this goal. The relevant Ibsen symbol is the 'button-caster', who throws the bad buttons back into the mass and tries to cast a better one; the idea recurs frequently in the works of Gustav Meyrink, with precise reference to initiative aspects. The equivalent of the successful button and of the last assault team that finally, after all the others have been slaughtered, reaches its goal would be the man in whom the aforementioned initiative reintegration is achieved, and who is identical with the type of the Awakened One himself.

## Notes

1. On the anticipated experience of death in connection with certain organ diseases, see J. M. Guyau, *Esquisse d'une morale sans obligation ni sanction*, Paris, 1885, chap.

2. Other cases where psychic sediment and fac-simile are animated by the dark forces of the afterlife should also be considered here. This is the basis for explaining many metapsychic phenomena, and many more than we might think. However, there is also the possibility of necromancy, in which the life and lends the "I" to a larva, snatching it– if only momentarily– from its extinct state; the latter corresponds to Hādēs in the classical tradition.

3. The Gnostics aptly called it a ghost dance.

4. This is the meaning of the hermetic "separatio", which in the texts is often used to denote "mortification" and is synonymous with "death". We can also quote St Paul's statement in this connection (Heb 4:13):

"For the word of God is living and penetrating, sharper than any two-edged sword, and it can reach to the dividing asunder of heart and soul, of taste and marrow." Furthermore, according to Origen (*Des principes* 3,3), the

"soul of the body–or the samsāraic "I–is the opposite of the spirit, and as he says, this soul is bound to the "blood of man". Cf. further all this with the iniciatic expression "to cool the blood".

5. This is explained in a very suggestive way in the *Bardo Toedol*, or Tibetan Book of the Dead, and partly in the Egyptian Book of the Dead.

DR. ANDRÁS LÁSZLÓ

1848/1849-1867: From the Hungarian Revolutionary uprising and the internal war to the "Kiegyezés"

If we want to discuss the period in the history of the crises in Europe and in Hungary, which has been exceptional, we need to look back for a moment. France an exceptionally great king until 1830. An exceptionally great king, who perhaps did not have the charisma, say, St Louis, but who nevertheless has to be mentioned among the greatest of French kings. This was Charles X, the last king of the main Bourbon line to sit on the throne. He was considerably greater than his elder brother, Louis XVI, or as the next brother after him, Louis XVIII. A true king, firm and resolute, able to grasp and hold power in his hands, able to exercise dominion. Nevertheless, he is a man who the representatives of the dark forces from the rear accumulated to such a great extent, they began to form an opposition – very elaborate and composed – against the rule of Charles X that a revolution finally broke out 1830.

The revolution then put a new monarch on the throne. The Bourbons had a branch in Orléans, the so-called Bourbon-Orléans branch. The most famous and notorious of the Bourbon-Orléans branch was Philippe Égalité. Philip of Equality, who not only sided with the revolution that eventually executed him, but also played a huge role in the creation and organisation of the revolution. He was, in fact, the driving force, the soul, the grand master and the leader of the darkest Masonic movement, the Grand Orient trend. The Duke of Orléans's palace was the main hotbed of subversion. He was one of the extremists of the revolution, but he was eventually killed by an even more extreme tendency. He had a son, Prince Louis Philippe. Charles X took good care to ensure that Prince Louis Philippe did not have any disadvantage a father of sad and dark memory, and in fact welcomed him into court life, for which Louis Philippe was very grateful. He had immense respect for Charles X.

when Charles X, he did so with the intention that Prince Louis Philippe, who was then in power, would hand over power to his grandson. Louis Philippe was by no means someone with the dark soul of his father, but he was an extremely mobile person, and in the end he did not act in this way, but in accordance with his mobility. He was the one who - in Hungarian -

Philip Louis, known as the "citizen king". There are countless anecdotes about how he either drove or he walked, always with an umbrella, rain or . He would stop his carriage or simply walk into all kinds of shops, butchers and saddlers and shake hands with them. In the street stopping people, talking to them, hoping that they would stop and talk to him, which actually boosted his popularity for a while. After a while, however, because it always does – , it didn't that, but people began to think more and more that this king was a no one. In short, France has never had a more charismatic monarch than Louis Philippe - Louis Philippe - the bourgeois king. Nevertheless, he was a king, and the Bourbon line - although he was very little recognised and respected - Philip Louis never wanted to take the throne in his life.

The main branch included the following: firstly, Charles X had a son, Prince Berry, who was killed in an assassination attempt. Charles X had a second, younger son, who was recognised as Charles XIX by the supporters of the Bourbon legitimacy of the Bourbon high nobility. And Prince Berry had a posthumous son. Charles X's grandson, who was later semi-incognito as the Count of Chambord, who was called by the supporters of the French Bourbon legitimacy. He was recognised as the legitimate King of France under the name of Henry V. With the death of Henry V, the Bourbon dynasty in France became extinct.

In the meantime, we come to 1848, when we first have to look at what happened in France. A for the French, even Philip Louis too high a dignity. Even that was a reason for them to out of their depth.

On 22 or 23 February 1848, the so-called Paris Revolution of February 1848 broke out, which—like the revolution of 1830, was of course not even close to the one of 1789 in terms of volume, but it did bring about significant changes. While in 1830 it was enough to have a instead of a powerful and great king, a powerless and insignificant king should be enthroned, here the republic was claimed and . Another question is what developments took place in the republic and where they ended up, about which we will say a word or two on occasion.

The important thing is that this revolution swept across Europe quite quickly, in about three weeks. It passed through the so-called German countries (because there was no Germany then, only German countries were), local scandals everywhere, and finally, in Vienna, a rather large— but initially relatively restrained— revolution broke out. A characteristic feature of these revolutions was that they unfolded in several waves. In France, for example, there was a workers' uprising in Paris in July, and in Vienna there was not a revolution at this time, but at least two, and these can also be divided into different manifestations.

The Vienna Revolution took place on 12-13 March 1848. What was the situation in Hungary before that? Economically speaking, Hungary began to prosper, albeit very slowly, as part of the Monarchy as a whole. Political freedoms were quite extensive. As we know, there were two political prisoners, one of them Mihály Táncsics. So there was no political terror. It cannot even be said to say it was a tougher dictatorial regime. It was a system with a fairly firm line, which operated according to its own rules.

The Hungarian government was a dual government, concentrated in the hands of two related high bodies. One was the so-called Hungarian Chancellery. This was a subordinate body to the Chancellery,



headed a chancellor. Sometimes it was called the chancellor-general, because there were also vice-chancellors, and this person was usually a Hungarian aristocrat. The other was the Council of Governors. A the Hungarian Chancellery was in Vienna, and was in contact with the Council of Governors in Buda through appropriate liaisons and the Chancellor's frequent visits to Hungary. The Council of Governors was presided over at the time by the reigning Nador. For a long time, it was Joseph, and in 1848, his son, Stephen. This is why the so-called "ducal branch" of the House of Habsburg-Lothringen was created. There were a total of two these branches, but the others were also the other two. They were always referred to as potential noblemen.

The Nador exercised the power of a nador, that is, the power of a deputy king. He was the hereditary chief bailiff of Pest county and at the same time president of the Council of Governors. So the President of the Council of Governors and the head of the Hungarian Chancellery governed the life of Hungary. Of course, the Hungarian Chancellery was subordinate to the Chancellor of State, who at that time, for a long time, was Metternich.

It is worth mentioning the offices that were created after the death of Francis I and the functions Metternich performed within them. He had been Foreign Minister for a long time, Außenminister. He was also Chancellor of State and, as Chancellor of State, President of the Council of State. The Council of State corresponded to the Council of Ministers, the government. In addition, there was a Council of State, which was the

It was called the Conference of States, which was different from the Council of State. The Conference of States was headed by Lajos

The Archduke, primus inter pares, was a member of the court, and was the Crown Prince Franz Charles, son of Emperor Franz and father of Franz Joseph Metternich, Franz Anton Graf Kolowrat Liebstensky, who was the main person responsible for internal affairs. Kari Friedrich Freiherr Kübeck von Kübau, who was in fact the person most responsible for economic affairs. Usually, they also invited one or two of the Resort Ministers to the meetings of the Conference of States. Available from

Consensus resolutions of the Conference of States were finally signed with Ferdinand. Metternich's word was decisive in all foreign affairs, Metternich's word was decisive in all matters affecting the empire as a whole, but not in domestic affairs, where, often following a misconceived principle of balance, the Archdukes sometimes sided with Kolowrat's views. Kübeck had economic proposals, which generally corresponded to Metternich's ideas. So Metternich had an extremely had a voice throughout the empire, and– as chancellor of state– was subordinate to the Hungarian Chancellery. But the provisions of the Hungarian Chancellery could only be fully enforced if the The President of the Council of Governors and the Cardinal– who was a person– also contributed.

Between 1838 and 1842 the situation in Hungary showed some signs of easing. In 1842, and even before that, free acquisition of land began to prevail. Until then, it not been possible to acquire land could be bought, could not be bought, could not be sold, property could only be obtained. So feudum could only be given by the king and could be passed on to the serfs. But to sell it, to sell it away, or could not be wasted in any way, nor could it be bought. Here a relaxation was introduced before 1842, a relaxation whereby a feudal estate could be bought by the lord of another feudum with the consent of the king and the appropriate intermediaries. This is why Széchenyi bought Ferenc Deák

a good part of his estate– which was not very large– . Széchenyi it at a very reasonable price, because he intended to allow Deák to devote all his energies to politics. Széchenyi was so considered Deák a talent for wanting to help in this way. In this way, the lords of the feudal lords could buy land from the lords of the feudal lords with permission. In 1842, this was relaxed to the point where anyone could buy land.

They introduced Hungarian as an official language, after arguing about it for about 100 years. No one ever thought of how to do things properly here. Because the first  
The dilemma was which language should be the official language: Latin or German. Hungarian was out of the question, the Hungarians wanted Latin. The question of whether the official language should be German or Hungarian arose much later. In fact, at the very beginning, it should have been decided in such a way that There are three official languages in Hungary: Latin, German and Hungarian. Until today, practically everyone in Bratislava knew German, Hungarian and Slovak. In Croatian areas, at that time everyone knew Hungarian, German and  
in Croatian. If Latin, German and Hungarian all been official languages in Hungary, only those with a good command of these three languages would have been allowed to civil servant and public employee posts, whether as porters or bacteria. If this had been the norm, Hungary would have been a cultural power. But it never occurred to anyone that all three languages should be official. So they introduced Hungarian as an official language.

The construction of the Chain Bridge began, which took a long time and was actually only fully completed during and after the revolutionary period. But before the Chain Bridge was built, a decision was made that everyone on the new bridge would have to pay bridge tolls. It would have been better to say that no one was obliged to pay a bridge toll, because previously the nobility had not paid a bridge toll. In this case, they made everyone pay, i.e. they abolished positive differentiation.  
(For these were things in a positive sense, even though everyone today thinks they are negative.) It was then that the conservative-minded Count Antal Czirák said - quite rightly - that  
that nothing can save this country.

In Hungary at that time there were different parties, because Hungary had a parliament. Although there was very little the Diet could do against the king, it certainly had certain powers. The ambassadors, as the representatives were called, could only be nobles, and in the higher forum - the House of Lords - only lords and hereditary archbishops. There were so-called hereditary families of archbishops, but whether they had titles or not, they were counts. In Hungary, conservative circles like Aurél Dessewffy, Emil Dessewffy were self-consciously called progressives. They were not hostile to the changes and transformations that were taking place in Hungary, but they wanted them to be very proportional, fearing that innovations introduced in a disproportionate way would later function as subversive factors.

In addition, there were far left parties. Kossuth was the leader of the far left, and Batthyány was the leader of the parties close to the far left. So Batthyány played a very negative role already in the in good time too. There were those who among the definite reformers, and if not in the same way as the deliberate progressives, they in a sense a kind of prudence. This included Széchenyi himself, Deák, Eötvös, who later played a rather negative role, and Wesselényi, who for a time belonged to this group and then drifted to the left (and was imprisoned for a time for writing inflammatory pamphlets which posed a serious threat.)

On 15 March, the revolution broke out in Hungary too. The Ides of March is a demonic date, as the assassination of Iulius Caesar is associated it, so it was a bad omen and a sinister point in itself. The revolution began without bloodshed and in the first round the demands were relatively restrained, although all 12 demands are such that from a traditionalist position one cannot agree with any of them. In this period there was no question of demanding a republic, for example. It never occurred! Nor, for that matter, did it arise in Vienna. There they demanded Metternich's resignation, and in Hungary the setting up a government and more. Many of the demands were met: for example, the release of the status prisoners, when one political prisoner was freed and the other was held in prison were forgotten, and for a short time things seemed to quiet down.

The Hungarian government was established, the responsible Hungarian ministry (at that time, not only the individual ministries were called ministries, but the whole government). be unstoppable. First, there was a marked shift to the left in government policy. With this In this context, a dispute has as to whether the Croatian Ban is subordinate to the Hungarian Prime Minister or not. This created legal uncertainty. At one time, the Croatian Ban was loosely subordinate the Chancellery and the Nader, but in this case it was not settled whether the Croatian Ban was subordinate to the assigned to the Hungarian prime minister or not. Batthyány, the Hungarian Prime Minister, believed that he was, but the Croatian Ban did not. Adding to the overall picture, the Croatian Ban Jelašić was a strongly conservative man, unlike Batthyány. So, in fact, this was not Croatian-Hungarian conflict, but an armed confrontation between Jelašić and Batthyány. In the armed conflict, the Viennese government did not explicitly include but the sympathy was understandably stronger towards the Ban than towards Batthyány. Nevertheless, this conflict created civil war and intestine war in Hungary, because the Ban was very had a significant armed force.

The Viennese government circles thought that it would be advisable to settle this matter harmoniously. That is why they sent a plenipotentiary, Lamberg. His plenipotentiary power meant that he was superior to both Batthyány and Jelašić in settling disputes. He was to be responsible for complete order

create. By the way, Lamberg was also personally very kind and jovial. It was at this time that Kossuth negotiated with two of his evil spirits, the Madarász brothers. László Madarász was a former Pest-Buda police commissioner. (Incidentally, the Guinness Book of Records mentions that he was the longest serving member of parliament in the world, dying after the age of 101.) Both were far left, so much so that they were later considered Kossuth's left-wing opposition. Then the Madarász brothers gathered their agitators, the so-called Madarász Jewish boys– pronounced maintained agitators - and these agitators agitated the mob in such a way that it attacked and killed Lamberg and his entourage.

By killing Lamberg, the Hungarian government has lost all goodwill. The King dissolved the Diet and the government ceased to function. He appointed a new prime minister, Ádám Récsey, who never succeeded in the prime ministership. Some members of the Hungarian government subsequently resigned and withdrew. Among them were Deák, Széchenyi, who otherwise went in these days, Eötvös, Klauzál, etc. and they managed to ensure that the National Assembly, the dissolved National Assembly, which from that moment on was no longer a National Assembly, remained functional, albeit with a reduced number of members.

Let's go a little forward in time. It was decided a long time ago that on 18 August 1848 Ferdinand would abdicate, the heir to the throne, Franz Karl, would abdicate, and immediately Franz Joseph would become emperor and king. Because of the chaotic times, this did not on 18 August, but later, on 2 December 1848. Ferdinand then abdicated, Francis Charles also resigned, and Ferdinand, with the words "I gladly, gladly I did, be good", Franz Joseph, and at that moment Franz Joseph became emperor and king. No consent was needed. Because if a king or a monarch abdicates or dies, his successor becomes king or emperor at that moment, even if he himself does not know it. The predecessor is the successor at the moment of the cessation of the exercise of his rights as monarch, and this was succession according to the established law in Hungary.

immediately became the ruler. So no one's consent was needed. In Hungary, the There has been no election of a king since the late 18th century. No king was elected. There was a ceremonial investiture, by means of a parliament, but this was neither a formal nor any other essential condition of kingship, nor was the coronation. The coronation occurs when there is no obstacle to it. Under customary law, the king then crowned within six months. But if there is an impediment to this, then obviously not, and if he does not otherwise crown himself at his own pleasure, then not nothing happens, it's still cool. No formality required, nothing is added or subtracted from the kingdom, it is merely a sealing and symbolic affirmation. This of course has its dignity, but he became king because the reign of his predecessor had ceased, so that the reign of

is the only condition for a kingdom to be hereditary and hereditary. For

In Hungary, kings inherited the kingdom from the end of the 15th century. Until then, the heir to the throne had to be elected. This was not an absolute prerequisite, but in keeping with the customs of the time, the heir to the throne was elected king.

his choice was part of it. Otherwise, the heir to the throne was usually crowned while his father was still alive, precisely so that he could take over the kingdom as soon as the time came. When the kingdom became hereditary in Hungary, there was no longer any need for the heir to the throne to be crowned beforehand, because the mere cessation of the kingdom was sufficient for the new king to take the throne.

In the case of Franz Joseph, therefore, there was no coup, as some claim. Nor could it have happened, since the king is not an employee of the nation. These are very essential traditional principles. He does not enter into an 'employment relationship', from which he cannot be released, dismissed or deprived. In the duality of the royal family, which is ultimately unit, the king has primacy. This is usually thought otherwise, but anyone who thinks otherwise is antitraditionally you are thinking. What is more important to us than anything else is what is appropriate and what is inappropriate according to traditional principles. According to traditional principles, the reign of Franz Joseph began on 2 December 1848 and not at the coronation in '67. From that time onwards he was the legitimate King of Hungary.

– including the suspended parliament– with unlimited powers. In Austria and Hungary, too, with much more power than a dictator can claim. Hungary is also to the extent that it was subordinated to the government of the Empire, so that the executive power over Hungary was exercised by the Imperial Council of State. The supervision of the executive and the power of head of state were in the hands of the King and the Emperor.

That's when all bad things happened, especially the detronification of '49. Detronisation cannot be declared by any legitimate national assembly or national assembly, and the one that declared it was not a national assembly, but only a so-called *conventiculum illegitimum*. A

*conventiculum illegitimum* is nothing other than a meeting which may call itself a national assembly, a national assembly, an imperial assembly, or the like, but has no legal basis for doing so. Because for example, it was not by the king or by the person who replaces the king. It can convene itself, for restorative purposes. Because it depends on legal conditions whether there will be a *conventus legitimus* or *conventiculum illegitimum*, i.e. an illegitimate assembly. On the one hand, the assembly that declared the dethronement was a *conventiculum illegitimum*, because not only had the king not called it, but the previous king had already

and, if it had been legal, it would not have had the power to dethrone.

So the dethronement was an absolutely illegal act, which of course was not a dethronement at all.

Let's mention something else that invoked: the soldiers do not have to swear an oath again to the next ruler. If the occasion arises, they can do so as a solemn act. In the event of a change of ruler, the oath taken to the previous ruler remains in force.

In essence, was already there, but from then on the revolutionary wave turned into a civil war, and the civil war into an internal war. What is the difference between the two? In a civil war, either irregular troops fight irregular troops, or irregular troops fight regular troops. In a civil war, irregular and regular troops fight against regular troops. The difference is that the regular troops fighting irregular troops have no legitimacy; they have regularity but no legitimacy, the other has both regularity and legitimacy. On one side of the internal war were revolutionary rebels, at the head of regular troops without legitimacy, who swore an oath to the king and emperor.

Later, a part of the army was called Kaiserlich und Königlich, K. u. K. but then it was not called Kaiserlich und Königlich, but was written with a hyphen: Kaiserlich-Kiriglich. In other words, the officers who were later held responsible were Imperial and Royal officers who had sworn an oath to the Emperor and King, broken their oath and took up arms against their ruler in a qualified manner.

If we look at the revolutionary times, we see that in France and in the German countries, as well as in Austria, there was a direct or indirect revolt against the monarchy.

There was no question of foreign oppression. In Hungary, the revolution was by the same forces, and later artificially linked to the fact that they were actually fighting against foreign oppression. But this was a vile revolution, not a struggle against foreign oppression, all the more so because there was no foreign oppression. There was no oppression at all in Hungary. From the time they were back-bombers starting at home and in kindergarten and school and everywhere else, even though there is no basis for it.

And if we look at the "freedom struggle" that followed the rebellion, that was also completely illegal. If Hungary were invaded by the Romanians, then a war of independence could be waged against them, but you cannot wage a war of independence against the legitimate king, there is no logical basis for it. An internal war is about a years longer if the Russian Tsar had not offered his help and intervened with his troops. There are estimates that this is an exaggeration and that it would have lasted only half a year longer. So there is no question of the revolution lasting three or five years longer, or even winning. This intervention by the Russian Tsar was the last, aftershocking manifestation of the Holy Alliance.

Incidentally, the Russian Tsar would not have intervened – and this was made known to the Hungarians in a roundabout way – if Polish officers had not been admitted to Hungary. He also said that, if they did not do so, they would necessarily and also when people start talking about detronification. Both have been done. Not only did they do it, but the incompetent and stupid Dembinsky was even appointed as the general in charge. The rebels so they knew very well the consequences of their actions.

In the meantime, Kossuth was busy with his own affairs: the Hungarian crown was first offered to Stephen to the Nador, then to Lajos Batthyány. Nádor István understandably refused, and Batthyány had the good sense to refuse. Hungary's so-called form of government, created by the so-called Parliament, not a republic, but a Hungarian State. The Governing President of the Hungarian Patent – was Kossuth. Why was it a Hungarian State, not a republic? Because Kossuth had a secret desire to be king. After both Kossuth and his wife, tried on the crown in the castle, Kossuth's wife told some people that "my Louis should be king", and could only talk about what they had certainly discussed. Hungary became a state partly so that Kossuth could be king, and partly so that he could be offered the crown. Kossuth had offered the crown to the Tsar's younger son, on the basis of *secundo genitura*, and the Tsar himself. Finally, he even went so far as to offer it to Prince General Field Marshal Paskevich. One what he was when he assumed that Paskievich was a man of such a spirit that the Tsar would send him here and he would one day become King of Hungary. The combination of Kossuth's inferiority of spirit and stupidity motivated these things.

The surrender took place, and rightly. This action by Görgey was not an act of treason he was a traitor, not because of that, but because he fought against the ruler. However, the Tsar asked for a special pardon for Görgey, which he received, and he was exiled to Klagenfurt, was stripped of his rank, but because his former rank was captain, he received a pension equal to that of a captain. The first military commander in Hungary was Field Marshal Alfred Fürst zu Windisch-Graetz, but after he failed to make a , he was succeeded by Field Marshal Welden as military commander of Hungary, and finally by Field Marshal Julius Jakob Freiherr von Haynau. Haynau allowed the Hungarian language to continue as an official language without further ado, and was not at all anti-Hungarian. His estates, both then and later, were in Hungary. He was a tough, determined soldier who had military courts set up, and these military courts made their decisions on the basis of the laws in force. their judgments. If a soldier breaks his oath and defies the one to whom he has sworn, the punishment is death all over the world. That is why the officers who are known as the martyrs of Arad were condemned to death.

Among these, special mention should be made of Aristid Dessewffy. Aristid Dessewffy's father was a cavalry general and commander of the Hungarian bodyguard. He raised his son throughout his life to be loyal to the Emperor and King. His son was first refused, and when he learned that he had been condemned to death, he went to Vienna to draw attention to the fact that his son was both an imperial and royal chamberlain, and lest they should forget to cancel the imperial and royal chamberlains' and possibly as an imperial and royal chamberlain. He stated that the traitorous rebel was not his son and should not be mentioned among the Dessewffy family, and should be deleted from the family.

By the way, the Hungarians had whole armies loyal to the emperor and king. Hundreds of them came with Haynau to work for peace in the country. There were prominent people, such as Haynau's aide-de-camp, was later the governor of Hungary, Count Móric Pálffy, and Haynau's aide-de-camp was Count Norbert Andrassy (Count Gyula Andrassy was at one time appointed Görgey's aide-de-camp). So there were whole armies of excellent people, with much more excellent talent, education, character, than those who were in favour of the revolution. Count Antal Szécsen, for example, was quite an outstanding personality. Count Antal Szécsen was later President of the Hungarian Historical Society and a member of the Hungarian Academy of Sciences. When both organisations held a day of mourning following Kossuth's death, he resigned from both the Academy and Historical Society.

In Hungary between 1849 and 1867, but you could also say that in some respects until the '60s and '61 there was a strict military dictatorship, which was increasingly in a civilian direction, in which otherwise it was very pleasant to live. More pleasant, according to many, than at any time since. The Hungarian Parliament was slowly re-established, and two parties were on one issue, the resolution party and the inscription party. Deák was the leader of the inscription party, and László Teleki, later Kálmán Tisza, was the leader of the resolution party. They wanted to appeal to the King, and the problem was the address. The party of inscription he turned to him with the address, "I!" This was the king's official address. The Resolution Party, on the other hand, considered it appropriate to address the King as "Your Imperial and Royal Majesty", which would not have recognised the King as King, King of Hungary. It him as king, as monarch, but not as ruler of Hungary. They agonised over this, until finally Deák, in a very witty and apt manner, argued convinced the resolution party. He said that if they did not recognise Franz Joseph as king, the meeting would not be a parliament. And if it was a conventiculum illegitimum, then everything would become completely meaningless. The so-called pro-resolutionists finally understood this, and the decision was dropped.

The very word "reconciliation" is a very lowly term. Because what is a country reconciling with its king? In the duality of country or nation and king, the king has primacy, the king is more and first. A nation does not have to agree to anything. Reconciliation itself is demonic, disrespectful, degrading a word that is clear and unambiguous. At the same time, interestingly enough, the so-called conciliation was mainly concerned with the restriction of the rights– of the emperor and the king– also of the imperial rights . The Austrian parliament was hardly ever , at that time



had to be convened because the Hungarians demanded it. It all for the sake of the Hungarians. And the Hungarians intervened something that was not to the development of Hungarianism, but in fact to the restriction of the rights of the rulers.

Why did Francis Joseph agree this? The reason, and to a certain extent this exonerates the Deaks, is that a conflict with the Prussians ended then. He was afraid that there would be further conflicts, and to be at war with Prussia with a rebellious Hungary at its back - Prussia was then the was its strongest power - is a threat to the end. He saw this as a matter of life and death for the monarchy, not as an immediate acute danger, but as a potential danger that could become an acute danger at any time.

Deák's role was a negative one, and only positive in comparison with those to his left. It is another matter that Deák himself was a clever and decent man. But his political line was not an adequate line. There were people - the so-called '47 party - such as Count Herman Zichy, Antal Szécsen etc. who wanted to restore the conditions of '47. The party of '48 wanted to give Hungary an independent foreign affairs. There was no party of '49. The '49ers lined up behind the '48ers because they wanted to continue to play politics. Not even József Madarász was very much against this, otherwise he would not have stayed in parliament.

Eventually a so-called 47 and a half - so called jokingly - solution was born. Based on the '48 returned, but with certain restrictions, which meant that Hungary did not have an independent foreign ministry, nor did Austria have an independent foreign ministry. There was a so-called joint council of ministers, with three joint ministers: the joint foreign minister, who was also a minister of the imperial and royal house, and the chairman of the joint council of ministers. It also included a common Minister of War and a common Minister of Finance. But Austria and Hungary also had separate ministers of defence and finance. Three armies were created: the Austrian Landwehr, Hungarian Home Army and the Imperial and Royal Army, under a common baton, of course. In our view, based on historical retrospection, the greater positive would have been the creation of a Hungarian government, with a Hungarian foreign ministry, an Austrian government, with the Austrian foreign ministry, and they would also have created a full joint government with common home affairs department. All the ministries were to have common form, and the emperor and king to have unlimited powers. It had the power of law-sanctioning and the right of refusal of pre-sanctification, and the right of refusal of law-sanctification and law-sanctification. Pre-sanctification was necessary to prevent bills from being negotiated in a sterile manner, which the King will reject out of hand. So the government presented the bill to the king beforehand, and when he sanctified it, they started to discuss it. The king could exercise his power over the army without a countersignature.

Throughout his life, Franz Joseph adhered to the so-called reconciliation in a correct manner, although he regarded it as an inevitable misstep. He correctly adhered to it, because after a certain time the German Empire had close alliance of friendship with the Austro-Hungarian Monarchy, so the monarchy was in no danger, could easily have restored the most autocratic system, which in many ways would have been preferable. But having made a promise, he stuck to it. The Austro-

Hungarian Monarchy was definitely an emerging empire. The Hungarians were always grumbling and obstructing things, but secretly everyone - not just the better ones - was finding that things were actually going very well. This was destroyed by the first

World War II, which was engineered to eliminate Europe's still somewhat traditional empires - the German Empire, the Austro-Hungarian Empire, the Tsarist Russian Empire and the Turkish Sultanate.

Everything that happened in 1848-49 was clearly left-wing, except for acts of suppression of revolutions and internal wars. It is a very strange schizophrenic state of mind when someone calls himself a right-winger and at the same time is enthusiastic about Lajos Kossuth, Sándor Petőfi, or even

For Mihály Táncsics, and for the Hungarian Jacobins. This is schizophrenia. If someone calls himself a right-winger and at the same time holds left-wing ideals and left-wing ideals to be followed, what makes him a right-winger? Everything indicates that such a person is left-wing. Just because one is a nationalist does not mean that one is

can call itself right-wing, since nationalism is not a right-wing construct in the first place. There are specific formations of nationalism that can be considered right-wing.

Nationalism and internationalism are inherently left-wing and are "logically" linked to each other. Nationalism says that nothing else matters but belonging to a nation.

It doesn't matter if one is a count or a street sweeper, the point is that they belong to a nation, which clearly means a downward levelling. Internationalism goes further along this line, and says that belonging to a nation is not very important, because it is enough to be a human being, that is the highest dignity. So nationalism says that the highest dignity is to be French, or to be German or to be Hungarian, according to internationalism the greatest dignity is to be human. Neither is so great a dignity.

In conclusion, in the circumstances of the time, but only when considered in the context of the dangers of the time, there was a positive aspect to the reconciliation. It is common to attack reconciliation from the left, and we reject the attack on reconciliation from the left. However, criticism of the reconciliation from the right can be made, and some

keretek között ezt meg is tettük. '48-nak és '49-nek jobboldali szempontból – hangsúlyozzuk – jobboldali szempontból nincs menthetősége. From a left-wing point of view it was a positive thing, but from a traditionalist point of view – which here means the same as the right-wing point of view – no.

(Based on a lecture given by the author on 5 February 1996 in Nyíregyháza.)

JULIUS EVOLA

#### THE SECRET HISTORY OF THE SPANISH REVOLUTION

There have been quite a few books written about the Spanish Civil War. But they have almost always confined themselves to an examination of the most recent events, without seeing these events as the end point of a causal chain and largely as a preceding event unfolding in the shadows and following a very definite plan. as a consequence of actions. The attempt to Bolshevise Spain was merely the last stage of a revolutionary movement which cannot be considered "spontaneous" at all.

Incidentally, when ordinary people comment on events in Spain, they are also surprised by the fact that it was Spain, a very Catholic country, that attempted to go the way of Moscow and carry out the Red subversion in its most extreme and repulsive forms. However, anyone with a sense of the real aims of the secret revolutionary forces is not too surprised, since finds it natural that those nations which have retained more traces of a traditional order– have become the special target of subversion, i.e.

imperial, monarchical and Catholic nations. This is why, in recent events, first Tsarist Russia, then the Catholic Habsburg Empire, and then the secular dynasties of the Hohenzollerns and their associated monarchies collapsed. Only states of secondary importance were saved, or monarchies of countries which, like England, were largely in the sphere of interest of the anti-traditional forces, because they gave space to the Masonic and Jewish the influence of the international community.

If, from this point of view, the attack on the Spanish monarchy and on Catholic and traditionalist Spain does not generally come as a surprise, we must nevertheless suspect actions that start from a predetermined plane. These were not always consciously carried out by revolutionary elements. Their success was often facilitated by a higher tactic and direction. Otherwise we can say, that in the Spanish events, the forces we were targeting were much more open than in other upheavals. The role played in them by Freemasonry and the Jews, who were allied with communism, is no secret. In a recent publication, Léon de Poncins, the joke writer of the already well known through his works on the secret forces of the world revolution and his journal Contre-Révolution, he attempted to study this particularly important aspect of recent Spanish events reconstruct the secret history of the Spanish Revolution. It will therefore be interesting to publish here a short review of this very interesting book.

De Poncins naturally starts from the period of Primo de Rivera's dictatorship and the crisis of the monarchy. It was a fateful circumstance that de Rivera's dictatorship - while parliamentary democracy was the best pretext for the intensification of revolutionary propaganda which, while proclaiming the usual truisms of liberalism, led even intellectuals like Marañón and Unamuno to attack the dictatorship and the monarchy. They were later to realise what an illusion they had been victims of, but there was nothing they could do about it. After de Rivera's death, the decree convening the cortes was published on 7 February 1931. The long-term action of subversion revealed itself that moment, since, in the wake of this decree, which should have

to satisfy the wishes of the discontented, and therefore had to calm the mood - agitation doubled. The revolutionary conspiracy was determined to prevent at all costs the suppression of the movement generated by the dictatorial regime, and fought to prevent a return to order and the convocation of a monarchist cortes. After Berenguer's resignation on 15 February 1931, the agitation entered an acute phase, and the division and optimism of the right-wing elements in the face of a united front of left-wing forces seemed truly tragic. April 12th arrives. The elections place in utmost silence, without anyone suspecting that the last elections of the monarchy's life are about to take place.

moments. The astonishing results of the elections are announced overnight: in Madrid, Barcelona and many other cities, the monarchy's opponents have won. The government thinks the cause is lost and there is nothing left to do but obey the "will of the nation".

Here, de Poncins points out a profound misunderstanding and reveals the tactical action of the leaders of the subversion. Indeed, we must remember that these elections were, in the first place, purely local elections, secondly - although the results in the above cities were favourable for the Republicans for him - rural Spain overwhelmingly supported the monarchists. In the end, 22,000 monarchists were elected against 5,000 republicans. Artificially propagated slogans fuelled the mood that turned these elections, which were by no means lost, into such a serious matter that the king had to resign. "How do we explain this unexpected collapse - asks de Poncins. "If Spain is monarchist, what is the revolution for? Apart from the mistakes made, the fact was that the secret forces of the revolution - Freemasonry in particular - launched an international attack. The struggle had been going on for half a century. Working in obscurity, these forces slowly undermined the throne; and its defenders only after its fall where the blows had come from." The most serious error of the Spanish dictatorship was its failure to prepare and organise the struggle against Freemasonry. The open struggle was unable to deal any serious blow to the opponent. This mistake profoundly changed the international situation of the dictatorship and created a formidable coalition which did not hesitate for a moment to seize the opportunity to carry out the tactical action. But in working to destroy Rivera, he was working to destroy the monarchy itself. In fact, the republican government that was formed on 14 April - apart from the Jewish-born Alcalá Zamora and a few extras - was made up entirely of Masons, and the event was greeted with a roar of triumph from the lodges. A Masonic gazette wrote: "The new republic is a testament to our doctrines and a perfect reflection of our principles, shaped by careful hands. It would be impossible for the Spanish

to achieve a more perfect Masonic political revolution." And another valuable Masonic statement, also quoted by de Poncins. Its author is the notorious Arturo Labriola:

"We saw that the monarchy was an obstacle in the country's historical path and we were able to overthrow it. But the monarchy is not the only obstacle... It is now a question of weeding out the Middle Ages, which have two very powerful pillars: the monarchy and the Vatican." We can already see the line that was to prevail after the Spanish subversion. This line is not only that of the revolution, but also of real and actual anti-ecclesiasticism. Just as the blow fell on the monarchy in addition to the dictatorship, so the went beyond the monarchy and turned against religious tradition. Hence the fierce hatred, the unspeakable cruelty, which in Spain was directed against the monks - the contemplative, that is to say, the completely against members of foreign orders- also gradually unfolded. This phenomenon cannot be explained by the usual social reasons, but has much deeper and more mysterious roots. They are linked to a real and intrinsic counter-spirituality - one might almost say 'Satanism' - which can never be separated from the forces of world subversion.

De Poncins writes: "The Spanish Revolution illustrates once again that a well-organised minority can take advantage of an era of confusion to carry out a coup d'état. In fact, it was sufficient that the Masons in the lodges to devise and carry out a concerted action, thus sparking off a revolution and imposing a Masonic government on a Catholic and monarchist country, whose population, however, remained indifferent to the political struggles. And once they have seized power, it is easy to take the movement to be presented as an expression of the will of the people, and it is sufficient to retain power for a certain period of time to effectively change the minds of the masses in the desired sense. This is usually by various means, the most important of which are the press and the school. And we must recognise that these Freemasonry is very clever in this area."

True to its Masonic roots, the republic, which had been conservative and Catholic, tore off its mask and became increasingly sectarian and socialist. After a period of strikes and riots, on 14 June 1931 the Republic enacted a new constitution, clearly anti-religious and pro-Marxist. A is resorting to the usual demoliberal trick: on the one hand, it guarantees individual rights, property and all the other nice illusions; on the other, it cancels them out in practice with the law of 21 October on the "defence of the republic". On this occasion, Azana says in the cortes: "Spain is no longer a Catholic country today, even though millions of Catholics practice their religion." Taking advantage of the circumstances, the subversive current is being steered in an anarchist and communist direction. A The following programmatic statement comes from the communist leader Joachim Maurin: "Spain has begun its own revolution. Every effective revolution has two stages: the democratic

revolution and the socialist revolution. Without the first, the second is impossible." The socialist phase must of course later pass into the communist.

Among the interesting documents reproduced by de Poncins is the report of the famous extraordinary meeting of the Spanish Grand Orient on 20 February 1932. At that time it was declared that strict Masonic discipline applied to members who took on political functions and Masonic guidelines were laid down for Madrid politics in general.

We cannot go into the various episodes of the intervening period. As revolutionary radicalism became more and more evident, the remaining elements on the right had to find a way to respond. The right-wing parties reorganised themselves and showed their strength in the new elections of 1933: 210 right-wing MPs were elected, 161 radicals 89 left-wingers. This was the moment when Spain could still have been saved. The key was in the hands of Gil Robles. He was the leader of the majority, and he should have taken power directly into his own hands, as the elections had empowered him to do. He did so in the clear knowledge that he would have to face civil war, because it was now clear that Spain the dilemma of communism and total renewal.

Largo Caballero even announced on the radio: "We will take by force." However, Gil Robles missed the right moment. And when, a year later, he took the initiative (he included two right-wing deputies in his government and took direct control of the Ministry of War), the revolutionary forces had enough time to get together, organise themselves and arm themselves. Gil Robles's gesture was considered a "fascist provocation" and on 5 October 1934 Largo Caballo ordered the uprising. It exploded in the main centres. The main flashpoint was in Asturias, but– lacking a real unit of action– the uprising was suppressed. But the government did not take any serious action against those responsible. Gil Robles was not on top of the situation here either. He was caught in a web of democratic and constitutional legality and missed the opportunity make another attack fundamentally impossible. A new attack - an insurrection - was made possible without further ado. The clandestine organisation of the revolution was not even affected by the counter-measures, so that the failed uprising can almost be regarded as a dress rehearsal for the final revolt.

Already in this period, the action of Spanish Freemasonry, linked to international Freemasonry, in concert with Communism, becomes evident.

And it manifested itself at the end of this period, before any Italian or German legionaries had joined the ranks of the national counter-revolution. But Poncins documents the Russian– or Bolshevik – intervention in the Asturias uprising. This provided the basis for propaganda and organisational

as aid and then as direct arms and munitions supplies. At the VIIIth Congress of the Communist International, in Moscow, in his report on the events in Spain, the Communist Pieck did not hesitate to attribute to the Russian party the glory of the Asturias operations - "the October 1934 struggles". The secret forces of the world subversion now had Spain directly

include them in their games. We know what was the tactical formula worked out by the Congress: the "popular front", a coalition of left-wing forces. (This also betrays the secret unity of these forces.)

is implemented in Spain, and comes to power in 1936, after President Alcalá Zamora, seeing the impossibility of continuing to govern by parliamentary methods- , dissolves the corte and calls new general elections. But even at this moment, final victory is still a long way off. A

in the elections, the Popular Front receives 4 365 000 votes, the Right and the Centre 4 570 000. Only the anomaly of the electoral law- which favours the industrial centres- allows the Popular Front to have 210 to 270 MPs. And then the Spanish red terror begins

period. As a result of communist and anarchist provocations, and with the total indifference of the authorities, riots and violence erupt throughout Spain. At the same time the country

the systematic organisation of communist cells continues in various parts of the country. But Poncins shows how in each of these cells detailed instructions were given for the day of the revolution. There was a plan drawn up by competent persons. It told them which points to attack, defend or destroy. A list of those to be destroyed was drawn up. All this is part of the chronicle of events in Spain, which is now more or less known. It is interesting to point out, however, that all this activity can be accurately documented from February 1936 onwards, and that already in this period- together with well-known Communist agitators- large quantities of Russian arms begin to flow into Spain.

It is even more interesting to highlight one of the conclusions of the Portuguese report to the Non-intervention Committee.

"All the points of the programme previously drawn up by the Comintern have been implemented in the part of Spain led by the Madrid government ... All this was decided long ago and has been systematically carried out."

On April 15, 1936, Calvo Sotelo delivers his historic speech in Cortes, which becomes his death sentence lett. It presents the reality of the situation, exposes the Bolshevik threat, and demands an end to the pretence- i.e. decisive action by the government-He notes that if- as events show- the country is irresponsibly moving towards proletarian dictatorship, the national bloc knows the way to save Spain: the creation of a corporative and authoritarian state. On 11 July, after Calvo Sotelo's stunning impeachment speech, the infamous "La Passionaria" [Dolores Ibarruri] , "This man has spoken for the last time." That's exactly what happened. It seems that the order to kill Calvo Sotelo was transmitted from Geneva by a Freemason, Augusto Barcia.

We know the rest. On 18 July, the Moroccan army rebelled, and Franco's national movement and the war for the liberation of Spain began. This war is now coming an end and marks the defeat of the forces of world subversion as the first battle of a war. 'Spain is the world at the crossroads', wrote the central Bolshevik newspaper L'Orrizonte, issue 31, 22 July 1937. In the conclusion of his book

de Poncins writes: "It is no exaggeration to say that the war in Spain is the result of Soviet influence. Russia had systematically prepared the revolution, the first violent act of which was to be the end of the war. provoked the nationalist reaction. Moscow has not hidden what it is about. A museum in the capital of the Soviet Union has long had a room dedicated to the coming Spanish Revolution. The civil war in Spain is an international war initiated by Russia, and the mutual dust-up is child's play."

But through Bolshevism, the thread of these tragic events leads even further. The subversion of the world secret forces have worked in concert to eradicate the remnants of our old Spain, and the experienced eye can easily recognise the signs of their favoured tactics in events. It remains to be seen how the New Spain will fare after this very trying period. There are more subtle tests— beyond the material, moral and more narrowly defined tests: ideas as test items. Indeed, it is here that the decisive confrontation between the forces of revolution and the forces of counter-revolution will take place.

1938



JULIUS EVOLA

Freemasonry and the intellectual preparation of revolutions

"There are always thousands of naïve people who believe that revolutions are spontaneous movements can spontaneously erupt. But this is an absurd assumption in an age that aspires to be an age of science, and which knows that it is precisely those processes— such as the decomposition of the corpse, disease, ageing, so-called natural death - that are the most important, previously thought to automatic and governed by neutral natural laws, are determined by specific and living agents called toxins, germs. The same happens with society, which is humanity existing in space, in history, in time. The germs, the toxins that embody themselves in human persons - which the eyes of generations overlook and which the which the eyes of historians or (more often) imagine they , but whose existence is no secret to the bacteriologist of society and history - are triggered by the revolutions represented fevers, breakdowns and convulsions." - These words (which can be found in Malynski and de Poncins' book *Occult War*) should serve as a basic methodological principle for all those who today cultivate historical disciplines and who want to grasp the true meaning of the events that have unfolded in recent centuries. In fact, the history of revolutions is still must be largely written, starting with the French Revolution - the "great revolution" - for which we are still largely influenced by the suggestions of the circles that prepared the revolution.

Anyone who wants to take stock of the background to this fundamental crisis in the Western world event, we can offer a truly valuable and well-documented work (just published by Einaudi): Bernard Fay's *Freemasonry and the Intellectual Revolution of the 18th Century*.

This work does not only present a picture of this movement —that most people do not even suspect but also illustrates the methods of the Masonic sect. And as those who are more initiated into the science of subversion, they may find in Fay's book much material which may lead them further; and they may see things which, without proper principles and in the light of various events and Due to his predilection for the anecdotal and spectacular side of personalities— , the author has not been noticed.

In order to understand the role of Freemasonry in the French Revolution, we need to extend the image of social "microbes" in the sense that three factors are necessary for an organisation to disintegrate or accelerate its disintegration. In certain parts of the organism

requires a general favourable condition (predisposition); it also requires that the forces capable of responding intact; finally, the active action of the microbe is required, which indicates the desired direction to the elements on their way to decay.

In the French Revolution, these three conditions were generally accepted by Freemasonry and its agents. have been systematically implemented. It is now time to take stock of the French Revolution as popular rebellion, as a "human rights" revolution, despite the "inevitable excesses". noble claim", and so on, lies that can only be fed to inexperienced and unsuspecting young people. Unfortunately, this is still not infrequently the case in our schools today.

In the French Revolution– as in almost every other revolution– the "the people", the masses had only a passive role. The real agents were a minority that used the intellectual and ideological tools and that embraced and disseminated the subversive activities that prepared the revolution. This minority was not the 'people' at all - on the contrary, it was the aristocracy, the nobility.

As the "predisposition" among the various factors, it was the circumstances in which France– was subjected to the systematic anti-aristocratic, anti-feudal and absolutist activity, from Philip the Fair to the so-called Sun King, as a result of this the kings of the land– the nobility lived. Fay's research confirms what has been said on this point on several occasions[1]. Namely: it was absolutist centralism that virtually the revolution by weakening the feudal nobility, which is the upholder and skeleton of any normal system. This nobility is the guarantee of the continuation of the hierarchical order even where the highest pinnacle of this order, the kingdom, is in crisis. As a result of this activity, the French nobility met with nothing but inconvenience and humiliation; deprived of power, they abandoned their ancestral lands, transformed themselves into court nobility, seeking compensation in vanity and the compensation of lost prestige and influence.

It was the so-called 'society' (le monde); an almost self-existent power on the periphery of the court; between the highbrow and the intellectual and– already in the 1700s– with increasingly international and snobbish features. A new, inwardly formless emerges, devoid of the masculine and racial features. Basically, it is open-minded, as it respects values such as wealth and "sparkling" intelligence. The authentic ancient nobility did not value these traits, and this made them immune to all infiltration and promiscuity. It was only formally and sporadically traditionalist, conservative and nationalist; its true orientation– is, in reaction– , liberal. It is increasingly

is shown when, with the death of Louis XIV, the last of the farmers who still had a hard fist to grind disappears.

It is precisely this "glamorous" and empty environment of the downtrodden and decadent nobility that was chosen for the to prepare for subversion; long before the "people" thought of any "rights" and "human demands". The people received it from the nobility, duly manipulated by the Masonic element these brainwaves; with the task of transforming them from the abstract speculations of "enlightened and noble minds" into revolutionary forces in their own right. This was made possible by the careful use of the psychological and social antecedents of absolutism, already mentioned.

Fay has the merit of highlighting the role played in this respect by the French "high society" played a role. The strongly Protestantised English nobility appeared as– rather than being held at bay by the monarchy– which held the monarchy at bay, and was therefore an enviable example and a charming model, a refuge for all liberal virtues. After the death of the Sun King, English "high society" set the tone for French "high society".

It may be noted that this was the first misstep. Rather than transforming itself into powerful, truly feudal and traditional nobility, following the decline of central pressure, and finding a way to regain its prestige, the French nobility started to go : a damaging

– and basically followed a mythical– pattern. For Fay also shows that the splendour of the English aristocracy was merely external, and that even then the glittering facade concealed decay.

But once this was the orientation of the French nobility, the ground was prepared. It was enough to sow the seed to produce the desired fruit. And this is where the activity of microbes, or Freemasonry, comes in. Fay's considerations allow us to distinguish between different phases. First of all, there is the leavening (or virus) phase. Of all these phases, this is the darkest, because it is in it that Freemasonry as a potentially revolutionary sect is born. A the second phase of the "intellectual revolution", the spread of leaven to the European aristocracy "sample". It was this stage that the English aristocracy Freemasonry and the English aristocracy became Freemasonry. The third phase is the unfolding of the contagion up to the crisis, i.e. the spread of Masonic ideas from England. This is particularly concentrated in France, the 'confluence', so to speak, is created and the intellectual revolution turns into a social revolution.

It should be pointed out, however, that the first test of the whole operation– , which was intended to facilitate the next test– , was successfully overcome. There is not a single word about this in the history that is generally taught.

In Fay's book we find precise documentation that the American Revolution was also essentially prepared by Freemasonry and then directly provoked by Freemasonry, through a specific incident that led to a *casus belli*. The most important forgers of the revolution

- From Franklin and Washington onwards - they were Freemasons. It was at Masonic meetings that they formulated the ideas that were to shape the American revolutionary movement in its various forms. were the basis for the events of. Thus the famous Declaration of Independence- just as an International Masonic Congress held in Paris in 1917 formulated all the ideas and principles inspired the League of Nations. As Fay recounts, in the grand parade after the Revolution's victory Washington, not with sword at his side but in apron and Masonic shoulder-strap, adorned with the sect's neckerchiefs and badges, was joined by other at the head of prominent Freemasons. "It was the greatest Masonic parade ever seen." And from that moment on, Franklin- was the new Prometheus, who, according to his motto, had snatched lightning from sky and sceptre from tyrants - he could fool the French nobility into finally allowing France to intervene militarily on the side of rebellious America. And America him in kind, that- in part through Franklin himself- imported a new dose of revolutionary and "nobly" liberal ideas into France.

But now let's look at the leaven preparation phase. We said that this is a phase full of mysteries, because the process by which so-called 'operative' Freemasonry has been transformed into 'speculative' Freemasonry is a mystery. This transformation, from the 1700s onwards, was the first in the whole - intellectual, then social and political- subversive process. In fact, it is a prejudice - which we will not cease to fight - that Freemasonry has always been a subversive political sect. The beginnings of Freemasonry are obscure and distant, but it is certain that it only took the characteristics of a revolutionary sect from the moment of the transformation indicated above, that is to say, in the first quarter of the and the period of the revolutionary movement developed by the Mason Jean Théophile Desaguliers "reform activity".

Before this period, there already existed in England what was called "operative" Freemasonry. What Fay says about it is somewhat superficial and limited to the external. It is evident that he is not very competent in this respect. According to him, Operative Freemasonry was a continuation of the ancient bodies of architects (hence the name of the organisation) which preserved the secret rites and symbols of the craft once associated with the practice of the profession. "The lodges were operational. They built temples, they quenched lime, they blueprints, carved stones, and had rules for all this. These rules were not only revealed in their rituals as secrets of their craft, but were proclaimed and applied in the initiates, and presented to the profane as moral precepts. Since the Middle Ages it been customary to mix mystical concepts, intellectual doctrines and technical secrets." So says Fay. But things are a little different. Operative Freemasonry is in fact an initiatory

was an organisation, and its "operativity" was essentially directed towards its human content. His "royal art" sought to transform what man normally felt as himself to transfer it into higher, transcendent forms of consciousness.

Like the expressions of alchemy, those of Freemasonry were purely symbolic.

This pre-Masonry Freemasonry was apolitical and hierarchical by nature, and tended towards the authoritarian. For it would have been obviously absurd that the very person who was to be a kind of man or transcendent man, would have proclaimed universal equality and the destruction of all order. So did Fay himself, when he wrote the constitution of these organisations notes that these— unlike what was later promulgated—, prescribe loyalty to rulers and the land, and even the suppression of all subversion and treason.

At that time, not a word was said about the aversion to church and dogma. There was a gibelline orientation in these organisations, but it was free of the sectarian and social character which gradually developed and eventually led to a semiotic anticlericalism.

Well, in the first quarter of the 18th century, this Freemasonry was replaced by another which became a hotbed of revolutionary and subversive activity. We repeat: the transition is mysterious. The previous organisation probable involution, which,— having abandoned its original spiritual principle—has become the instrument of dark forces. These forces infiltrated the organism, and— after having transformed it in a suitable way - for a new activity. This hypothesis is plausible not only because the symbols and "dignities" of operative Freemasonry live on in revolutionary Freemasonry, but also because— as we have already shown in an earlier paper[2]— all the basic ideas Freemasonry spreads in its subversive activities can be seen as which,— by falsifying, profaning and turning upside —, stem from principles of a very different nature. They are the characteristic of all traditional organisations, such as early operative Freemasonry.

The new form of Freemasonry, which originated in England, is "speculative." — not that it was not "operating" (in fact, was precisely that which was "operating" socially and politically), but because its centre was no longer the spiritual formation and transformation of an elite group, but "speculations", i.e. an essentially rationalist, deistic and liberal ideology to create. This would have been the basis of a counter- dogma of true dogma and all positive forms of authority, and of unity of men of good will— regardless of occupation, race, religion or nationality

. Instead of remaining "qualitative" and initiatory organisation, it wanted to become a church which unites people of different faiths and countries in its universality. E the centre of "speculative" Freemasonry was the English Grand Lodge.

But the levelling and democratic aspects of this ideology were not as prominent in the 18th century as they are today. Freemasonry was the ideology of the "chosen spirits" offered; he wanted to "enlighten minds", and appeared as the great centre which would banish the gloom of the century and reject both the empty superstitions of the past and the blind stubbornness of the atheists. In this capacity, he that this ideology could only be understood and followed by an elite – the "flower" of all national societies.

And this is precisely how Freemasonry seduced the nobility – first the English, then the French. In so doing, it achieved a twofold purpose: on the one hand, it weakened the forces that had been could have organised a valid and effective resistance when it emerged; on the other hand, in view of the position of the class which it sought to seduce into becoming the spokesman of those ideas, to dig its own grave – has provided itself with the most powerful tool of influence. Fay documents this activity in detail. Speculative Freemasonry of the 1700s is a new – essentially wants to give the world an intellectual and moral – aristocracy, and proposes that the nobility should be its central core. Thus a close link is established between the nobility and Freemasonry. The nobles who enter Freemasonry think that they are acquiring new titles, that they are acquiring a new type of authority; and the sect spares no means to feed this illusion and to flatter in every way the vanity of this decadent and unsuspecting class.

Fay seeks to attribute to the whole of Masonic ritualism and symbolism, and to the use of mystery, similar seductive and suggestive purposes. A new atmosphere had to be created; the power of the imagination and the fascination of the occult had to be invoked. Hence the creation in England, and above all in France and Germany, of the most suggestively named 'high grades'. These were not known to the earlier "operative" Freemasonry. "They were born of a desire to sublimate Freemasonry and to deprive it of that aspect of the craft which necessarily annoyed the Knights: men for whom physical labour had for centuries been a stain which forever cast a shadow on the crest." But this explanation is one-sided.

It is more likely that the high grades and their corresponding symbols have been used in some way before existed and were taken from other initiatory traditions – such as the Rosicrucians and Templars – .

And it is also possible that it was a more subtle seduction activity. That is to say, not one that appeals to the imagination with ad hoc fantasy symbols and bizarre myths, but one that – because it evokes traditions with which the ancestors of the nobility were often intimate– spiritual inclinations or vocations hidden in the clan as a result of forgeries capture and . For the sect wanted to use them in its service. In any case, it is certain there is the most obvious contradiction between the symbolic and ritual corpus of 'speculative' Freemasonry on the one hand, and its rationalist and levelling 'religion' on the other. Therefore, Fay's explanation in this superficial and inadequate. Between 1720 and 1750, Freemasonry had various managed to control large sections of the upper strata of British society and to win the support of the Hanoverian dynasty itself. And since this social stratum - as we said - became the model for the "big world" of the 1700s throughout Europe, but especially in France, further infiltration work was relatively easy. "By the mid-1700s Europe was permeated by the atmosphere of Freemasonry. Everywhere there are Freemasons, everywhere there are secret meetings, everywhere there are mystic lodges and regular lodges, everywhere there are adventurers offering the highest mysteries to the lords, flaming titles to the nobles, golden swords and spoons to the citizens. Everywhere, they distribute in abundance clarity... England has come to the zenith of glory, its influence is everywhere. It is no longer princes who occupy the seat of grand master, but members of the royal family." And as for the Latin countries and As far as Germany is concerned, this infiltration of subversion has place against different backgrounds. Fay does not deal with these. The covert commanders were repeatedly exposed to the danger that Ramsay activity is turning against them. Ramsay wanted a traditional chivalric Freemasonry which would to the young nobility, and which, as a royal order, would be the under the auspices of kings and the Catholic Church. A similar case was that of the circles which Count Joseph de Maistre joined. He was a Freemason, but at the same time a Catholic and an unadulterated traditionalist, whose doctrines were completely devoid of any Masonic ideological subversion. Such was the case of some German Masonic groups. But these opposing influences have not had a noticeable impact on the general nature of Masonic infiltration. And it did not help that the Catholic Church– , having fended off attempts to infiltrate Freemasonry even into its ranks - denounced the sect; moreover, it proved favourable to the activity which sought to unite all those who wished to free themselves from domination of the Church, and who pretended to be free and "modern" spirits, enlightened and daring. This brings us to the last phase of the intellectual revolutionary activity that was concentrated in France. The disintegration of the old monarchical and Catholic French civilisation receives its final impulse; and, with the organisation of encyclopaedism, which is unfolding in an unadulterated Masonic atmosphere, the leaven passes into an active and virulent stage. Ideologically, encyclopaedism, and socially, the Masonic suicide of the nobility, is the direct precursor of the French Revolution. Let's give the floor to Fay. "It is strange to see the brilliant and feverish years that preceded the Revolution. Freemasonry has got its hands on the nobility, and through it a philanthropic, promotes and enforces egalitarian, anti-nobility propaganda. It promotes the Masonic suicide of the nobility. The historians who, in the revolution, have been "abusing" the old regime fatal consequences, they pretend to show the causes which led the common people, peasants, the workers, to revolt against the government of Louis XVI; and they find economic and social factors to explain these phenomena. They are then satisfied with this. But

usually barely touch on the role of the aristocracy, without which the revolution could never have got off the ground.

During the first two years of the revolution, the revolutionary impulse, the revolutionary masses, the revolutionary leaders become a privileged class. Had not the Duke of Orléans, Mirabeau, la Fayette, the des Noailles, the La Rochefoucaulds, the Bouillons, the Lameths and the other liberal nobles left the nobility to take up the cause of the Third Estate and the revolution, the revolutionaries lacked would have been the support that allowed them to triumph from the start. Well, all these noblemen who embraced the cause of the new ideas from the start - even if they had to lose their inheritance, their social status and their lives - they were Freemasons, and all this cannot be regarded as coincidence, unless we want to deny what is obvious."

It is a pity that Fay, after having documented the preparatory Masonic activity up to the threshold of the French Revolution, does not go into the further developments in respect of which he – in our view - promotes inaccurate views. He thinks that with 1792 and 1793, with the massacres and the external wars, Freemasonry stiffened, fell asleep, receded, transformed, subordinated to the revolutionary spirit which it promoted: 'from 18th century Freemasonry sprang the revolutionary spirit of the 18th century'. spirit, from the revolutionary spirit came the revolutions, and from the revolutions came the new Freemasonry'. This was different from the intellectual Freemasonry of the 1700s, which first and foremost, he wanted to influence people's minds and souls. How can Fay write: "Freemasonry does not make revolutions, it only prepares and carries them on. It allows its members make revolutions, and sometimes even encourage them to make them, but in times of revolution disappears, only to reappear more brightly and vividly"? How is it possible that Fay, who after all saw this point well, does not discover the continuity of Masonic activity– beyond its various forms; especially in the inner logic of the many phenomena that manifested themselves from the 1700s throughout the next century? The fact that Freemasonry is receding and seems to be disappearing from history only means that it has found the means to work for– even if they are unsuspecting and think they are serving entirely different interests. Fay himself is well aware that Freemasonry has been most closely associated with the Church of England and the aristocratic, conservative, nationalist and– shall we say - purely imperialist forces in England. This would be an appropriate guideline to explore today the true meaning and Masonic character of many aspects of the activity that Britain has developed in the modern world.

Nevertheless, Fay makes a point– worth pondering– in passing, as follows.

"Freemasonry, which sought to be neither a religion, nor a sect, nor a party, but named as its true aim the unification of men, seems to have survived the centuries which have made the association idea of the collective and the bias towards the collective. In the 18th century he prepared the



19, and made souls prone to the cult of "social reality". It is a social deity takes no account of anyone and acknowledges no higher order."

Finally, let us note: the shortcoming of Fay's— otherwise very interesting— book is that it is completely neglects an important problem: the relationship between Freemasonry and Judaism. Therefore,— , while often mentioning individuals and circles, never examines the role of the Jewish element in the preparation of the world upheaval since the 1700s. When we indicate this in the shortcoming, we must also point out once again the incompleteness of the extreme thesis that attributes all subversive activity and the destruction of European tradition to Jewry alone. In what we have mentioned here in connection with Fay's arguments, we find sufficient material which may convince you of the one-sidedness of this thesis. If this anti-Semitic thesis were true, it would have to be proved, among other things, that the absolutist activity of the French kings, which created a misguided nobility that was easy prey for the Jews, was inspired by the Jews; and that the Jews were the authors of the fundamental turn that made "operative" Freemasonry into "speculative"; and finally, the ideological and preparatory antecedents of the Masonic intellectual revolution: the rise of Protestantism and Renaissance, already enlightened in its own way thinking would also have been Jewish phenomena. This would also be a bold assumption. Fay's work, which highlights the fundamental role of all these factors in subversive activity, therefore allows us to have a fuller and more in-depth picture of all this. This picture can serve as a starting point for further research.

1940

[1] Arthos, Studi sui "Protocolli" ebraici: trasformazione del "Regnum", in: "La Vita Italiana", XXV, 296 (November 1937), pp. 535-544.

[2] Julius Evola, From Esoterism to Masonic Subversion, Pannon Front, 27 (Vol. 6, No. 3, 1 June 2000), p. 42.

Julius Evola

## JUDAISM AND MATHEMATICS

(Nationalsozialistische Monatshefte. 1940.)\*

\* Baron Julius Evola, the most prominent exponent of racial thought in Italy, releases for the following discussion, which we are happy to include. Baron Julius Evola became known in Germany through his lectures and scientific publications.

The editorial team

Among the modern representatives of the mathematical disciplines, a significant number of Jews are setting a rather peculiar and striking course. People generally do not know what to think of them. It seems that the anti-Semitic polemic here runs up against an obstacle that is not so easily overcome. A mathematics has a reputation for being an entirely objective and abstract science. So what relevance can a race-based assessment have in this field? How can one seriously speak of Jewish subversion here? If one wants to remain legitimate and impartial, research seems hopeless.

The problem to be dealt with here does not, of course, include the Jewish mathematicians, and their complementary cultural and political activities. Albert Einstein for example, his anti-German and strongly Zionist stance is well known to everyone. However, we must accept that Einstein's stance had no consequences whatsoever for the his mathematical teachings or understanding, by which his name has become known. Grasping the perhaps it would be useful to clear up any misunderstandings about the term relativity. Anyone who is not competent in this area could easily fall into the mistake of seeing this term as an incitement to anti-Jewish debate. Einstein's theory has certainly exerted a pernicious influence, even unwittingly, through the name 'relativity'. Through it, the layman came to believe that even science itself asserted relativity, the untenability of certain points of reference, the chaos of values and perspectives, i.e. the kind of modern sentiment to which the 'creations' and 'discoveries' of Jews in other fields had contributed so significantly. But things different: Einstein's doctrine took account of generalised relativity in the world of physical phenomena only in order to eliminate it; the so-called 'transformation formulas' only restore this doctrine in order to arrive at the "invariants", i.e. the ones needed to define physical phenomena, which are completely independent of the reference points of relativity. By this procedure Einstein only so far as to eliminate all empirical points of connection and build up a completely abstract, mathematical-algebraic physics. In this physics, only numbers, equations, integrals and differentials can be found, therefore, only in systems of stripped-down intellectual abstraction, while strictly banishes all intuitive ideas, all concrete experiences and images of the world in which we live. This

the excessive shift of physics towards mathematics. This is Einstein's speciality, but it is also characteristic of the trend of the Jewish mathematicians mentioned above. This brings us closer to the subject to be discussed, and reveals the significance of the Jewish affinity for abstract mathematics.

As in many other cases, we have to start from the beginning. If we do not start the realisation that the world today so paralysed by the confusion of values, but above all by the corruption of the spirit, that the search for purer values and meanings is almost seems hopeless, then we cannot see clearly even the most fundamental questions of our culture. The Jews' attraction to mathematics is the result of the secularisation of some of the main features of the philosophy of being, an attitude which was already characteristic of the Jews antiquity. However, it is also not possible to interpret this theory of being correctly without knowing its counterpart, the ancient Aryan world view. Let us note, then, that the ancient Aryan worldview rested on two main pillars: the idea of "cosmos" and the idea of "solarity". The ancient Aryan bright idea was the cosmos (which corresponds to the Indo-Aryan idea of the cosmos) "rta") as an organic view of the world and existence, i.e. life as order, as natural supernatural law. Here, of course, we are not talking about "pantheism", but about the it was a question of recognising deeper connections, so that every phenomenon and every form of existence took on a higher symbolic, often even ritual, meaning. The ancient Aryan world knew no fragmented dualisms. Its highest ideal was the Olympian, an almost natural supernaturalism as an expression of the synthesis and identity of the two worlds. Hence the second main feature, 'solarity'. The Aryan man experienced himself in relation to primordialbeing; he lived two lives at the same time, more precisely life (Leben) and life beyond life (über- Leben). This was a state that did not lead to a paralysing antinomy or tragic rupture, but was dominated the spirit, and the divine was not an afterlife attainable by withdrawal from the world, but the centre of life in a deeper sense. Hence all the "central" and "radiant" characteristics which – , according to the analogy provided by nature–determine the meaning of "solarity".

Let us turn to the worldview of the ancient Semitic peoples, especially Judaism, and we find it has a characteristic that breaks down the ancient Aryan synthesis between the world and the supra-world, and between life and life beyond life. In the foreground here is a dualism that sometimes goes to extremes, and which shatters all inner calm, all balance and all clarity of contemplation. Here the body becomes the 'flesh', understood as the root of 'sins', which is the incompatible with the "spirit". The world is no longer a divine order, no longer a cosmos, but something unholy. Reality is mere materiality, and the spirit is accordingly something unreal, bad becomes transcendent in the sense of. Man becomes a 'creature', defined by a fundamental passivity that gives him a 'lunar' nature - like the moon, he draws and receives light from a principle outside himself. Hence it is possible that the Jewish soul is forever in the extreme materialism, raw sensuality and the longing for "salvation", for the unattainable "holiness". But already the cultural circle, which is not in fact Jewish but Semitic in general, has been subject to similar damaging cleavages

show. Here we are thinking of Assyria and Chaldea, – where Chaldea also offers an important food for thought for the research we are actually dealing with.

As its mythology makes clear, Assyria has on the one hand races and gods of a violent, raw sensuality, cruel and fiercely warlike type, and on the other hand a spirituality that is expressed in female figures culminating in – figures who ultimately surpass their divine masculine counterparts and belong to the group of Aphrodite royal women and the great goddesses of nature. It would be superfluous here to use a solar and to seek the Olympian and virility of supernatural masculinity. In this context, the highest type of typical Semitic culture is no longer the royal man, as in the ancient Aryans, but the priestly mediator.

This "sinking", which is the consequence of the Anarian dualism, is already reflected in the spirit of the ancient Chaldean culture, and gives life to a particular form of science, which is the ancestor of the science that employs. It is a priestly, mathematical-lunar science. It is an astronomical science that turns to the planets rather than to the immovable celestial bodies, to the moon rather than to the sun. Thus, for the Babylonians, the night was more sacred than the Sun, (and from the symbolism of the Sun and sunlight, in turn, arose the great Aryan deities, from Dyaus to Zeus and Apollo); Sin, the moon god, is higher than Samas, the sun god. This is the basis of the old science is inseparable from a fatalistic mood that can be recognized in the idea of the omnipotence of an alien law, the ignorance of a real transcendence, in short, the antiheroic limitation of the spiritual nature. In Assyria and Babylonia, the moon was the basis of the calendar itself (the sun in Egypt), which is not a trivial circumstance. It is a way of being so much limited the Jews, that the idea of immortality unknown to them; only the Sheol existed, where all souls, without exception, including the "forefathers" and the priestly kings of Israel after their death. lived in a shadowed, extinct existence; a kind of Hades or Niflheim [Hel], but one in which, unlike the Aryan wastes, there no counter-pole, no place for the privileged immortality of the 'heroes'.

There is little need to emphasise the destructive effect of such attitudes, nor their capacity to act as a disruptive ferment within Aryan races and cultures. But not now we will examine the processes that are at work in the various ethical and religious conflicts views; but rather their effects the field of cognition. In the place of a knowledge based on the cosmos-thought, that is, on the living relationship between the natural and the supernatural, between life and spirit, there is now a contrary premise defined by science. Against the materiality of nature there are now inanimate laws and functions which are first lunar-astronomical, then later lunar-mathematical in nature, and which are determined first by lunar-patheistic harmonies, but later, because of secularization – , by universal-racionic effects. This is the inevitable

develops the "tradition" of Jewish mathematics, which thus presents a damaging dissolution, a complete negation of the ancient Aryan solar ideas.

By the way, it is characteristic that Pythagoreanism, where mathematics was known to play an extremely important role, was already in the eyes of the ancients not a bright or anarchic phenomenon; that is, a return to the spirit of the Pelasgian-Asian culture that was typical of Pre-Aryan Mediterranean. Rome, conscious of its own deep and formative ideas, had exiled the Pythagoreanism. It is also significant that the ancients associated Pythagoras with the Etruscans, that the banishment of the commentaries on the book of Numa Pompilius emphasized, and that in Italy Pythagoreanism was most widespread among the strata of the people where the Pelasgic element predominated, with the exception of the Etruscans, the Sabines and many tribes of southern Italy and in your city. Pythagoreanism sought to revive a pre-Roman popular base, subjugated by Rome as representative of a 'solar' culture, and which, with Roman spirituality was the opposite. The same applies the Etruscans. Seneca's words are well known, reflecting a common opinion in the Roman world: Tuscos Asia sibi indicat. To the point of being almost identical The passing similarity between Etruscan and Chaldean divination methods is just one of many signs.

But let us return to Judaism. Since the earliest times, Judaism has developed a an explicitly mathematical and intellectualistic worldview. In no other tradition of other peoples does number play such an important role as it does in Jewish Kabbalah and in the esoteric explanations of the books of Moses in general, found in the Zohar. Just as modern mathematics dissolves the empirical world in number, so Kabbalism has dissolved the divine world; it has made number and letters (to which numerical meaning is also attached) the constituents of the most profound realms of transcendental metaphysics. Basically, speculations correspond to a higher aspect of Judaism, which typically eradicated by rabbinic orthodoxy (Kabbalism is heresy to rabbinic-Talmudic orthodoxy). trend is represented mainly by Sephardic Jews, Jews who, compared to the Ashkenazim, were considered by Chamberlain, Drumont, Lapouge and others to be the noble nations among the Jews. Avicbron, Moses de León, Spinoza, León el Hebreo, Maimonides, Jacobi and other representatives of the aforementioned trend.

In Spinoza, it is striking to see that the old lunar and fatalistic spirit, already emerging in the Semitic Mediterranean, has remained unchanged for centuries. From the point of view of eternity- sub specie aeternitatis- the Spinozan approach is that of "geometric quality."  
- more geometrico- becomes equivalent. The same way of thinking that has led to the mathematical thought, is applied to theology and philosophy with corresponding results: and thus leads to a fatalistic conception of the world and of God, where everything is explained as a strict chain of causes and effects, which causes and effects automatically unfold themselves, like the

qualities of numbers and geometric shapes from the definitions. The "lunar" and deterministic spirituality is so perfectly expressed in Spinoza that it would be fruitless to search for the a counterpart to the "solar" attitude in cultural history.

To go from these old manifestations of Jewish spirituality to the modern Jewish representatives of the "positive" mathematical sciences, we need only the process of secularization which characterizes the course of Western culture. The old spirituality lives on in new forms. As we have pointed out, Einsteinian doctrine is the limit of the dissolution of physics in mathematics, and is a pure abstraction of a knowledge which, in order to achieve certainty, retreats into a world of purely algebraic relations and is totally indifferent to the concrete situations of human experience. It should also be pointed out that the Einsteinian theory of infinitesimal calculus is another by a Jew - Levi-Civita, just as the further development of Einstein's physical-algebraic worldview was made possible by another Jew - Weyl.

The identity between the ancient Semitic spirituality and its modern manifestation becomes even more obvious when we approach the speculative field. In this field, Judaism is divided into two groups, which are closely related to both terms of Jewish dualism, which is the result of the dissolution of the ancient Aryan solar synthesis are connected. On the one hand, then, we find Jews among the modern exalters of life, irrationality, development, the unconscious and the omnipotent instinct - from Bergson to Simmel and Freud; on the other hand, the Jews also represented in a group that is embarking on kind of abstract rationalism, even a new mathematical Pythagoreanism. Both Benda and Meyerson acknowledge that the so-called Marburg School - whose main representatives, Hermann Cohen and Cassirer, are Jews - is highly significant in this respect. Just as Kantian philosophy was at pains to identify the possible conditions of experience back to abstract a priori concepts, the Marburg School substitutes number and algebraic function for concept and Kantian a priori theories. This philosophy organ is the kind of inherently unconditional "thinking" which, by completely detaching itself from the principle of infinitesimality, perception and from ideas dependent on perception, is the basis of the whole mathematical and the mathematical-physical sciences, and believes that in this way it correctly addresses most of the concepts and problems of these philosophies. We can see, then, how the 'tradition' in question has persisted with great tenacity through the centuries in new forms.

If one were to raise the question of evaluation, it is clear that the solution is particularly difficult if one starts the position of "modern" culture, because such a position is a position of chaos. This is why it is necessary to refer to the ancient traditions and compensations which we have already referred to, and which use terms such as "solar", "lunar", "solar" and "solar". "lunar" and so on, are filled with meaning. Such a turn is, of course, all "progressive" and "critical" mind will find it difficult. These spirits today hardly realize that "progress" has started the Western world on a downward slope where only a fall is possible, and that Western culture

in the last stages of its decline or regression, views were expressed were very similar to those which originated in the minds of the Jewish people.

In the end, this is the only reason why Judaism has been able to exert such a significant influence on the "modern" culture. Judaism found itself on the ground prepared in principle by the processes of involution, and thus quite easily gained ground and accelerated the disintegration of already unstable and not entirely clear factors. In this state of affairs, most "modern" thinkers have been able to turn the anti-Jewish debate finds in his results a certain confusion; in some fields where abstraction and theorizing, he fears that he cannot hit the Jews without "himself", without questioning the importance and value of sciences which are not exclusively Jewish in origin. This fear is perfectly legitimate. However, what all this refers to is merely the result of European man's speciesist and involutive way of thinking - that is, a very false "self" (selbst). The severing of the link with the Aryan heritage, the Aryan idea of cognition and commerce, the Aryan conception of the meaning of life and the human intellect, makes all radicalism impossible and locks modern man into labyrinth in which he searches in vain for reference point for the right struggle.

points. What we know about Jewish mathematics, its origins and the intellectual may be an example and an opportunity for useful reflection. Judaism is associated with a form of decline in all areas. If, therefore, the Jew points to a danger which must first be overcome, he points us in the direction in which the Aryan soul would inherently go astray. When this aberration has overcome by an inner act, it will then be possible to nip further decadence in the bud and to save the Aryan man from the destructive influence of all alien elements.

The inner essence of life and

death András László\*

Creation, coming into being, is ultimately followed by cessation and passing away. Only that which is incorruptible and imperishable, which has neither a temporal nor a theoretical beginning– and which has no beginning will have no end. To clarify the different forms of eternity and temporality, we need to analyse some concepts. The absolute

eternity, the name of timeless eternity: 'aeternum' or 'aeternitās'. The specific and relative eternity of arising with time and passing away with time called 'sempiternitās', sometimes

It also appears as "aevum". The temporal (quāsi) 'eternity', the temporal elongation: the

"perpetualitās". The term "aevum" could also mean a combination of the latter. The "aeternum" is timeless,

a supratemporal absolute eternity; 'sempiternitās' is a relative eternity, beginning and ending with time;

'perpetualitās' is a total elongation in time. Finally, perennitās is the

When we speak of religiō perennis, sophia perennis, (eternal religion, eternal wisdom) philosophia perennis, (eternal philosophy), for example, it is not eternal in the sense that it is absolutely timeless, or that it comes into being and ceases to exist with time, and not eternal in the sense that there is no end to its content.

Indeed, 'perenniality' means that it in time, but in the realm of transience it represents timeless eternity.

The human condition is directly related to the opposite of 'perpetualitās', to 'imperpetualitās', that is to say, to the fact that man's

existence is part of man's natural existence, and is associated with temporal transience. But man is not simply man. Man is a person and a Subject. In man, in addition to the mortal, there is present the spiritual-mental being who is connected with the 'sempiternitās', that is, with the 'cum tempore'.

( time) and 'cum tempore' ( time). At the same time the own

in its subjectivity, in its own Auto-being, is absolutely immortal, absolutely eternal. Man is the representative of the 'aeternum' in all circumstances. In this sense, the manifestation of man in the sign of perennitās - this is human Subjectivity. Man's actual state is always determined by what he identifies (identifies) himself with.

According to his identification, man may relate to his own mortal or immortal states of being; e.g., to those states of being which are wholly subject to the arising and passing away time. Such is the corporeality of man:

not only his most strictly physical being, but also, in general, all the more subtle corporeal levels which are man also in his own circle, and which are also the conditions of his present form of existence (in the strict sense of physical body). If man identifies himself with the mortality he carries within himself, he must share the fate of the body. If he identifies himself with the higher aspects of being that he carries within himself, then the particular conditionality of these (of mortality and

immortality) and, in accordance with these levels, passes into another world after the death of the physical body. Finally, if he identifies himself completely with himself, he is the absolute

is immortal in the sense of eternity beyond time. The Indian Hindu and Buddhist traditions speak of two basic possibilities for man. A possibility that occurs 'post-mortem'. One of the two possibilities is pitṛ-yāna. The first part of the word pitṛ-yāna means father in a strict literal sense, ancestor in an extended sense, so that the whole term translated into Hungarian as the way of the ancestors. The other possibility is dēva-yāna. Dēva means god, dēva-yāna: the way of the gods, the divine way. The pitṛ-



yāna has two sub-options. One is the extinction of consciousness at death (or immediately after death). This is the possibility that is most common in the present day. This is an extremely serious situation, since extinction is the cessation of the experience of the experience, i.e. the destruction. It is like the disappearance of an animal. The pitṛ-yāna of the former– is now a much rarer version of– is what is literally meant by pitṛ-yāna; the vibrant survival of consciousness after death. It is a larval effervescence in which the human consciousness (the realm of Hādēs) goes through experiences of various characters, and then this effervescence slowly subsides, fades away. However, he experiences himself as a part of an afterlife tribe (origin) (the bosom of Abraham) in which his consciousness gradually fades away, as if returning to his ancestors. From this state, further generations are initiated. Those which a man has carried over into the afterlife state are regenerated and associated with various human incarnations. Not only does he return to the ancestors, but he himself becomes ancestral. Not as becomes ancestral by reincarnating itself, but by initiating regeneration processes through the ancestral trunk: this is pitṛ-yāna. To the dēva-yāna are again possibilities. One possibility is that the consciousness is extinguished much later in the transitional state, and this means a fall back towards the pitṛ-yāna. The other possibility is that an otherworldly journey begins: the soul-spiritual instance that survives after death passes through different states of existence. It may occur that it enters one of these worlds (Sanskrit: lōka) and becomes attached to it (the Sanskrit term is related to the Latin locus). It is attached to a state of being which is the 'sempiternitās' eternity, in which its own existence has no temporal beginning. So it is not that it begins when it enters, but that it begins when the lōka itself comes into existence with time, and continues until it ceases with time. But it cannot be measured in time, it has no content, it cannot be said that it is 10 years or 2 trillion years or a millisecond, it has no such sense. duration, since this cannot be measured separately in an order that is not based on 'perpetuality' and "imperpetuality". This state is the eternity of relative 'cum tempore' existence. Into such states (worlds) the spiritual-spiritual instance may be connected, or it may come to be connected, with the human form of existence, and may be connected with it in the sense of 'cum tempore', because the human form of existence is much broader than is commonly known and assumed. It may also be that he is approaching an incarnation, and into the incarnation enters an extract of his being that corresponds to a demon (gandharvas, centaurs). The Subject-bearing consciousness that has come to this point is the incarnation is dissolved when it occurs. The subject ray that arrived will retreat, and another subject ray will create the new man.

The Metaphysical Awakening in death belongs to (is on the verge of) dēva-yāna. Awakening may be bodily, and therefore occur while still alive. It is called jīvan-mukti or jīvan-māksā which means liberation in life. However, it is possible to call it jīva-vidēhamukti (mōksa) - which is Awakening at the moment of death, Awakening the point of the border between the living state and the incorporeal. There is a possibility of 'post-mortem' (after death) awakening, called vidēha-mukti, mōksa. These are on the borderline, as they are states transcending dēva-yāna. Human generations are charged primarily from pitṛ-yāna, secondarily and exceptionally also from dēva-yāna.

These were man's options in relation to death: but a full Metaphysical Awakening in life or at the moment of death, or after death, is the most exceptional. Initiation into dēva-yāna is necessary, so much so that even a conscious entry into a hellish state presupposes a certain initiality. The uninitiated man clearly in the pitṛ-yāna, the of the highest of these are associated with the extinction of consciousness in pitṛ-yāna; for the lower, consciousness is extinguished at death or immediately after death. The state of clinical death is not death. This is not to say - in medical language - that death is biological death, but to say that death is "the" death. In no way is it the death from which a person is "awakened". A person who has been "awakened" (i.e. brought back from death) is not dead. Nevertheless, the R. A.

The conditions described in the books and research of Moody and others are not without interest in this, and highlight the fact that even the common man (who is from the corporeal) is capable of much more meaningful conscious experiences than might be commonly assumed. A loosened relationship with the body can allow for specific experiences if other conditions are met. These researches, opinions about this, are valid as long as they do not lead to too far-reaching conclusions.

no conclusions are drawn. The fact that one has such experiences in the state of clinical death means that one can have quite extraordinary experiences in the near-death state. In these states, death does not actually occur, and it does not occur in the experiences, because they are linked to some light or some kind of essence or gateway is usually reached by the experimenter, and the one who returns does not go through it. Exposed to some influence, he chooses not to go through or not to want to go through.

The state after death would be the state after this crossing, but this research does not can and do spread and . In the context of death, if one does not undergo a fundamental transformation, one does not consciously experience death, or only to a very minimal degree and in the sense of. There are different assumptions the death. Ladislaus, of Hungarian origin, was

The Catholic theologian Boros (László Boros) explains in his book "Mysterium Mortis" that in death everyone (at the moment of death) receives an illumination of grace on the basis of which he can decide about his 'post-mortem' existence. He is, of course, raising this problem in Catholic theological form: what is meant here is means that chooses either the path to salvation or the path to damnation. In illumination, the final decision (optiō finālis) is made, not excluding possibility that everyone may choose the path to salvation.

you choose. As to whether or not illumination and optiō finālis take place, the tradition does not give any guidance. What the tradition does say, however, is that in circum-mortālis moments of consciousness, perhaps for quite a short time - so short that there is no external manifestation - some kind of flash of light is possible, followed by some act of will. But tradition does not teach that this flare will necessarily always occur. Accordingly, since it is uncontrollable, no definitive statement can be made about the relationship between illumination and optiō finālis

on the implementation of. Among the adherents of the traditional view of existence, salvation and damnation are not the highest polar tensions of existence that arise in connection with death, but annihilation on the one side and absolutism in the Resurrection on the other side give the highest tension. The least tension is between conscious extinction and conscious survival. Salūs (salūtiō, salvātiō) means both salvation and healing. As Heil in German means salvation and healing as well as salvation, so salūs should be understood in the same sense. Salūs or salve was once a greeting. Full "healing": salvation, which is more than the mere realization of a heavenly state. The salūs is the prerequisite for Awakening, or the ultimate realization. It is not an assurance, only

is not a precondition for, and certainly not the same as. In the great holistic Christian denominations, the highest achievement (degree) is salvation, of which there may be various sub-degrees. Its fulfillment is salvation together with the resurrection of the body, but it is still not the same as absolution. The opposite of salvation is indeed damnation, the

"post-mortem" experiences within the order of dēva-yāna. Within the possibilities offered by the dēva-yāna, there is indeed an extreme difference and tension between salvation and damnation (as the most extreme of the hellish states). Yet this is insignificant compared to the metaphysical tension in which the tension between total annihilation (Sanskrit: nirguṇa-mūla-prakṛti-laya, – the unqualified dissolution in root nature) is on one side, while Metaphysical Awakening is on the other.

Total annihilation, sinking into and dissolving into total potentiality is also can only result from very exceptional and extreme implementation errors. The general and ordinary– possibility of man without a positive– is that at the moment of actual death (or afterwards) his personal consciousness is extinguished, and this does not mean that he retains impersonal, sub-personal or supra-personal consciousness. The supra-personal consciousness would survive only for those whose consciousness is not extinguished in death. There is no such thing as subjecthood identified with same intensity here, there and there;

although in fact this is still true to some extent, but within this, within these, there is a privileged identification. This is the decisive force in relation to postmortem possibilities. Where mainly and primarily identity (to put it in the first person singular), it becomes (practically) exclusive at the critical moment, and it becomes the decisive one. That one is 'post mortem'

what actually happens to your potential is by life as a whole, and by the period before death. There is no exact measure of this: it may be a year, a month, etc.– that is typical of this period, and it is the moments around death that are ultimately the most decisive. They are not morally decisive, so it is not a question of whether or not the person was "good", but of the intensity of consciousness he or she is able to maintain. Existence after death neither moral nor ethical, but depends on the presence of conscious forces. It is a reality of intensity rather than morality. From a higher point of view, one does not enter a state after death as a reward or punishment. In the lower religious view, one is rewarded or punished in one's fate after death. If one has metaphysical realization goals, this position is not can be maintained, because only the forces of consciousness will have a role to play, and man (human consciousness) will not be placed he deserves according to a judgment, but where he is in accordance with his condition. With this

there is no question of "justice" or "injustice". While, from a lower perspective, this proposition has a definite theoretical justification from a higher perspective it is cannot be sown. Correspondences prevail; thus, everyone is connected to an additional state corresponding to a state that is in perfect correspondence with his self-identification. There are usually no transmutation possibilities after death, but in very exceptional cases there may be. The highest form of yōga, rāja-tantra-yōga, knows certain asceticisms which, even after death can be continued. This is completely out of the realm of most yōga methodologies and human possibilities in general. This means that identifications and de-identifications, transmutations, can be performed exceptionally after death– of course only if the identification in life goes far beyond the bodily sphere. Only in the case of a high degree of identification with the spirit can these possibilities be raised. Death is characteristic of man's mode of being in several ways: death has not only an exterminating character, but also a character of possibility. Death has a positive image, but in order for this to be revealed, it is quite exceptional.

conditions are necessary. In connection with the implementation, it is worth mentioning one of the

which was known in Inner and East Asia. The methodology itself is related to the tantric versions of Buddhism, but is also related in some ways to Taoism, which is also tantric.

can be called. This is the Tiger Riding. In Far Eastern and Inner Asian symbolism, the tiger is a symbol of a particular force. This force is a magical power at work in existence (creating, sustaining, eliminating) called *śakti*. Not all forms and manifestations of this power are characterised and symbolised by a tiger, but primarily its unbridled manifestations are symbolised by a female tiger. The symbolic and instructive situation is as follows: the man who is on the path has not yet acquired the forces to defeat the tiger. Nor is he in a position to outrun the tiger. to escape, nor in a position to avoid an encounter with a tiger because it is so low or even high. He meets the tiger, he cannot defeat it, and he cannot escape from it. He then sits on the tiger's back. He spurs the galloping tiger into an even wilder gallop and then begins to control it.

Eventually, the tiger becomes a kind of carrier, a back animal. The story has different ramifications: the tiger eventually and is killed by the human, or remains a back animal. The point is that man creates for himself a methodology of realization by using a force that against it - as a realiser. As the world "moves forward", usually unrecognised but recognisably, almost everything becomes tigerish. Fighting, sex, and many other areas that do not ordinarily fall into the realization line at all, can be made into realization, but in these the tiger-nature is generally known. But thinking, for example, was not at all tiger-natured at one time, that is, it was not driven by an unbridled, deranged force. In the present day, however, and especially in recent times- , tiger-nature is increasingly appearing in thinking alongside it, that everything becomes tiger-nature. However, this tiger-nature is only very exceptional can be recognised by an intuition awakened in contemplation. Because if someone is told this in theory and they see it, it does not mean that they have the ability to recognise a tiger. All tiger-nature, and at the same time, recognition becoming increasingly marginalised. The time may come when man will to face only one tiger, and that tiger will be the greatest, the tiger of death. Death is the greatest tiger that one can encounter during and at the end of life.

Death may be the only option that can be ridden. This is an extreme situation because there is no way to correct it. It can either be implemented or it cannot. For other methods, you can of course try something. It goes through trials, but here the trial is also the culmination at the same time, and an uncorrectable situation. Man par excellence is a mortal being, which , that its mortality is placed in time. One can reflect on death. Animal individuals, although they sense the occurrence of death much earlier and much more acutely than man, do not have the same conscious reflective relationship death as man. In animals everything at the level of sensations, whereas in humans it can happen at the level of conscious reflections. In most cases, however, it does not , and humans only become aware of their own death in exceptional moments. Man is in an extremely tragic situation - in this respect - because, on the one hand, he considers himself to be completely mortal, yet he lives as if he were completely "immortal", since he does not usually reflect on the crisis of death. If one is in a falls ill with a serious, short-term illness, it is revealed that he must die. This may weigh as heavily on him as the thought of , not being able cope, committing suicide, etc. At the same time, however, he does not really grasp an even more certain basic situation, namely that he must die at all. There is no extreme difference between these two, as it is emotionally usually the case. The basic problem is that he has to die at all, and

it can be predicted with stronger validity than any disease-related predictor of death. Although one usually experiences oneself not really as immortal but as fully mortal, one's behaviour towards oneself - with the possibility of reflection - is not really immortal.

shortage - it's as if it never had to end. One of the basic teachings of all high spiritual movements is: "Look on every day of your life as your last". Without any pessimistic overtones. All this in the context of a man who has no self-referential transmutational intentions towards a higher transcendence, almost completely uninteresting. This man - is, to put it somewhat bluntly, - completely "describable". From a spiritual point of view, only the man who wants to transform himself into a higher state is interesting. From many other points of view, of course, anyone can be interesting, but in this respect only this man comes into consideration. The historical Buddha said,

"I am speaking to those whose eyes are covered with a little dust", not to those "whose eyes are not covered with dust", nor to those "whose eyes are completely covered with dust". The spiritual teachers and guides who are much smaller than the Buddha - incomparably - can say no different. The one whose "his eyes are covered with but little dust", a man whose own origin, essence, path, purpose is in doubt. This dawning can be called a dawning in metaphysical perspectives, otherwise it is an unheard of sharp awareness. For such people all teachings of theoretical and practical purpose are meant. Such a person can be said to be, for example, self-responsible, or - on the contrary - irresponsible! It is unnecessary to say this of those who are totally delirious, for it is precisely delirium and delirium that have a substantive, all-pervading and all-filling significance. Responsibility does not even arise in relation to them, so there is no question of irresponsibility. All dark and clear prognoses, all (almost) threatening warnings and all encouraging and stimulating remarks are directed only towards the man who wants to transform his own state into a higher state. Primarily, the Hindu and Buddhist tantric tradition speaks of a type of man called paśu. Paśu means "sacrificial animal", which can only be a domestic animal, mainly buffalo or goat. A human being analogous to a sacrificial animal is also called a paśu, one who is sacrificed and becomes part of human regeneration, but no more than that. The present paśu is not even a real paśu, because in the paśu at least this sacrificial animal consciousness

or analogous human consciousness is in some sense awakened. A paśu is a person whose consciousness is extinguished at (or after) death. The paśu also has dignity and significance, but not in the aspect of realization, for in this aspect he appears as a man incapable of realization. It is the paśu that bears the designation anārya in the deepest sense. For āryas usually signified the three upper castes, and anāryas those below them. A paśu is one who does not transmute himself, and who, if born into a high caste, does not avail himself of his preemptive potentialities and does not caste initiation, nor enter the path of the true yōga. Even if he is born into a low caste, he will not enter the path of the true yōga. The true yōga has nothing to do with "yōgazing" - The very term is horrible and stupid

-, which is nowadays very much in vogue. Yōga is the asceticism of spiritual transmutation. In our parlance, this term also carries weight. Today, certain dark spiritual trends, whether they operate in the name of export-import Buddhism or "transcendental meditation," throw around the word "initiation."

- "I've been through an initiation", they say, but nothing has fundamentally changed in them, remain the same as they were before. But the initiate is different from the uninitiated in the same way that a human being is different from an animal: in his own internal world. These are not mere words, for it means a serious and real disjunction of consciousness. An initiate as much above an ordinary, intelligent man as an intelligent man is above, say, an

gorilla- for its mental qualities. It is not a spectacular thing, not because it is kept secret, and especially not because the experiencer is unaware of it, but because at the ordinary level of human communication there is no sense of a manifestation which so far degrades the human condition as to surpasses that of animals. Initiation does not simply mean cleverness (it also means of course), but that there is something fundamentally superhuman in man, which is related to his origin and existence. The vast majority of humans (9,999 out of 10,000) are paśu, unless they deliberately assemble a body in which no one is paśu. The realizing person is on a path of realization, on which he is moving away from paśu. For the upper opposite pole of paśu is paśu-pati, what or who is the master of the paśuk. The paśu-pati, in Indian tradition, is identified with Śiva. There are people who stand in between paśu and paśu-pati in different ways, and are on the path of realising paśu-pati. One of these has been called divya - divine; in Europe, the Greek-grounded traditionally called theos: meaning god, belonging to the gods, and also man representing the deity. The other variant was vīra, which is the equivalent of hemitheos, or hēros. From in ancient Greek (vēros), hence its association with vīra and vir. The vīra is inferior (meaning true man and hero) to the divya, but possibly possessed of more intense possibilities, powers, i.e. greater virya, heroic power. In the case of divya, the degree or quality itself is also called divya and here it is called vīra-virya: these are the two basic types, which move away from paśu towards paśu-pati. Today, almost all people in the world appear as anārya and paśu (the most extreme ). Some of the living people born today are also paśu by nature. There are those who are not paśu by their being and potential, some of them are capable of emerging from paśu-anārya and transmuting themselves- to metaphysically realize themselves. The paśu-pati- as a state - is the state of consciousness identified with Alan; and the paśu - as a state - the person identified with the ordinary state of consciousness. Yet the realizable present, it is here, despite the fact that it is separated from the person by Cosmos. There can be no other real goal in the metaphysical perspective but this realization, and this is primarily the possibility given to mortal man. It is given to mortal man, who has the potentiality (possibility, virtuality) of immortality. Representatives of higher states of being than man (angels, demigods, gods, archangels) have a much greater have the potential for realization, they are in a much higher state, but because of the happy, luminous, free nature of their state, their need for realization is less than that of man. Their potential is therefore not greater because their need is less. Here we are talking about the man with the transmutational aspiration (i.e. not the paśu), the one who has already left this state (paśu), has transcended it. Transcending a small extent is also a very high spiritual achievement, since one does not have to do anything else but should be aware of his or her own state of mind and the direct (or ) changes, and in them may find your greatest enemy, especially the greatest enemy of your own realising nature. It is chiefly because of his own state of mind that man is generally unable to realize himself, that is to say, to bring himself to himself through himself. It is really a question here of an inner struggle, of a simple attack (or counter-attack, defence), but of a multifaceted, nuanced, a whole series of inner operations to be mobilised against the dark, inferior forces manifesting in the soul. In the kind of death that involves the extinction of consciousness, the lower forces victorious; in death they are released and consciousness is extinguished. In death, the consciousness without a carrier cannot survive, and not only because of the loss of the carrier, but also because of the forces that oppose it, which are invading the consciousness.

attack. Man, who is the representative of the Auton, must overcome the self-carried

heteron, which is in fact also Auton, but not recognised as Auton. Its path is both gnostic in nature (based on cognition, recognition, knowledge) and heteronomous in nature (as heteron). The two do not contradict each other, because the heteron, like Auton, does not contradict the elimination of heteron, either destruction. From the fact of death, from its intrinsic nature, from the tension between survival and non-survival, from the consensuses related to it, man must draw strength and find aspects precisely for its realisation. This is the essential task of the spiritual man in general, but especially in this age.

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Master Huang-po said in one of his sermons:

- All Buddhas and sentient beings exist only in the mind. This mind never originated and never ceased. It is neither blue nor yellow. It has no form or shape. It is neither existent nor non-existent. It is neither old nor new. Not long and not short. Not big and not small. It is beyond all limitations and dimensions, beyond all words and names, beyond all paths and relativities. It is right here! But as soon as any kind of thought arises, you immediately take it away. It is like space, it has no edges, it is immeasurable and unthinkable. Buddha is nothing but your real mind.

\* \* \*

The second Patriarch asked Bodhidharma:

- How to get to Tao?

Bodhidharma replied:

"When all outward activity ceases

And inwards the mind stops panting,

When the mind becomes a case,

Then you can get into the Tao."

Notes



## INITIATION AND THE PROFESSIONS

OF RENÉ GUÉNON

It has been said several occasions that the "profane" conception of the sciences and the arts that has become common in the Western world is in fact a distinctly modern phenomenon, or, more to the point, the expression of a particular degeneration from a prior conception in which both were conceived in a completely different sense and with a different meaning. The same can be said of crafts, since the distinction between arts and crafts, or between "artist" and "craftsman", is an even more modern phenomenon, a distinction that was once actually was completely unknown, and which also derives from profane deviation. An 'artifex' in the ancient world was, without distinction, a person who was skilled in and practised an art or craft. Of course, in the sense in which these words are used today, he was neither an 'artist' nor an 'artisan', but far more in both, since its—activities were at least originally—related to the principles of a much more fundamental order.

Accordingly, virtually all activities of the people of traditional civilisations, whatever they may be—, must always be essentially conceived in terms of derivation from these principles. As a result of this derivation, a kind of "transformation" (transcending forms) has taken place and instead of being transformed into some kind of symplified external manifestation (as in the profane view) would have been reduced, integrated into some tradition, and for the one who carried out this activity, this meant an actual share in this tradition. Even from a purely exoteric point of view, this is how it is: if one looks at a civilisation, such as Islam or the Christian civilisation of Middle Ages, it is not difficult immediately notice its fully 'religious' character, which has been embodied in almost all the events of its existence. Religion here is not, of course, something which, as it were, unconnectedly and independently of everything else, merely maintains a place for itself alongside other things, as in modern Western civilisations (at least in those in which these religions are still ); on the contrary, it has profoundly and sincerely permeated the whole existence of humanity, but above all it has been the determining organizer of social life, as if the latter had been included in to such an extent that, under such conditions, simply nothing could be "profane", except for the extreme few who, for some reason, were outside the tradition, but whose case, once again, is in fact an anomaly. However, in other traditional civilisations we do not find anything to which the word 'religion' could properly be applied, but which nevertheless have traditional and 'sacral' legislation, which, although completely different characteristics, yet it the same role; all these constellations can thus be applied to all traditional civilisations without exception. But there is something else, if because we are moving from the exoteric to the esoteric point of view (using these terms primarily for the sake of clarity, bearing in mind that they cannot always be used with equal precision), and if we in the right way, we will see that the process of initiation is linked to the

crafts, using them as a base, on condition, of course, that these crafts still allowed for a higher and more fundamental signification beyond themselves; well, this is precisely what we want to show, namely, how the crafts actually paved the way to the realm of initiation.

To better understand what is at , we need to consider the idea that the Hindu doctrine calls "svadharma" (sva = "self", "own"), the fulfilment of which requires from each being a specific activity perfect harmony with its own nature. It is this conception, or rather the lack of it, that most clearly indicates the imperfection of the profane concept. According to the latter, a man can choose any occupation he likes, and even change it at will, as if the occupation he chooses were something entirely outside his control.

regardless of what he or she is, and regardless of the fact that he or she is exactly who he or she is, and not, say, someone else. This is in stark contrast to the traditional conception of what is normally each man must fulfil the vocation to which he is called by his very nature; in the light of this, therefore, he cannot fulfil any other role than this one, for then there would be a great disorder, which, according to his own affiliation, would affect the whole social organization; Moreover, if such disorder becomes general, it will have its effect throughout the whole realm of cosmicity, since all beings are chained together according to a strict correspondence. Without dwelling too much on this point, which can be applied without further ado to the world of today, we shall merely point out that the difference between the two ideas the contrast, at least in some context, is due to the difference between the "qualitative" and the quantitative" aspects: in the traditional conception, the essential qualities of beings determine their activity; in the profane conception, the individual comes as a mere "unit."

who can be replaced at any time by someone else, as if man could be taken as devoid of any qualities in himself. This latter idea, moreover, is closely related to the modern ideas of "egalitarianism" or "uniformism", which is, of course, the exact opposite of true unity, as it expresses the complete and unorganized fragmentation of a kind of social "atomism", and which, logically speaking, is the result of the purely "mechanical" activity, precisely what has become quite commonplace. In this way, it becomes clear that the "mechanical" crafts of the modern age, being the product of profane deviation, are in no way provide the opportunities that we want to talk about here; in truth, these are the activities– especially if one wants to maintain the traditional meaning of the word, as we have to maintain it, well, they are not even crafts.

If craft is something that is man himself, that is, in a certain sense, the manifestation or unfolding of man's own nature, it is not difficult to understand what has already been said considering why it could be considered as the basis for initiation, why was the most appropriate means to the end. In fact, if the essential aim of initiation is to transcend the possibilities of human individuality, it also involves

to the truth that only the individuality which the individual as such carries within him can be taken as the starting point of the process; this makes the initiatory paths, or, shall we say, the diversity of tools used as "enablers" in the process, in line with the differences of individual natures, with the difference that, as a consequence, it interferes less and less in the case of progress on one's own path. The means used are therefore only prove effective if they correspond to the true nature of the beings to whom they are applied, and as they necessarily range from the accessible to the less accessible, from the external to the internal, it is fitting that the means should be derived from the activity by this nature manifests itself externally. Nevertheless it goes without saying that this activity can play a role only insofar as it is an actual expression of the inner nature; this is really a question of "qualification", of the iniciative (initiation) sense; under normal conditions, this "qualification" is a kind of should be a sine qua non for the exercise of the profession. This, of course, immediately points to the fundamental difference that separates iniciative teaching from profane teaching; to the point that the mere "memorization" from outside is of no value, since the task is, in essence, to "awaken" the latent potentialities carried by the being (which is, after all, the very meaning of Platonic "recollections").

Continuing with these latter considerations, one can also understand that initiation, which is therefore a kind of "promoter" of the craft, will be both— and in a sense— reflected in the practice of that craft. In fact, it is with a claim to completeness that a person realises the possibilities, which in his professional activity are expressed only in an external way, and by which he actually takes possession of the principle of the activity itself; thus consciously fulfilling what has hitherto been only an "instinctive" flow of his nature; if this the birth of the craft for the iniciatic alertness, the latter— , in a kind of inversion, becomes the field of application of this acquired alertness, from which it can never be separated. In this way, a perfect correspondence is established between the inner and the outer, so that the work created is will actually be an adequate, and not just some level of more or less superficial expression of the man who formulates and executes it; it will be a masterpiece, in the true sense of the word.

Well, we can see immediately that all this has nothing to do with the so-called "inspired", unconscious or subconscious, in which moderns would like to see the criterion of true art, which they consider superior to craftsmanship, according to the distinction - discussed above - has become customary in these circles. The artist or craftsman is, acting under the influence of any "inspiration" is in any case a profane personality; by being "inspired", although it undoubtedly indicates that it has certain potentialities, these potentialities have not been realised. This is precisely the case of what we might call, in general and without further ado, the problem of the 'genius' who, unable to control his own potentialities, achieves only a kind of accidental result, which would allow us to say that the

"inspiration" sometimes appears as a feeling of lack. So that the latter case may be brought closer to the other for the purpose of examination, that is to say, to the point where the acquisition of true alertness arises, that a work which, consciously or unconsciously, but from the nature of the person who has created it, can never give the slightest impression of laborious or arduous effort; i.e., effort always implies some imperfection, and is therefore a kind of anomaly, while, on the contrary, a perfect work of art is the result of harmony with the nature of the creator. This harmony directly and necessarily implies that the work is fit for the purpose for which it was intended.

If we then wish to define a little more strictly the scope of what we might call initiations through the arts, we should say that they belong to the category of the so-called "minor mysteries", implying that it is here that the potentialities of specifically human condition are unfolded; this is not the end of initiation, but its first and inevitable stage. In fact, it is necessary that this unfolding should be completed in its full integrity, in order to make it possible to transcend the human condition; beyond this, it is perhaps self-evident that individual differences, in which the initiations through the arts find their support, they disappear completely and no longer play any role at all. As has been explained elsewhere, the "lesser mysteries", as they are called in traditional teachings, lead the restoration of the "primordial state" (the ground state); once a being has reached this state, which still belongs to the realm of human individuality (but which is already in the realm of the point of communication), the differences that gave birth to the various specific roles, disappear, because– or rather precisely because– are about to be identified with their source. And one can return to this common source by repossessing it in all its richness all that this implies, whether explicitly or otherwise.

If we now look at the history of mankind in the light of traditional teachings, taking into account the cyclical laws, we must see that at the beginning man possessed all existential states, and with them, of course, all the states which were then still before any separation. a professional opportunity. The separation of vocations is the result of a next phase, indicating that this state is already inferior to the "primordial state" (the basic state), but of which, nevertheless, every human being, as long as only a few specific possibilities are concerned, can still, as it were, spontaneously become aware at any time. It is only in a period of greater obscurity that this consciousness is lost; henceforth, initiation is necessary in order to this higher consciousness and with it the prior state which it implies; well, this is, in fact, the primary and immediate aim of initiation. In order to make this possible, initiation is necessary right up to the state to be restored, namely the a step-by-step ascent back along an unbroken "chain" to the "primordial state" (the ground state); however, it does not stop there, since the "lesser mysteries" are only

are, as it were, preparations for the "greater mysteries", i.e. the path which aims at (re)possessing higher states of being, at transcending even human origins. It is essential that we cannot really speak of true initiation, even at most basic and elementary level, where there is no so-called "initiation".

"non-human" (superhuman) intervention, which "spiritual influence" is usually mediated by the initiation ritual. Accordingly, it is obviously quite pointless to search for the origin of initiation to research "historically" – , as in the case of the crafts, arts and sciences, given the traditional and "legitimate" notion of each of these as a multiple but nevertheless only a second-order differentiation and adaptation of the "primordial state", even though each is directly derived from it. The "primordial state" includes in principle each of them, and this connects them with other orders of existentiality, those which lie beyond the human condition itself; thus it is necessary that each of them, according to its own rank and extent, should actually join in the plan of the Great Architect of the Universe.

to achieve.

## FAITH AND KNOWLEDGE

LÁSZLÓ ANDRÁS

The basic terms (basic words) are from the Greek language. The original name for faith is *pistis*, which in Latin is *fides*. This term does not mean faith in the sense in which it is commonly used today. It is perceived or imagined. It does not mean confidence in the existence of something, but a transcendental certainty that is related to spheres far beyond the possibilities of empirical cognition.

This transcendental certainty is intuitively presupposed. A transcendental certainty that is based on intuitive presupposition. *Fides*, which means the same thing, but is also more. It emphasises a certain sense of loyalty, it is both faith and loyalty. These two words are also related in Hungarian. In the sense of transcendental certainty: faith and loyalty to the transcendental that is intuitive and pre-receptive.

The transcendental knowledge that can be contrasted with this in a certain sense is *gnōsis*. *gnōsis*, in the sense in which the term is to be applied, is knowledge based on transcendental cognition, which cognition is based on direct and spiritual experience. Cognition has spiritual, direct experience, relates to transcendentalism and is of the nature of knowledge. A

There is a certain sense in which juxtaposition has been used, and in some cases it has been used: from the Alexandrian period to the present day. More important than the juxtaposition, more fundamental, is that they express differences in degree

if we juxtapose them. The stance in favour of *pistis* only contradicted by the stance in favour of *gnōsis* if this gradualism, this hierarchical relationship in which *gnōsis* is superior, is not recognised. At all times have been tendencies that have placed the *pistis* above the *gnōsis*, or at least regarded it as equal to it. Without the transcendental presuppositional certainty, spiritual realization cannot be. Without faith rightly conceived, no higher realization can be imagined, is not possible, and within that, of course, *gnōsis* is not possible. When it is to say that *gnōsis*—inherently superior to— is not to that all *pistis* are superior to all *gnōsis*. Let us take it that in relation to a transcendental content

the intuitive awakening of pre-recorded certainty. It is through the power of faith and fidelity that this spiritual content appears in the soul. From this begins a process that ultimately results in *gnōsis*: knowledge based on transcendental-immediate-experiential cognition. This, however, creates the possibility of to create an even higher *pistis*. *pistis* will be the underlying gnostic experience, which will also be pre-emptively revealed as directed towards even higher transcendences, justified by even greater intuition. This *pistis* can be the basis of a gnostic experience. In essence, *gnōsis* is superior to *pistis*, but not all forms of *pistis*, for may be degrees of *pistis* that transcend the gnostic degrees.

The completeness, which is related to the spiritual realisations, looks like this:

The pistis is a starting point towards gnōsis and prakhsis heroikē (= heroic activity), and has a direct connection with magic.

Without Pistis, these three higher forms cannot exist. Besides faith and knowledge, faith and activity relationship also decisive, and the form of activity is mainly that which has always been considered the highest, the most complete. This is the of the heroic, the activity of the chivalric way, which is transmuted militancy into heroism, and this cannot be imagined without being grounded in pistis, nor can it be imagined without being connected to gnōsis. We know that the knightly orders- although they lived and functioned predominantly on the basis of prakhsis heroikē - also always had a very strong. They were always strongly connected to some kind of cognition, spirituality, the terms of. There has always been a certain heroically active attitude in the Gnostic paths, without which the radical deepening would not have been possible. Magic (mageiā) is the culmination of all of them. It from the qualities that prakhsis heroikē and gnōsis denote. These are necessary for magic to be realised. Also, the continued presence and direct connection of pistis, not only through prakhsis heroikē and gnōsis- , is crucially necessary for magic. The two

in addition to the direct basis, we can also talk about the third, and each of these opens from the pistis. The pistis is neither an agnostic nor an antignostic internal attitude. Although it is not gnōsis, it has a gnostic content through intuition: this is what distinguishes it from belief in the ordinary sense (even religious belief). Faith in the ordinary religious sense emotional, not intuitive, but

conjecture; is not cognition, but opinion, it has an emotional charge, and for true faith it is very may have little to do with. "Ordinary" does not simply mean low-order, since significant layers and levels of religious belief are associated with this ordinary belief. It is not these that faith should be linked to, but to a quite different level, that of transcendental and presuppositional certainty.

context and fidelity to an intuitive truth, on the other hand. The fidēs is the fides of truth, fidelity, fides veritatis. This is true fidelity, true faith, which is neither cognition-free nor cognition-uncognitive. Faith is not anti-rational, and still less anti-intellectual.

At one time a distinction was made between ratio discursiva, reason based on deductive reasoning, and intellectus intuitivus, reason based on direct intuitive mental cognition. Of these, rationality is not to be underestimated, since all transformations of consciousness from the transformation of rationality, through the power of faith (pistis). The situation is different with rationalism, because it is subrational, i.e. below rationality. Its armature has a rational origin, but the motive that gives rise to rationalism is the is aimed at creating or sustaining - it feeds on sub-rational tendencies. Rationalism is rejected by the spiritual path-seeking spirit. Not rationality, but the

rationalism, according to which all the mysteries of existence can be revealed by ratio discursiva, and that which cannot be revealed— simply does not exist from the point of view of rationalism. If there were only two intellectual possibilities, rationalism and irrationalism, we would have to take the intellectual position in favour of irrationalism. But there are not only two directions, and irrationalism itself can be at least two kinds. There is irrationalism that is below rationalism, and there is irrationalism that is high above rationality. That is why one can and should speak of sub- or infra-rationalism within irrationalism, and at the same time of supra-rationalism, which is also a variant of irrationalism, but above rationality. Both pistis and gnōsis are essentially irrational above rationality— in the sense of supra-rationality. Rational and discursive thinking cannot grasp the transcendental content. Its value lies in the fact that it can be transmuted, not in the sense that discursive thinking is ultimately transformed into something beyond discursivity, but in the sense that the intensity of thinking is increased.

As Scaligero put it: it is possible to think something so persistently that, in thinking it, the discursivity of thinking is eliminated and becomes transcended. It is not the discursivity that is transformed into intuitive intellectuality, but the intensity of cognitive thinking that eliminates its discursive and rational basis. It is necessary to start from rationality, but to go beyond rationality. The supra-rational is related to pistis, and to an even higher degree to gnōsis. On the other hand, it is related to praxis heroikē. For example, with respect to the transmutation of militancy into heroism, it is far from indifferent what level of mental functions are in relation to rationality and irrationality. Within the framework of ordinary belief — that is, emotionality — and rationality, militancy cannot be transmuted into heroism. A knight cannot be a rationalist at all, but

cannot remain the level of rationality, but must bring itself to that level by faith.

which is on a par with gnōsis, and which turns itself towards the possibility of experiencing the ultimate limit. Magic unifies all transformed and transforming spiritual qualities. Magic is the greatest power at work in being; it is that which pervades being itself; and creates, sustains and preserves the multiplicity of beings.

Magic is the ultimate power and dominion; it is profoundly gnostic in all

kind; all real magic is completely imbued with gnōsis. So pervasive that the gnostic degree of magic exceeds gnōsis, just as magic holds praxis heroikē in an intensity that exceeds its heroic degree. There is no spiritual possibility higher than the fullness of magic. Magic also has a retroactive power. In every gnōsis and heroic praxis magic is at work, and indeed every pistis act has a magical charge. No volitional transmutation can be conceived without some degree of magical charge. When we speak of realization, we are talking about one's self— or one's self

— I lead it back to my ultimate self. This ultimate self is the Subject, which is unique and only, because there is only one Subject of all existence. Existence is conscious existence, and the only Mother of conscious existence is conscious existence

which is also the dominance of consciousness— and indeed of consciousness. To this degree

I have to lead myself back from the personality of myself, into the subject of myself. This realization is crucially related to consciousness, volition, freedom, power and mastery. Realisation is magical in nature, but it is also gnostic and heroic in nature, and in this the pistis has a decisive, initial, role. It is not only at the start that pistis is needed, but along the way, up to the ultimate (beyond) stage of realisation, pistis of some kind is needed at every level. Up to absolute, each stage is transcended by the next stage, and I can only connect to it if I already have the pre-received intuitive certainty— the pre-received certainty— of the next stage. The pistis connection (within the scope of an actualized, current process) is a



a state of being which I have not yet reached, but whose reality is anticipated with the force of certainty, and this anticipation is intuitive in nature. This is true if by intuition we mean real intuition, i.e., a direct penetration into a transcending state of transcendence beyond states cognition. From the state that cognition penetrates, it extracts something and displays it at a lower level. Without Pistis, there could no internal transmutation, because there would be no transcendable degrees. Pistis at a high level can also be reduced to the point where there is no possibility of going further. The pistis must exist before the beginning, and only at the limit of the ultimate completion, the absolutio, as long as there is pistis. It is in the sense that gnōsis always exceeds pistis. The gnostic degree belonging to a given pistis degree is always higher, and the corresponding praxsis heroikē degree, not to speak of the magical degree - always higher, but the pistis must be present all the time, because without it it is impossible to move on. The pistis is the basis for moving on. The inability to realise always due to a lack of pistis, but this is not an absolute lack of pistis, but a reduction of pistis which is already- just the beginning of the realisation of the - cannot be considered as pistis. A process of realization (also due to the absence of gnostic powers or the absence of praxis powers or the total absence of the presence of magical affinity) can be stopped. In the background of such cases, pistis diminution is always present. One who does not believe in something in the sense of transcendental certainty (i.e. not in the sense of ordinary belief) cannot achieve his goal. Even if the pistis present, it is not certain that it will be achieved, but it can be achieved. There is no complete inability to realize, in principle every being can lead itself back to its own centre and to the centre of being. This is the level of potentiality is present in all that exists, but there is also a hierarchy of possibilities. There are other degrees of potentiality. There is a more direct potentiality, which we call possibilities. It means the possibilities that can be made actual. There is also a more narrowly defined potentiality, virtuality, presence by force, that is, the stage before immediate actualisation. This may not be actualised either, but the potential here is already extremely high. In the first and ultimate degree, all that exists is capable of realisation, it has the realisation potentiality, but very few existents have the possibility of ultimate realisation, and even fewer have the virtuality. For the hierarchy of possibilities immediately enters, which means that existents do not have equal chances of striving for realisation. The intensity of aspiration is a matter of will, but the existence of the will can be traced back to willfulnesses that are the result of the are outside the direct control of the person. If the person wants it, will rise, but usually it cannot get to the point where it really wants what it should want. The point is always the lack of something, its marginalisation, its underdevelopment. If the creation of the pistis is disabled, then- at least as long as this is the case- self-realisation (self-recognition) is not possible. It may be that the pistis will awaken later and then the possibility of this will return, until then there is no direct realisation. To sum up: pistis and gnōsis can be contrasted if assuming their equality, or if we want to raise pistis above gnōsis. The opposition cannot be said to exist in the case an actual realization, because then pistis prepares gnōsis. The gnōsis appears in all spiritual traditions, and there is no spiritual tradition without gnōsis. Christianity also had a gnostic level, with many gnostic schools. These schools, which were also considered the esoteric layer of Christianity- unfortunate Christianity, representing the exoteric (the external as opposed to the internal), was almost completely eradicated from itself. This has not happened elsewhere, because within Islam, for example, Sufism has been replaced by the gnōsis

The so-called official lines of Islam often confront and circumvent the  
with gnōsis, with Sufism, but never with such force, radicalism and aggressiveness that Sufism eliminated. It is  
true that when Hallaj, who was close to Sufism, declared "I am Allah", he was executed, but gnōsis was not  
eradicated. There has never been a  
an effort to destroy Sufism completely. There were pushbacks, but they were not very strong, and for example  
within the Ishmaelite movement– which is a branch of the Shiite movement  
– a particular kind of Persian Sufism was created and implemented, which was also the intellectual basis of the Ishmaelite  
knightly orders.  
was based on. It can be seen that the chivalric (prakhxis heroikē) movement, gnōsis, Sufism and Islam  
coexisted peacefully.

The gnōsis– may have survived, although it has been pushed into the background over time, like all really high  
quality spiritual movements, but there was no question of eradicating it. Obviously, gnōsis also existed within  
Hinduism, Buddhism and other, e.g. Taoist, movements, and not only were these degrees not eradicated, but  
they were fully imbued with exotericism. The esoteric levels dominated (and still dominate) the exoteric  
levels. It is very sad that in the West, and by implication in Europe, Christianity has eliminated its own  
Christian gnōsis. This gnōsis should have permeated the exoteric church, and in this case it is obvious that the  
church could have realized itself much better than it did. Regardless, the exoteric  
the cultural impact of Christianity was immeasurably great and valuable (it is still valuable today, which makes it  
is still alive), but with a Gnostic background, it would have been able to resist the destructive forces within  
the church (inside and outside the church) for much longer. It is probable that in the present age it would  
have been completely unable to resist the destructive forces that were everywhere emerging as the  
dominant forces in the darkest sense. From the second half of this century, even among the cultures of the  
East and those still directly under traditional influence, the greatest degree of degradation, disintegration,  
disintegration and disintegration  
shows. It is likely that by the turn of the millennium, the East will be no more privileged  
intellectually than the West, and it is even possible that more definite germs will emerge in the West, pointing  
towards a new intellectual era.

Comment on two comments by

András László

László Mireisz has written an introduction to the 'Doctrine of Awakening', published in issue 2 of ŐSHAGYOMÁNY, entitled 'Introduction to Evola'.

Obviously, anyone can write whatever "introduction" to anything they want or can. Yet is odd that anyone who advocates the publication of excerpts from an Evola work should do so, in part critically, treats the person and work of Julius Evola in a partly "apologetic" way.

László Mireisz– per tangenterem– mentions other persons. Some of whom the majority of the– readership has in all probability– never heard of (or almost never heard of). Karl Haushofer is one of them. It is not known whether László Mireisz knows the full name of the Buddhist Karl Haushofer life's work and literature as the writer of these lines knows it. Let us that he does, otherwise he would not dare to qualify Karl Haushofer. But then he should also know that Karl Haushofer did and achieved much more during his travels to the Far East, and more than what László Mireisz refers to as "learning a thing or two".

The other is Dietrich Eckart, who was indeed a composer (without quotation marks), but a playwright, writer and philosopher. László Mireisz, probably on the basis of the completely ignorant Souček's book, believes that Adolf Hitler would have been a "disciple" of Dietrich Eckart and Karl Haushofer. Dietrich Eckart and Adolf Hitler did indeed have a not very close relationship, and it is known that Adolf Hitler was a devoted admirer of Dietrich Eckart. But there was no relationship between Karl Haushofer and Adolf Hitler, they hardly knew each other. Karl Haushofer never "taught" Adolf Hitler, never gave Adolf Hitler any advice or instructions. Karl Haushofer did attempt to teach Adolf Hitler - Rudolf Hess through– indirectly and positively influenced, but without any real result.

László Mireisz– "excusingJulius Evola– writes the following:

"Wherever millions of self-styled Aryans, unconscious of their own spiritual obstacles, or under the influence of powerful delusions, think themselves spiritual, there can be no Aryan tradition. Evola, by the way, realised this early on during the Second World War and quickly enough distanced himself from Nazi ideology."

Well, here is what we have to say about this: Julius Evola never had a tangential connection with any intellectual or political tendency that "power-mad" or even "thought of himself as spiritual, influenced by power-mad delusions." Furthermore:

Julius Evola was never a fascist, much less an anti-fascist. This was his position before, during and after the Second World War. Julius Evola never associated himself with the 'Nazi' (?) ideology, nor did he distance himself from it. Italian fascism and German

has changed almost nothing in its original position on national socialism. He always treated these political and ideological trends with very sharp criticism, both positive and negative.

With the exception of partial judgements, his position remained unchanged in 1936, 1942, 1944, 1945 and 1974 (the year of his death).

In the current issue 3 of 'Ancestral Tradition', László Mireisz comments on the part of Evola's 'Doctrine of Awakening' that is being translated into English. Here we read the following.

Reading the third chapter of his doctrine, one is struck by the duality that characterises Evola.

is an extremely powerful mediator of the various branches of the tradition - in this case Buddhism - and his vast knowledge makes him one of the best scholars of the tradition in the 20th century. On the other hand, however, despite his- surpassing knowledge- there is a kind of naïve naivety (emphasis mine- L. A.) in his works. This would not be fundamentally wrong, if it were not for the Buddhist we would see these boundaries by looking inside."

If this were the case, as László Mireisz tries to make it out to be, then it would be an irredeemable evil "in its very foundation", and "plunged into Buddhism" would be the only conceivable - even idiotic - would be nonsense, the publication of which should be prevented by all means.

Fortunately, this is far from being the case, but the opposite is all the more true.

Naïve realism is the philosophical "philosophical worldview", without exception, that everyone who has used the term, which, in its wording, says that objective reality (also) exists independently of consciousness. Of course, naïve realism - in contrast to the views of but with the materialism that springs from naïve realism- is also unable to formulate and interpret the consequences of its approach. Naïve realism is an unphilosophical stumbling into the world "philosophy".

According to László Mireisz, Julius Evola's work is "in some quite nuanced way" (???) characterised by this.

The writer of these lines is familiar– and well acquainted– with Julius Evola's extensive life's work, and is also familiar with the literature on Julius Evola. He is of course also familiar with the 'Dottrina del Risveglio', in the Italian original as well as in French and English translations. All of this suggests that his position in this respect differs decisively from that of László Mireisz.

Julius Evola– among others– was not only a traditionalist thinker with an Initiatic foundation, but also by far the greatest philosopher of the new and recent age.

It is well known that the ultimate diametrical opposite of naive realism (and all related positions) is the 'permaximum' of subjective idealism: solipsism.

Solipsism– in short– means: if there is a subject of Being, there can be only one and only one Subject, and this one and only Subject (Subiectum,– Kartṛ) is 'I-myself' (Aham atma) in my– supra-personal and absolute being. Thus every consciousness-action is my 'I-magam' consciousness-action, and the totality of objective reality is my 'I myself' objective reality. No philosophy above– but philosophically formulated– view of existence cannot be further from naive realism and its derivatives.

In Julius Evola's major philosophical works - 'Saggi sull' Idealismo Magico', 'Teoria dell'Individuo Assoluto', and 'Fenomenologia dell' Individuo Assoluto' - he is clearly the most radical and advocates most ultimate solipsism of existential, epistemological and value-justice theory, detailing the "why" and "how" of its approach, proving all that is or can be within the scope of provability. For anyone who is thoroughly familiar with these seminal works there can be no doubt that Julius Evola's solipsism is an inward direct experience of the is a conviction arising from experience, i.e. it is far more than a philosophical conviction, although it is formulated at the highest level of philosophical conviction.

Julius Evola is also the most radical solipsist of all the world's philosophers, far ahead of even Schubert-Soldern, the "solipsist of solipsists".

Of all the world's known thinkers, Julius Evola, and of all the thinkers' life's work, Julius Evola's oeuvre was and is the furthest thing from –could in any sense– be associated with naive realism. No one can refute this claim - on the merits.

Solipsism is also a strong presence in Julius Evola's non-philosophical works. Sometimes in a more pronounced way, sometimes in a "somewhat nuanced" way. Some intellectual themes require only the presence of implicit solipsism for their interpretation, a non-philosophical attitude, which - in philosophical supra-philosophical terms - corresponds to the border between objective and subjective idealism, but which never the boundary of objectivism (not to speak of the assumption of an objective reality that exists independently of consciousness).

Also the sacral-traditional doctrines themselves, which are absolutely super-philosophical - by implication - are manifestations of various degrees of super-philosophical solipsism.

Julius Evola– sometimes departed from explicit solipsism on the basis of didactic considerations– , but never in substance. All his works are essentially solipsistic. His self-defined and self-assumed intellectual mission is entirely that of theorizing solipsism, seeing and being seen. Not a single line in any of Julius Evola's works contains the most subtle sign of 'independential objectivism' (let alone naive realism) sem. It is not present - obviously - in the original Italian text of the 'Doctrine of Awakening', nor in the French or English translation– , nor in the Hungarian translation of the English translation– by Katalin Jakab– .

\* \* \*

For the kingdom of God, the man who plows and looks around is untrustworthy.

What is metaphysical

traditionalism? András László

Metaphysical traditionalism precedes and transcends what we call a theory of being: it is the determinant of a universally valid and extensible theory of being. Metaphysical traditionalism is a supra-temporal, ancient and ineradicable order, doctrine, set of doctrines and unity, archaic cultures, ways of realisation, the essential spirituality of religions, sacred arts, spiritual sciences.

The term metaphysics is derived from the Greek 'ta meta a physika'; the – similar – interpretation translations are possible. The first and lower translation is 'those that are beyond the natural'; the second and higher translation is 'those that are beyond the created'. (beyond) the (existential) stone'. It is from this term that metaphysics – is derived as the 'metaphysicon' (sometimes adjective used in the infinitive sense), followed by 'metaphysics – in the singular sense of infinitive and adjective, and then by the Greco-Latin 'metaphysica'. In the context of the original term, the two different levels of meaning should be taken together – but not in conjunction –

Nature 'physics') and nature ('physis') are not limited to what physics (natural history) – as a scientific discipline – is or may ever be. The physis – in this interpretation – is the set of all beings that have any relation to space, time and substance (i.e. any space-space, any time-time-time and any substance). Metaphysics (metaphysics, metaphysica) in an even lower sense – is derived from, directed towards and concerned with that which is beyond all spatiality, temporality and substantivity ("solidity").

The existent ('physikon') and the existed ('physika'), the existed world ('physis') is what higher level interpretive translation refers to. The scope of the existent-beings goes beyond that of the natural in broadest sense (i.e. nature). Metaphysics in this sense can be derived from and points towards what is beyond the circle of beings, of existents, even of existence itself.

It is clear, therefore, that metaphysics, in its conception of a way of being that corresponds to metaphysical traditionalism, is far from being a philosophy called "hyperontological" metaphysics, much less a methodology and approach that some people appreciate and others reject.

Tradition (Latin - trāditiō; Greek - paradosis; Sanskrit - pārampara), tradition, in contrast to the commonly understood and commonly used sense of the term – , is the temporal perpetuation and transmission a timeless metaphysical spirituality. Béla Hamvas on the spirit when interpreting tradition. In another approach, the 'hyperboreus' one can and must speak of the temporalization of supra-temporal, metaphysical (beyond nature and being) power-rulership knowledge.

In our conception– according to our approach– tradition always means metaphysical tradition metaphysics always means traditional metaphysics.

The innermost and most universal of these traditions is called supertradition (Latin supertrāditiō; Greek hyperparadosis; Sanskrit atipārampara), or the primordial tradition, also in use;– its first and ultimate essence is inexpressible, which is the same as the formulation that central esotericism cannot be communicated even in the most secret teaching, because it is beyond the highest spheres of communicability. The supertradition or primordial tradition is in itself in its immediacy– is undocumented and undocumentable, in fact, doctrinaire. In its essence The content of the 'centripetal' tradition can only be spoken of in the form of allusions, but it is the essence, the essence of the primordial tradition, which is manifested in different traditions; different teachings, different ways. The unity - the unity of traditions and of religions organised around traditions - is not a unity that can be stated without further ado. The notion that all religions actually teach the same thing– is flat dilettantism. The unity of traditions and religions is a unity in the first and ultimate, in ultimate essence. That in which all traditions and religions are united must be called 'Sophia Perennis', (possibly 'Religio Perennis' or 'Philosophia Perennis'). The adjective 'perennis' in this case refers to what corresponds to the temporal representation of the eternal, the timeless-above-temporal, the 'aeternitās'.)

We can only speak of a traditional and metaphysical doctrine if it contains the origin and the ultimate goal supersubstantial, and this is the 'Metaphysicum Absolutum' or the 'Absolutum Metaphysicum', that is, the absolute metaphysic or the metaphysical absolute. This must be manifested in doctrine either directly or with little indirectness.

Alongside metaphysical absolutism, it is absolutely essential to see what is intrinsic to all true tradition, indeed, what is the very first and ultimate meaning of all true tradition– within the realm of utterability This is the approach whose reduced philosophical equivalent is called solipsism. Solipsism is the term for 'sōlus, sōla, solum' - 'unique'.



adjective and the adverb *sölö*– meaning 'alone', and the compound pronoun *ipse, ipsa, ipsum*–meaning 'oneself'– as a word, as a philosophical term. It is only translated into English as can be translated as 'alone-all by myself'. The sense is that Being and Consciousness coincide, there is only one subject of Being, this only subject is myself, the consciousness accretion is the self. the particularities of the self (*Ich-Selbst*), the objectivities, the objects and the objective world - the objective world of the self, my world.

According to philosophical and super-philosophical solipsism, there are many beings, many persons, many people– but there is only one Subject. I - as a person - am one among persons, people, beings, but As a subject (as "subiectum", as "auton", as "Selbst", - as "Ich-Selbst", as "ātmā" and as "aham-") I am alone in the whole consciousness. I am at once (and here only in the singular first person may be appropriate)– person and subject. I can only trace myself back to myself as Subject from my person– as the starting of personal identification. The Subject reduced to the Subject can no longer be called the Alany: it is the metaphysical absolute, the absolute metaphysical.

The Subject is the supreme lord of Being. It rules magically and as a king over itself and over the Self-identical All. The traditional view - magical solipsism - (*sölipsismus magicus*).

The view of being that follows from the traditional metaphysical stance - the view of being above philosophy. Filozófiai terminusokkal körülírva a metafizikai abszolutizmus, a mágikus szolipszizmus, az abszolút transz–idealizmus, a mágikus transz–idealizmus, a mágikus idealizmus, az abszolút transzcendentalizmus, az immanent transcendentalism and transcendental immanentalism could be a label would give sense of what would correspond philosophically to what we hold at the supra-philosophical level.

In terms of doctrinal formulations– , only verbal– concessions can made.  
In philosophical terms, the ultimate limit of these concessions is the demarcation line between subjective and objective idealism.

The metaphysical traditionalism and the resulting view of existence based on a relationship with God or the His conception of the divine is - in many ways - universal. Since transcendentalism, and even the *supraprincepia* of transcendentalism, is part of the totality of traditions, we must have a view of God that is which embraces all the theistic visions, at the same time all of them, and surpasses them all. Its proper name is *metateopanthéism*

(metatheopantism). Metatheopantism transcends and includes its own versions: theopantism (or transcendental pantheism), the general (immanent) pantheism, the synthesis of pantheism and monotheism– panentheism, the various forms of monotheism (unitarian, binitarian, trinitarian, etc.), henotheism (i.e. the one but not single God-deity), dio- and triotheism, polytheism (knowing that "true" and "true" are "pure" polytheism never really existed: the many gods meant and mean a multiplicity of manifestations of the one God or Deity), and includes positive– transcendental non-theisticism, not based on denial.

In terms of the assumption or denial of the personhood of gods, God or the Deity, the different traditions have different concepts of the divine, rooted in transcendental and direct experience. represented a position. Based on these, the metaphysical traditionalist approach --primarily represents transpersonalism, the notion of a Deity and a declaration of trans-divinity. This– precedes and transcends– the divine the theistic personalism - the theistic personalism, but also the theistic avoidance of the personal God-Deity.

In accordance with the view of being that follows from the universal and integral spiritual-metaphysical traditionalism, the interpretations of Deity listed above– , originally based on direct transempirical - are all essentially true. Originally, the reasons and conditions for prioritisation were extremely complex (which can be the subject of a separate study); today, the illumination, the interpretation– ideal and, exceptionally, the implementation– determine which form of vision is– prioritised in some respect.

Traditionalism was once the definer of the wholeness of life - so it was far more than the basis of the most coherent and highest approach to being. The traditional world was characterised by a transcendental, transcendental pervasiveness of life. Hēsiodos and the ancient Golden Age of the Greek mythological tradition (this is the earthly recapitulative equivalent of the Kṛta- or Satya-Yuga– in the Indian mytho-cosmological tradition as the first and 'outpouring' creation - was the totality of the reign of traditionalism. However, metaphysical traditionalism was still predominant, albeit to a diminishing extent, in the Silver Age (the Trētā-Yuga) and the Archaic Age (the Dvāpara-Yuga). In 3102 B.C.– essentially the close In the context of the unfolding of history in the sense of– , the Iron Age, the Age of Darkness (the Kali-Yuga), which some call the Age of the Dream, began. The dominant role of tradition is eclipsed, but its dominant weight until the 7th to 5th centuries B.C. is completely and unambiguously will remain. This clarity then begins to diminish and ceases around the 4th to 5th centuries AD. Nevertheless, the tradition was still of decisive importance throughout both the Middle Ages, and even at the beginning of the modern era, although the antitraditional influence of the Kali-Yuga

from the beginning of the eighteenth – more and more powerful, and from the first third of the eighteenth century it predominant.

Until the nineteenth century, tradition was not primarily a way of being, but something that functioned as a spiritualizing force and factor in certain spheres of life and in the background of some of the ways of being. The time came in the twentieth century (perhaps with a delay of half a century or so) when metaphysical traditionalism had to be turned into a firmly delineated worldview. The first third of this century saw the foundations laid in this respect. Titus Burckhardt, Ananda Kentish Coomaraswamy, Julius Evola, René Guénon, Marco Pallis, Rudolf Pannwitz, Comte Albert de  
The works of Pouvoirville (Matgioi), Leo Schaya, Frithjof Schuon and Leopold Ziegler are crucial and fundamental in this respect.

In the line of turning intellectual-metaphysical traditionalism into a supra-worldview, the person and oeuvre of Julius Evola, René Guénon and Frithjof Schuon are considered to be the most universal in scope and the most significant. In our view– although we are reluctant to rank them– Julius Evola was the most outstanding of them all. (While there are areas where René Guénon or Frithjof Schuon saw most clearly and deeply, we are of the opinion that where some disagreement arose between the three traditional thinkers problems of detail, Evola's perspective was almost always the highest and his judgement the most insightful.)

In Hungary, Béla Hamvas was the person whose approach was closest to the metaphysical traditionalism, and was the first to introduce the authors who are the key figures in traditionalism. In his great work, *Scientia Sacra*, he outlined - in an 'atmosphere-creating' way and with great force the main outlines of the traditional conception of existence, the highest principles of literary representation and essay (After 1945, Béla Hamvas' position of Christianity as increasingly independent of denominations approach, developing a distinctively Christian outlook. This was linked to his move away from traditionalism - although he never completely broke with his recognition of the importance of tradition, and indeed, in the last phase of his life, he began to approach tradition again. Clarifying the relationship between tradition and Christianity was one of the most important– self-appointed– tasks. Finally, he took the position that Christianity the culmination of tradition. While maintaining this, he stated to the writer of these lines that he had not reached a definitive conclusion on the relationship between tradition and Christianity.)

After a sketchy presentation of all this, we must determine which are the philosophical-hyperphilosophical propositions whose acceptance or rejection is definitive and decisive for the traditional position existence of. The universal and integral intellectual-metaphysical traditionalism

there is - at least for the time being - no definable dogmatics-dogmatology associated with a proper philosophy of being. It is also evident that traditionalism can be established- about dogmatic validity its doctrinal principles- , while firm and intransigent, cannot be rigid- to radical levels. In view of all this, it must be said that the traditional approach has some doctrinal theses in relation to which the already strong intransigence becomes almost finite. Among these, the most important is:

A radical power thesis of the 'Absolūtum Metaphysicum' and the 'Metaphysicum Absolūtum'. A

definite statement of the coincidence of Being and Consciousness (in the broadest sense).

Distinction between Person and Subject. The statement that the Subject- as the ĀTMĀ- is the centre of Consciousness and Being.

The ultimate power theorem of absolute magical solipsism.

To state the feasibility of the 'Absolūtum Metaphysicum'. The 'Exvīgīlātiō Metaphysica Absoluta' - i.e. the absolute metaphysical Awakening (Sanskrit: Samyak-Sam-Bōdhi) - is the ultimate and supreme goal of metaphysical traditionalism.

Absolute realisation of 'self'- total reduction of 'self' from personal 'self'

By the absolute subject 'into myself'-corresponds to the absolute and 'perfectly perfect' Awakening that is beyond Salvation.

The rejection of religiously acceptable 'heterotheism' - in terms of metaphysical realisation (God or Deity is ultimately a subjective potentiality of the self: 'power', 'power', 'power', 'power', 'power', 'power'). opportunity' to realise myself as God.)

The affirmative of 'transactivity' (in Chinese Taoism, 'wei-wu-wei') - hence both activity (actionality) and inactivity (inactionality) are 'entitled'; and especially these - of the transactionality-transversality unit. Passivity is, from a traditional point of view- at least in relation to the high and high purpose of man- , a rejected intellectual attitude.

The statement of the essential equivalence of the contemplative, the gnostic, the actional-heroic and, as a synthesis of these, the theurgico-magical spiritual paths.

The rejection of 'Mystica Passiva'. The classification of 'mystical absorption' as a false goal.

In Being there is Oneness, but there is no equality and equivalence. The hierarchical gradation (Graduālītās Hierarchica) and the statement and application of the reality of the hierarchy to all realms; to states of consciousness as well as to human collectives and individual human beings; or to spiritual worlds as well as to spiritual beings.

It is a flat denial of both historical, biological and cultural - and indeed any - development. A radical rejection of all forms of evolutionism. (In biology, for example, the synthesis of involutive organicism and gradual-proportional creationism is the most appropriate form of traditionalism. of being, rejecting all "phylogenies" and "tribalisms-inverted "phylogenies", but rejecting the oversimplifying - essentially anti-hierarchical -

perception of. The rejection of - is obviously - the Darwinian-neo-Darwinian and any kind of related - to, for example, the anti-Darwinian Darwinian - tendencies, the most extreme - not excluding the pseudo-religious, pseudo-spiritual - in fact, crypto-materialistic - approach of P. Teilhard de Chardin.)

Historically, socially and politically, the existentialist view of metaphysical traditionalism is in favour of monarchies and empires. These were once their primary *raison d'être*, and if there were the slightest possibility of this, they would still be the are the most appropriate, representative and guaranteeing of the spiritual reality.

Nivellative, indifferenciative and subintegrative vulgar nationalism and the equally infinitely nivellative internationalism - as antitraditional formations - are not traditionally can be accepted. The traditionalist approach, however, considers as possible and valid an antinivellative, differentiative and integrative nationalism, a nationalism that is internationalism avoiding connationality - , it is able to open up and even conclude towards transnationality (transnationalism) or supranationality (nation-over-nationality), in contrast to the principle of internationalism - . Only a connational-transnational 'Imperium Monarchicum' is acceptable to a tradition-based approach - both in retrospect and in prospect.

The traditionalist orientation sees conservative political and social trends in the conventional sense as inconsistent and as powerless, opportunistic, cowardly trends. From the point of view of traditionalism, only a radical, 'revolutionary', 'counter-revolutionary' and 'conservative' political and social trend is conservative conservatism can be considered; and what it wants to conserve cannot be other than the the material, structural, functional or other values that metaphysical tradition has identified as values to be preserved - and especially - intellectual reality.

This approach, which derives from the spiritual and metaphysical tradition, interprets 'modernity' and the 'modern world' in a particular way. Modernity is associated with an advanced phase of antitraditionalism, the Dark Age.

the increased development of the forces of the era. Its roots go back to the VII-VI-V-

They date back to the 4th century - and it was then that the manifestations of modernity began, which became increasingly destructive from the beginning of the 18th century and which in the 20th century turned into a destructive offensive against the last vestiges values.

Traditionalism - as opposed to antitraditionalism - is a rejection of modernity and modernism in its extreme, if necessary, downright combative radicalism. Of course, the

vulgar and even blatant forms of anti-modernism are possible, but they are not the concern of the traditionalist. For example, anti-modernism is not primarily a technical but is opposed to the forces that have turned the culture of the spirit towards technical civilization, corrupting and degrading it. (Traditional anti-modernism, for example, refuses to enter into any communion with any kind of "back to nature" orientation with a Rousseauian hue.)

The accept-accept and reject-reject basic propositions of this, only very sketchy and tangential we should also say a few words about the areas in which the orientation based on metaphysical traditionalism wants to manifest itself, on the one hand, and on the other hand, areas it still considers to be open for appropriation.

The universal and integral intellectual-metaphysical traditionalism wants, above all, the interpretation of tradition - the innermost spirit of the truly traditional doctrines - to change. The approach of traditionalism is in all respects derived from the totality of tradition and -is an unshakable principle. It is inseparable from the tradition an interpretative demand that rejects the historical, sociologising and psychologistic interpretations of tradition and doctrine that have become fashionable in the last sixty years, especially the Freudian interpretation of mythological doctrines, Jung's and Fromm's- and their exclusively based- interpretations must be firmly and relentlessly relegated to the realm of marginal significance. Not only because the validity of these interpretations can be regarded as almost nil, but primarily because an optimal top synthesis of all the world's psychological tendencies is also completely inappropriate to any spiritual- metaphysical doctrine not of psychic origin but manifested from an almost infinitely spiritual height above the psyche, completely untainted by any psychic contamination, from a psycho-psychological or psychopathological and psychiatric point of view qualify and interpret. Doctrines are of spiritual and superhuman origin, originating in their first and ultimate essence from nature and beings, and directed beyond nature and beings. They cannot be touched, let alone 'deciphered', from the physiological, psychophysiological or psychological point of view, even from the point of view of a maximally 'spiritualised' psychology, "judge" and "interpret".

Metaphysical traditionalism is orientationally capable of extending its scope to all existing and possible sciences and all disciplines - primarily in terms of interpretation and re-interpretation, but also in terms of spiritual fertilisation, although- and this must be constantly and consciously taken into account - metaphysics not oriented towards nature, and is not concerned with nature, and even a traditional science is not metaphysics, such as cosmology. Metaphysics, however, can handle what is physical - and the other way round is unthinkable.

The most decisive task of metaphysical traditionalism is to provide the basis for the bodily-spiritual-mental preparation and self-correction, the prodination, then the eventual initiation, and finally the metaphysical realization.

The modern man - we must say this firmly and in the spirit of traditionalism - 'uninitiated', and almost completely- incapable of metaphysical realisation- . There is a certain possibility- for very few and only a very small possibility - to- be about by archaizing themselves - cease to be modern man thus enter pathinitiation. The representation of the metaphysical tradition in favour of initiation and realisation is clear - but not without reservations. The path towards unconditionedness is bound up with a multiplicity of strict conditionings, and even with the inclusion of new conditionings. Very few people are capable of making any kind of adequate self-correction of- conscious- positive meaning and of any kind of self-correction of preparative significance of their consciousness functions and of certain mental-voluntary attitudes. Only a very small number of the few can reach the pre-initiation (prodination), which is archaification, let alone initiation and realisation. The representatives of metaphysical traditionalism do not want to block the paths from anyone, but neither do they want people who have positive and genuine aspirations in themselves- to go to their deepest destruction without adequate abilities and consciousness protection.

Although the study of antitraditionalism and the pathways to it is a will be the subject of our study, it should be mentioned here- at least tangentially- that are anti-spiritual movements (thousands of them are appearing today) whose aim - rightly and without exaggeration to be called satanic - is to lead human consciousness towards mental disintegration by offering pseudo-spiritual and counter-spiritual paths to people with some kind of spiritual affinity, and thereby creating a cosmic 'contagion' affecting other occult spheres of existence. This aspiration is of profoundly sub-intellectual origin, but when it appears, it is capable of affecting instinct, emotionality and even reason, sometimes to an extent that cannot be underestimated. It is not merely a carrier of dark tendencies, sects or "churches" called Christian, but also tendencies which "open" an initiatic path or yōga-path to the spiritual aspirant who may be worthy of a better destiny, and in whom real higher potentialities may be dawning, though their spiritual alertness may or may not yet be capable of recognition and rejection.

Today, without exception, all the open yōga movements in the world, all the inclusive "secret society", all orders and organisations operating under the usurped name of initiation, gives "transfiguration", "transcendental meditation" (correctly understood: counter-transcendental counter-meditation), "hermetic practices", "yōga-dreaming" as "help" to "fellow human beings stumbling in even less light"; counter-realization and downward-transcending are satanically

dark tendency or organization, in a demonic offensive against all superhuman, even all human values, especially against the already barely intact terrain of human consciousness.

We must know that not only are the inherently dark practices of inherently dark trends extremely dangerous to the spirit, the soul, but to the body, but also to the originally perfect and complete exercises, if they are performed by the modern man– the man who no longer has the very faculties and powers whose high-intensity existence is necessary for the adequate feasibility of the exercises was an essential prerequisite.

The various Eastern traditions and traditional religions, especially export-import versions of Buddhism, are increasingly flooding the Western world - mostly by devaluing Buddhism itself to the extreme. They are imbuing Buddhism and other traditional religions with such thoroughly anti-traditional pseudo-ideas as leftism, democratism, liberalism and even left-wing socialism, Marxism, communism, but at least humanism, pacifism and tolerance. True traditionalism– and therefore true Buddhism– is humanistic, but it is not humanist, and it does not subscribe to humanitarianism, because it does not see human bondage as being dissolvable by human means and in human ways. True traditionalism, true Buddhism - as Frithjof Schuon says– is pacifist but not pacifist; meaning: a man of tradition strives for peace, but not at all costs. He only wants peace after the triumph of the spiritual Light (the 'pāx post victōriam lūcis spirituālis'), and rejects peace after the victory of antispiritual darkness (the 'pāx post victōriam tenebrarū antispirituāliūm'). The tradition– and within it Buddhism– is tolerant, but it is not a proponent of tolerance because it refuses to be tolerant to the extreme against darkness. against the overt and covert but increasingly destructive attacks of anti-intellectual and anti-spiritual forces.

Those who smuggle in or openly introduce the yōga paths of Buddhism, which are nowadays - especially for modern Western man– - increasingly impassable– into the Western world, the intellectual and attitudinal aberrations and deviations are deliberately and purposefully fused with the downward-transcending practices of the counter-yōga (i.e. leftism, liberal-democratism, "spiritual materialism", egalitarianism, pacifism and tolerance occult degradation, and the practical activations of death-preparatory forces). spiritual-metaphysical traditionalism has not and will not ever any concessions to manifestation of anti-traditionalism, and especially not if they appear in spiritual, even traditional, disguise.



The integral and universal spiritual-metaphysical tradition, the corresponding traditionalism and the view of being based on it is the timeless-original view of Light - the view the darkness and false light that rejection of force and certainty of worldview - a supra-worldview.

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"He who gets rid of the idea of existent-non-existent,

the materiality of the world ceases.

When thinking is still,

then the whirl of existence will be quieted."

(Saraha: Hymn to the People, 61.)

A few words about the New

Age András László

The most extreme forms of contemporary 'pseudospirituális' aberrations and deviations– seem to be– the 'New Age' movement and its tendencies.

The 'New Age' chose its name in reference to the Aquarian Age and the renewal associated with it - theorising that the Aquarian Age (correctly: Aquarius-Bull-Orosian-Scorpio-emphasis "praecessiōnālis" era) has basically already begun. There is a great deal of uncertainty about when it began: either it began at the end of the 18th century, or in the 19th century, or in the 20th century, or in the remaining years of the 20th century, or in the 21st century, but it will definitely in the early 22nd century, according to the New Age movement.

Although the signs of the emergence of the 'stable' constellation cross have been present for a very long time, and were intensified to the extreme in the first, and even more so in the second and especially in the third third of the 20th century, the Spring Point of the Northern 'hemisphaera' (0° of the 'tropicus' zodiac sign of Aries) has not yet crossed over into the constellation Aquarius, which is perceived as 30°, nor into the constellation Aquarius, which is perceived as about 35-47°. This is a fact which cannot be the subject of any debate, which has been prepared with serious justification.

According to the principles of the primarily Indian (but not only Indian, but also, for example, Ptolemaic) 'astro-chrono-symbolistica', the vernal equinox of the Northern Hemisphere crossed the 30° caught up in the constellation of Pisces. The astronomical aspects of the– we have – According to 'exactificātiō', the crossing occurred around 171= +171 AD (±9 years). 221 = was in +221.) There are Western authors who contradict these principles and put the transition in the 1st, 2nd, 3rd, 4th centuries BC - sometimes on the basis of misinterpretation of Eastern sources.

From the constellation of Pisces, which is taken to be the 30° point of the Northern Hemisphere's vernal equinox, to the constellation of perceived transition to the constellation of Aquarius– according to the irrefutable principles of 'astro-chrono-symbolistica' - According to our Exactificātiō, this will only take place around 2332 A.D. (±9 years) (The Fagan crossing will be in 2376.) If the constellation of Pisces and Aquarius are constellations are not perceived as 30-30°: the date of the crossing must be even later, contrary to some Western perceptions. The detailed argumentātiō on this will be discussed in a possible future - –could be the subject of a study.

The current Kali-Yuga, whose duration:

1080 years+ 2160 years+ 2160 years+ 1080 years= 6480 =

= 1080 years+ 4320 years+ 1080 years= 6480 years,

which began in 3102 BC, -3101 AD, in 3379 AD (= +3379) or thereabouts will end. At the start of Kali-Yuga, the Northern Hemisphere's Spring Point was at 15° in Taurus, which is 30°, and at its end it will be at (or very close to) 15° Aquarius, which is also 30°.

As a short digression, note that the duration of a Yuga - and thus of the Kali-Yuga - is  $3 \times 2160 = 6480$  years, or 1/4 of the duration of the 'astro-chrono-symbolistica' of the 'cyclus praecessiōnālis' (cf. *čakra-pāda*). Its mean duration is  $2 \times 2160 = 4320$  years, preceded and followed by a period of 1080 years.

The Mahā-Yuga:

32.400 years	Pūrva-Pralaṃbā
+ 10.800 years	Pūrva-Bāhṃya-Sṛṣṭi
+ 21.600 years	Prathāma-Mādhṃya-Sṛṣṭi
+ 21.600 years	Dvitiṃya-Mādhṃya-Sṛṣṭi
+ 10.800 years	Uttara-Bāhṃya-Sṛṣṭi
+ 32.400 years	Uttara-Pralaṃbā
= 129.600 years	= Mahā-Yuga

The total duration of the Sṛṣṭi is 64,800 years, of which the total duration of the Mādhṃya-Sṛṣṭi is 43,200 years.

By other breakdowns:

32.400 years	Pūrva-Pralaṃḡa
+ 25.920 years	Satṽa-Kṛta-Yuga (Golden Age)
+ 19.440 years	Trētā-Yuga (Silver Age)
+ 12.960 years	Dvāpara-Yuga (Érckor)
+ 6.480 years	Kali-Yuga (Iron Age)
+ 32.400 years	Uttara-Pralaṃḡa
= 129.600 years	= Mahā-Yuga

This is called Mahā-Yuga Kali-Mahā-Yuga.

The last of the Mahā-mahā-Yugas is also Kali-like: Kali-Mahā-mahā-Yuga, with a summed pure Sṛṣṭi period of 648,000 years, and a summed pure Mādhya-Sṛṣṭi period of 432,000 years.

These periods began in the very distant but quite clear 'prehistoricum', not at the beginning of historicity in the strictest sense, i.e. in 3102 = -3101 BC, when Kṛṣṇāvatāra left the earth-human world.

The current Kali-Mahā-mahā-Yuga (sometimes generously called Kali-Mahā-Yuga or Kali-Yuga) is part of an 'aera' with a summed pure Sṛṣṭi period of 6.480,000 years, the summed pure Mādhya-Sṛṣṭi period lasting 4,320,000 years, and which is correctly called Mahā-mahā-mahā- Yuga, or Alpālpālpā-Kalpa (Alpa-alpa-alpa-Kalpa). Also:

the Alpa-Yuga	duration	648 years, (432
years) duration of Alpālpā-Yuga		64.8 years (43.2
years)		
the Alpālpālpā-Yuga	duration	6.48 years (4.32
years). The current articulation within the Kali-Yuga is on the		
one hand:		

1080 years $\frac{1}{2}$  Taurus

+ 2160 years	Aries	1080 years $\frac{1}{2}$ Taurus
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+ 2160 years	Pisces	+ 4320 years	Aries-Pisces
+ 1080 years	1/2 Aquarius	+ 1080 years	1/2 Aquarius
= 6480 years		= 6480 years	
-3101.–	-2021. 1/2 Bull		Bika 15° – Bika 0°
-2021.–	+139. Kos		Kos 30° - Kos 0°
+139. –	+2299. fish		fish 30° – fish 0°
+2299.–	+3379. 1/2 Aquarius		Aquarius 30° – Aquarius

15° from the other side:

2592 years	Satya-Kṛtāpa-Yuga	(Little Golden Age)
+ 1944 year	Trētālpā-Yuga	(Little Silver Age)
+ 1296 years	Dvāparālpā-Yuga	(Little Maturator)
+ 648 years	Kalyalpa-Yuga	(Little Iron Age)
= 6.480 years	= Kali-Yuga	
-3101.–	-509. Satya-Kṛtālpā-Yuga	(Little Golden Age)
-509. –	+1435. Trētālpā-Yuga	(Little Silver Age)
+1435.–	+2731. Dvāparālpā-Yuga	(Small Maturation)
+2731.–	+3379. Kalyalpa-Yuga	(Little Iron Horse)

At present, the earth-human world is in Dvāparālpā-Yuga within Kali-Yuga - the Iron Age of the Archaic Age (the Old Age), the age of 'quāsi-recapitulation' within the Dark Age. The small Kali-Yuga is only at the end of the Yuga will be– in the Aquarius-Bull-Russian-Scorpio-emergent era, when the Northern hemisphere  
 Its vernal equinox will move within the constellation Aquarius, which is perceived to be 30°, between about 24° and 15° along Sidericus Zodiacus, as Tropicus Zodiacus Aries 0°.

AD 3379 = +3379 or around this time (±36 /±3 years/) not only the Kalyalpālpālpā, the Kalyalpālpā, the Kalyalpa and the Kali-Yuga itself will end, but also the Sṛṣṭi of the Mahā-Yuga (as Kali-Mahā-Yuga), and even the Sṛṣṭi of the Mahā-mahā-Yuga (as Kali-Mahā-mahā-Yuga), and even the Mahā-mahā-mahā-Yuga  
 Sṛṣṭi-je also.

That is, a Pūrva-Prālaṃya will begin which will last for 32,400 years on the one hand, 324,000 years on the other, and 3,240,000 years on the other, followed by an Uttara-Prālaṃya, also lasting 3,240,000 years, associated with the coming Mahā- mahā-mahā-mahā-Yuga.

Within the Prālaṃya, human life becomes Kali-Yuga-alatti- regardless of whether the "white-grey horse galloping" (possibly white-horse-headed) Kalkyāvatāra saves the consciousness of the people who are the seeds of the New Golden Age after the great purification.

While there are peaks and troughs within Kali-Yuga, it is the essence of Kali-Yuga- and indeed of all Manifestations that, with the exception of the Unmanifested Manifesting Lord of Manifestations- , all are in decline- fundamentally and in the long run, unless counter-movement of volitional, conscious, free and subjective origin is resisted.

Aquarius (although elementarily to air rather than water) is associated with flooding, dissipation and merging, and always levelling down. The stable  
The coming period of constellation cross prominence will give Kali-Yuga different hues, but it will not really change the basic tone of the increasingly blackening greyness.

By this digression, we wanted to point out that there is no reason for optimism about the 'New Age' (however, pessimism cannot be justified, but the general geo-  
at the human level).

The 'New Age' began to unfold and be defined by Masonic influences, injected by the most destructive and destructive 'oriēns' of destructive Freemasonry.

The 'New Age'-as a movement and as a loosely organised but effective movement- is the 'dēviāns' and  
The 'dēviātor' builds on and absorbs the series of other trends - regardless of whether these trends ignore or even reject the lineage of the 'New Age'.

To take an example, the 'pseudo-theosophicism' represented by the Theosophical Society one of these,  
and one of the 'best'.

On the one hand, most of the occult and subcult movements of the 19th and 20th are placed the framework of the 'New Age', but also the various varieties of spiritualism. There is a strong emphasis on shamanism (pseudo-shamanism), but the main strands of satanism can also find their way into 'accepted and recognised' New Age trends, and witchcraft is a favourite among the adherents of this approach.

Almost all modern 'psychology and psychologism' can enjoy the full sympathy of the 'New Age', especially those that can be 'effectively applied'.

There is not even a reservation about the use (introduction into the human body) of hallucinogenic drugs and similar chemicals.

New Age adherents are big fans of the export-import *yōgá*, as well as the export-import forms of "practical" Zen, "practical" Taoism, and Buddhism.

In addition to the dissemination of "old" and "new" meditation techniques, they also advocate the induction of artificial "meditation" (cf. the "Hemi-Sync" method).

is no doubt that the 'New Age' line has been joined by physicists, such as Capra, who are able and are willing to engage in a positive disciplinary 'opening' in their own field. However, there is no the need for the 'New Age' trend. On the other hand, the spiritual 'physicalisation' of the New Age' representatives.

The political stance of the 'New Age' is democratically 'anarchistico-liberal' but its adherents seek to influence politics only indirectly, mainly in a policy-abolishing way. They do not explicitly describe themselves as such, but they are essentially - left-wing. The believers have an internationalist-cosmopolitan liberal-its anarchism– as indicated– seeks to take the form of direct apoliticism and indirect politism, but in a liquidating and destructive way.

The 'New Age' openly proclaims the importance, even the indispensability, of 'lūnārism'. It is indeed a Moon-like tendency, almost sublimely proclaimed as much as implied. Related to this is the

the most definite 'fēminism' and 'fēmininism'—is not so much the 'mātriarchātus' as the "gynaecocratia". What they want to achieve is the 'fēmininificātiō' of man and the world of man: everything, everyone— including men - culture, social, family and individual life must be feminised— to according to the 'New Age'.

The 'New Age'—as a school of thought— is in some respects undoubtedly universal. It is universal because almost all the ways of looking at things, all the intellectual positions of the age, are ideology and practice. It embraces everything except spiritual and metaphysical traditionalism. It is also willing to the totality of traditionalism, both in part and in whole, but in such a way that tradition is firstly 'dētrāditiōnālificātiō' and secondly  
"".

The 'New Age' tendency does not persecute traditionalism, does not oppose it, but strips it of much of its essential features and turns it in the opposite direction to its essential orientation. A way of being and an inner and outer attitude based on true spiritual and metaphysical traditionalism has always emphasised and still emphasises in the strongest possible terms the need to take the present as far as possible from the past and to make it as far as possible from the present.

the imperative need to step up. A perfectly sharp and heightened sense of presence, but at the same time a sense of the present. Without this, there can be no talk of traditionalism. A tradicionális álláspontjából közvetlenül következik a jelenkor pluridimenziós megismerése, racionális és racionalitás-feletti megértése, a korban rejlő pozitívumok–negatívumok és ambivalenciák sokrétű és multifaceted consideration, evaluation and application in implementation.

Even in the advanced phase of the Dark Age, the traditional view sees precisely and sharply the positive aspects that are still present here, and the possibilities of turning ambivalences - and even Positives can also be extracted from negatives— . Further: he is clearly aware that from the Dark Age it is possible to break through along an— axis vertical to temporality— and through transmutation of consciousness into the Mature Age, the Silver Age, the Golden Age, and beyond all into the timeless Absolute Eternity.

In relation to the general framework of the earth-human condition, however, the trend of spiritual and metaphysical traditionalism emphasises the definite existence of the present Kali-Yuga. It also stresses that Kali-Yuga (as Kali-Yuga) must be fundamentally confronted. But it also stresses that Kali-Yuga (as a temporal representation of eternity) can and must be co-operated with, far from serving the driving tendencies of the age.



In the world there are tendencies– and followers of these tendencies– who cooperate with these forces, organised or disorganised, according to various internal and external motives, which are the generating forces of Kali-Yuga (as Kali-Yuga); and we know that these generating forces lead to the degeneration and destruction of man's physical-spiritual-mental world. Virtually every strand of Freemasonry - and those who surround Freemasonry (besides, below, above)– are in outstanding solidarity with the forces of the Dark Age, always ready to cooperate with them consciously, semi-consciously or . The 'New Age' –is the product of these circles, their adherents and the forces they mediate, along with many other– movements.

To reconcile this tendency with spiritual and metaphysical traditionalism, to synthesize it with it, is impossible on the one hand, and is utterly unnecessary on the other, and to attempt to do so would unfortunately only be to serve the most evil tendencies of the Dark Age.

A possible topic for a future study could be to discuss and review the problems related to the details of the perception of the 'New Age' movement and its orientation.

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If we are caught up in the of battle, we are no longer fighting for justice, but for ourselves.

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The man is mistaken who thinks he can find salvation outside himself, both in this life and in the hereafter.

DR. ANDRÁS LÁSZLÓ

A few words about the role of political forces

If we want to say something about the underlying forces of history and politics, we should actually start by asking where these underlying forces begin. In fact, they start there and their lowest level is represented by the secret diplomacy, i.e. the diplomatic bodies and diplomatic processes and operations that take place behind the scenes of surface diplomacy. So, on the one hand, secret diplomacy and, on the other hand, the various intelligence services: intelligence and counter-intelligence services operating between each other, in part intertwined with secret diplomacy. Of course, layers to secret diplomacy. Secret diplomacy and more secret and even more secret diplomacy do not take place on the same level, i.e. there are secret diplomatic layers that are not aware of even more covert operations. There are counterintelligence and intelligence layers that are not aware of intelligence and counterintelligence layers. They go so far as to intelligence services informing intelligence services about things that if the informant is caught, he will be executed. However, even the most secret of these are the least background manifestations of the forces behind the scenes.

Behind these are various secret societies, which we should rather call exclusive societies, because the network of secret and exclusive societies, such as Freemasonry, most definitely claims not to be a secret society; it is an exclusive but not secret society, it does not deal with politics and is in fact an innocent humanitarian organisation.

Freemasonry is therefore an exclusive and secret society, because what is exclusive on the outside is in this case secret on the inside. This all the more so because a Freemason cannot confess to being a Freemason about someone else. So it must not be revealed who is a Freemason. Under Freemasonry various bodies, partly front bodies and partly manifestation bodies, various clubs, such as the International Pen Club, the international Rotary Club network, the international Good Templar network. These are all Masonic manifestations, partly cover bodies, partly manifestation bodies. The prominent members of these clubs are always Freemasons. Masonic organisations are called latomalous organisations, from the Greek word "latomos", which means means mason, and is a trade name reserved for Freemasonry.

There are so-called paralomalous organisations, pro-masonry organisations, which are essentially part of Freemasonry. Among the first to be mentioned is the Illuminati Order, which is an exceptionally dark variant of these trends. So dark a variant that the darkest tendencies of Freemasonry have been directly influenced and are influenced by the Illuminati Order.

It is very important to emphasise that there are significant differences between the Masonic trends and there are differences, but on big and fundamental issues there is always consensus and collaboration.

We know of some lodges that are truly apolitical. In France, for example, there is a lodge called "Grande Triade", which also goes by the name of "Tradition", which is "Guénonite" in its orientation, and withdraws from the general course of Freemasonry. But basically it must be said that Freemasonry as a whole, the least dark tendencies, – for example the Scandinavian tendencies – cooperate with the darkest tendencies on large and fundamental issues.

The darkest branch of Freemasonry in the strict sense is the so-called "Grand Orient", which is the most dangerous of all the Freemasonries established in France. It was the most extreme of the movement, which in the years before 1789 had already been almost entirely atheistically based. Its grand master was the completely demonic Duke of Chartres, later Duke of Orléans, known as Philippe Égalité, 'Philip of Equality', head of the House of Bourbon-Orléans, who voted for the death of Louis XVI. His son was Philip Louis, the bourgeois king who had succeeded Charles X, the last great king of France replaced him on the throne. The revolution of 1848 had driven even the so intransigent Philip Louis from the throne, and even he too much for Freemasonry. Incidentally, we know that there were two other legitimate French kings, Louis XIX and Henry V, but they failed to win the throne. Louis XIX was the son of Charles X, Henry V. Henry was the grandson of Charles X.

Freemasonry manifested itself in 1717, when it actually proclaimed its aims of world domination. The two-hundred-year repetition is interesting: 1517 - Protestant Reformation, 1717 - Freemasonry self-manifestation and 1917 – the two Russian revolutions. The same forces produced all the events of 1517, 1717 and 1917, but what was planned and declared in 1717 was put into practice one world day after 1717 – one world day in 72 years - in 1789. This had its antecedents, as they had already played a role in the English Revolution, but the French Revolution was a complete was a revolution sparked by Freemasonry. A very significant fact is that when the reign of terror reached its climax, Freemasonry was banned.

In 1917, Freemasonry also played a prominent role in the outbreak of the Soviet Revolution. The young Soviet state, at a time when it had no breadwinner even for the government, gave substantial financial support to the Grand Orient. But Freemasonry in Russia was banned after a while.

The revolution in Hungary in 1918 and the Bolshevik takeover in 1919 were completely controlled by Freemasonry. In Hungary, the Galilei Circle was a Masonic product under the control of Freemasonry, with a darker image than the general lines of Freemasonry, as it was the seat of the Martinovich Lodge. The Master of this lodge was Oszkár Jászai (Jakubovics) and its members included, for example, Endre Ady and the prominent Mason Varga (Weissfeld)

Jenő, who was involved in the secret party leadership after 1945; he was Ernő Gerő's (Singer) superior. Varga (Weissfeld) Jenő also played a prominent role in the economic life of the Soviet Union, and therefore was almost always in the Soviet Union. His subordinates were Ernő Gerő (Singer), Mátyás Rákosi (Rosenfeld) Singer, Mihály Rákosi (Farkas) Rákosi, formerly Mihail Wolf, originally Hermann Löwy, Farkas Révai (Léderer) József. Below them were people like Gábor Péter, originally known as Benő Eisenberger, or Zoltán Vas (Weinberger).

When Freemasonry was banned in Hungary after 1948, Baron Bertalan Hatvany moved the Martinovics Lodge to Paris, where it is still active today. So, when Freemasonry was not allowed to function openly in Hungary, it functioned as a coordinator lodge in Paris.

By the way, he is the Baron Bertalan Hatvany, who is mentioned in Attila József's autobiography sent to various places as the one who hosted Attila József for two weeks. This was not a very strong recommendation, since Baron Bertalan Hatvany was the most notorious homosexual in Europe. Baron Bertalan Hatvany as an Orientalist had considerable merit. He was a very skilled orientalist, and he has a quite useful translation of the Tao Te Ching.

The branches of Freemasonry and the pro-Masonic organisations, in particular the Illuminati Order, not only influence the life of the world, occupy a position of domination in it. There are three lodge systems that dominate Freemasonry and the Illuminati. The lowest level appears to be public, in fact exclusive, essentially secret. These are lodges whose membership restricted to Jews, both racially and religiously. This is the "B'nai B'rith", which means Sons of the Covenant. All significant members of the "B'nai B'rith" are also 33rd degree Masons. Above these are the "B'nai Mose", Sons of Moses, and the "B'nai Zion", Sons of Zion. This must be distinguished from ordinary Zionist organisations, although there is a link between them. All we know about two is that they exist. So, "B'nai Zion", underneath "B'nai Mose", underneath "B'nai B'rith", underneath Freemasonry and Illuminati, and apart from very fragmentary forces, about all the political forces of the world. Freemasonry's former greatest adversary, the Roman Catholic Church and the Roman Apostolic See, cursed Freemasonry and any association with Freemasonry was excommunicated. On this

provisions are no longer on life support, but they have not yet been completely abolished; nevertheless, in the College of Cardinals, among the curial cardinals, there are many Freemasons. The Church has an effective the secret service of the Jesuit Order, has been full of Jews and secret Masonic Jews at the forefront since 1945. The Jesuit Order entirely in the hands of these forces; it is still effective, but it is effective the interests of these forces. Above these layers and "B'nai Zion" is said to be the Council of Three Hundred, the Council of Seventy-two, the Council of Thirty, the Council of Twelve, the Council of Seven, the Council of Five, and the

a council of three, and at the top of it all, someone called the Prince of the Jews. Symbolically, like the head of the Assassins hiding in the fortress of Alamud, he is also called the Mountain of Véne. The Prince of the Jews, or the Mountain Véne. The aim of Freemasonry in the three stages

Israel realized: Israel within the known framework, the great Israel from the Euphrates to the Nile, and the whole Israel, which is the globe. This is to be followed by a Jewish world republic, then a Jewish world monarchy

are intended to achieve. What is absolutely unacceptable about these efforts? is not merely an ethnos different from any other ethnos wants to take over world domination, but that it through the pursuit of highly anti-traditional and anti-spiritual intermediate goals, by destroying and subverting all traditional structures. Communisms, liberalisms, anarchisms and all other modern formations are set up in the service of this aim, in different stages, through the use of different methods. Let us consider that

perhaps this goal is positive; but what kind of aspiration is it that wants to work through world communism and world liberalism? What is it that seeks to gain power through the most bare-bones destruction of all structures?

However, the underlying forces are far from , because the manipulators of the world, led by the Prince of the Jews, have themselves been manipulated. It is very important to be aware of this. They think they have everything in their hands, and in a sense that is true, but not entirely. There are two huge mistakes here: the one that underestimates this power, the other that grossly overestimates it, thus facilitating their intentions. There is no doubt that they have great power in their hands, but not all of it. No doubt they are manipulators of the world, but they are also manipulated; manipulated manipulators. Where manipulation starts, it is already beginning to leave the human condition. Obviously, there are still intermediate human , since the human manifestations of manipulation are not exclusively Jewish Masonic manifestations, nor are they exclusively Jewish Masonic manifestations of the even on the darkest line. There are organisations that do have some links with the Masonic Illuminati line, but it is important to say that they are not subordinate to it.

relationship. For example, some dark Indian movements, such as Transcendental Meditation, Krishna Consciousness Movement, which immense dark work, because they know more than the Jews; they can intervene in the afterlife. The danger of these controllers should not be overlooked.

undervalue. The human in the darkest place branch off in at least two directions; since not all the dark tendencies are subordinate to the Jewish Masonic line, there must still be human agents manipulating all these, but behind them are no longer human agents, so these people are ultimately under demonic control. They are the counterpowers of disintegration, disintegration, or in other words, satanic powers. These demons are the armies of the satanic powers. Satan, the Devil, are various possible names; as the little respected Luther said, "Gottes Teufel", the Devil of God. So the Devil belongs to God and is subject to God.

In fact, God himself, when he distances himself from himself and turns himself against himself. Satan cannot harm God, the God-head, but he can harm man. cannot harm man who has become a creator, but he can harm man who is at the level of creation and who wants to transmute himself into a creator. It is essential there is no dark power which is the highest divine

may offend the order of being, but it may offend the man on the road, Homo Viator. The man totally immersed in darkness is now of little interest from this point of view. In the immediate vicinity of the central goal

man can no longer be . However, the man on the way, driven from above and moving up from below, can be harmed, and he is the one who really matters. Homo Comprehensivus cannot start and Homo Damnatus is already lost, but it is Homo Viator who is most exposed in this respect to these forces, although he would be worthy not to be exposed to them completely. Nor is Satan can start it, the dark forces even less so, but the human personality on the way, a personality in whom the presence of the supernatural appears in flashes, but is not yet really present. If truly present it would be able to defend itself internally and autonomously, but it cannot yet. In fact, it is for the sake of these people that all teaching, all protective and protective statements are made. The Buddha himself said, 'I speak to those whose eyes are covered with little dust'. Not to those, whose eyes are buried in sand and dust, and not to those whose eyes are covered with nothing, but to those whose eyes are covered with little dust. To them all the teachings of the world are addressed.

The activities of the truly pernicious background forces cannot even be described in rational human terms. The substantive representatives of forces are already intangible, all we know about them is that they exist. Is the position that assumes an extreme conspiracism correct? In this sense, you are also a follower of conspiracionism, not because you approve of conspiracionism, but because you state that the position of involutionism is the correct position, and therefore you are a follower of involutionism; in this case, too, we state a conspiracy, that is, a world conspiracy. About everyone is exposed to the world conspiracy. There are those who don't get any of this, and there are those who 'outgrow' it, but in fact everyone is exposed; even those who control the conspiracy, because those who control the conspiracy are still not the real controllers, and even the real controllers are controlled. In fact, I was myself I'm in control, but until I know that, I'm far from being in control. Guénon mentions the people at the highest levels of the dark forces, who are called the Saints of Satan in the Sufi tradition. This is a very high degree. Not as high a degree as the true Saints of God, but a very high and very powerful degree. Can the dark forces be completely eliminated a relative victory? that Kali-Yuga has to run, it has to be said that it can't. On the fact that Kali-Yuga must run, the most traditionalist position is in full agreement. It does not matter what the ultimate value of Kali-Yuga is, for there are values above Yugas. These values above the Yugas are largely submerged, latency values, but they need to be raised to the level of manifestation, conserved, reassessed, and, on the basis of the principles of trans-ageism, to be the most intrinsic core values must be saved for a new era. This is very closely linked, on the one hand, individual paths of realisation and, on the other, to the idea of a worthy end.

I have already pointed elsewhere that Franz Joseph had no doubt that the Monarchy would one day come to an end. He said that he would, however, take care to ensure that, in any event to , and has done so. He could not do so much to prevent it from at all, nor could he do so much to ensure that it happened in a completely dignified way. Such an end cannot be about in a completely dignified way.

The affirmative of conservation and yuga-running can only be synthesized with each other if we introduce a third, higher principle. This is the ideal of the golden age, without which they would be irreconcilable. This must in fact be the guiding motive. The counter-enemies or devils or satans, with their demonic henchmen, are entirely directed towards it, to , run down the Yuga. In this respect, in fact, everyone wants the same thing; those who don't, don't see things correctly. But they want conservation, especially of high values conservation cannot place, so that there can be no more golden age, so that there can be no more transitions, so that destruction and decomposition can triumph completely; and all because the ultimate goal of the counter-entities of decomposition is Nothing. All disintegration aims at Nothing. The warriors of Masonic-Jewish world domination operate by means in which the true driving force is the counter-insurgency of disintegration, and that which aims at the Nothing. After all, it is not the what they want to happen- - although that would be terrible enough - but what the agents and supreme agents behind the agents want to happen, the most intimate and secret, but most powerful is the strongest and most powerful purpose and path and progress and course. Someone rightly said that the first leftist was Satan himself. The dark forces have no recourse to anything but leftism or counter-leftism, which is, however, essentially on the same side. They cannot touch anything else, because it is their aim is to collapse structures. Their aim is that values are not . Incidentally, I note only in passing that goals pursued in too indirect a way are inherently fraught with enormous dangers even the purest intentions were at work there. Certain indirect solutions are inevitable, but if they are done too indirectly, they can only lead to ruin. Sometimes they can grotesque forms; look, for example, at the purpose of the anarchists' acts of terror. Their ideology is that if terrorist acts are created everywhere, it will to provoke world fascism. World fascism is created, and against world fascism a massive anarchist-communist leftist world revolution breaks out, which then triumphs. If this were so, we could say that the intermediate, transitional stage would be enough, in case it could not be swept away by a world communist revolution. But it is not, and the whole thing is ridiculous and frivolous.

With the forces that have been brought to bear the organisations that have penetrated the world, we can now say that the through the states of the world- with the United States at the forefront -, involving organisations that were previously effectively resistant- see the Roman Catholic Church -, are running the world, one cannot agree with the existence of a healthy spiritual organism. An intact spiritual, intellectual organism cannot be attracted to such a disintegration, in which you are disintegrating. So it cannot be attracted to such a sense , shall we say, a super-suicide, since it not only life on earth, but all transcendent undermines. These ambitions are not just breaking nations, they are breaking up everything. What is really interesting about this is what it has to do with the realisation and realisation of transcendent possibilities. What is such potential is particularly targeted.

I mentioned elsewhere that liberalism is opposed to, among other things, *libertas* itself, the with freedom, but I will go further, it is opposed to liberalism, libertarianism even liberalism. So it is a self-disintegrating formation, only while it is disintegrating itself, which would be no great harm, it is also disintegrating real values. Liberalism is opposed to everything, and wants to disintegrate everything. And that is still only bona fide liberalism, because bona fide liberalism is not honest; it is selective, and selective does not mean that certain things will not be broken up, but that it does not want to break up certain things, namely the dark things, only the positive things. It means will result in the positives being broken sooner. In the end, this process also breaks everything down, but it is also malicious and insidious.

Hungary can always be a subject of study, because it is here that the processes are taking place in about the most ugly way. In the country as a whole, Westernisation knows no bounds, but only the negatives of the Western world are brought over here. Where is Scandinavian social welfare and security being brought into Hungary today?! They bring in the most repulsive and negative formations in preparation. What might be good in that world is certainly not. Serious care is being taken. In 1988, the saying went around that it was a Scandinavian tax system and an Ethiopian wage system, and this has been implemented much more vigorously since then. Not only a tax system, but also a price system. This is important, because Hungary, although it is in an extremely poor economic situation, is not in the poor economic situation that people are experiencing from this. And why is ? Because the International Monetary Fund and the World Bank, mainly by the International Monetary Fund. The International Monetary Fund and the World Bank are two Masonic fiefdoms. Banking in general, one or two exceptions, is in Masonic hands. They excel in this respect. Only the banking house of Kuhn Loeb & Company is more distinguished. It is ostensibly the 100th bank in the world, but in fact it is the first in the world. This Kuhn Loeb & Company is the big coordinator bank of shady deals. Of all the operating banks, the IMF is the darkest, the World Bank is second and the European Development Bank is third. The first, IMF, dictates that Hungary should raise prices. Wages should preferably not be raised. That is why the situation is intolerable. Even though there are free prices, you have to intervene at a certain point, for example, with a tax on petrol prices, and then everything follows suit according to the domino principle. You don't have to do too much: the state intervenes by triggering price increases. There is no classical inflation, because classical inflation is currency depreciation– is -, commodity shortages– are not -, and unlimited money issuance– is not. It is inflation, but it is not classical, perfect and pure inflation; it is depreciation, which is in fact driven by. With few exceptions, the oppression of the Hungarian population is carried out at the behest of the International Monetary Fund. The International Monetary Fund does things in the interests of world freemasonry. It is a two-sided affair: the so-called government receives the instructions from the IMF on the one hand, and on the other hand the members of the government– as Freemasons, receive these directives separately from Freemasonry. So it's extremely extreme, and it's also worked out that if Hungary were to break away from IMF, how would that be countered. They put you in a position where there is no solution. Perhaps, despite this, there would still be solutions, which of course can only be temporary, because in fact only a parliamentary party



with six political groups. If eight other parties were to be included, the only party would have fourteen factions.

These forces govern the countries of the Earth in very different ways. The Soviet Union, for example, was governed by a secret political committee above the Politburo, and above the secret political committee there was an even more secret political committee. There were overlaps; whoever was a member of the secret political committee might have been an alternate member of the visible political committee. That was the way it was run there.

We know the man who was the first man to be seen in Stalin's time. There is always a first man in the visible. In Hungary today, the first man of the dark side is György Konrád. Obviously, there are others bigger than him, but we don't know who they are. In the Soviet Union there was such a man, Lazar Moiseyevich Kaganovich. He was a member of the top leadership, but he was not the top man; secretly, however, he was above Stalin. Later he was pushed into the background, expelled from the party, but in fact his instructions were carried out until his death in mid-1991 at the age of 98. He did not live long afterwards under the so-called "Party of the Soviets".

Soviet Union. Even in Lenin's lifetime, he was in the secret front line, probably at the top.

One of the people to see in the United States was Bernard Baruch. He was appointed to this undefined position during the First World War under Wilson, and until his death during the Kennedy presidency has, he has been called the real President of the United States. In the United States, by the way, governance is of a different nature. There, the president is not usually given orders, but is confronted with situations they claim, so that the situations completely trap him in a circle of action, so that he cannot do anything else. Someone who wants absolutely nothing else than what they want is not going to be president in the first place. Within that, if he has individual ideas, are properly coordinated. The presidents of the United States are very dark

business; the most honest president of the United States relatively—this is very relative—was Reagan.

Nixon would have been like that in his intentions, but he was very soft. Nixon covertly supported the coup in Italy engineered by Admiral Prince Junio Valerio Borghese. Valerio Borghese was to be the new Duce, and Evola was to be the main inspiration for cultural matters. Nixon ordered the American fleet stationed off Italy to intervene on Borghese's side if necessary. This did not happen because the order of the Commander-in-Chief of the Army, the President, was not carried out, was sabotaged and Nixon was overthrown.

He could not impose his will. If he had, he would have been killed. The coup, unfortunately, it failed in the end. Sadly, because Valerio Borghese would have a more ambitious fascism than Mussolini, as is evident from the inspiration he thought of as intellectual life.

As the presidents of the United States are with situations, one can imagine that this could even be raised in relation to someone like Hitler. I have already talked about Hitler's nuclear weapon would have been ready by 1944, but not in three copies like the Americans, but in fifteen. Besides, V-rockets were planned; the V-1 was produced, a few V-2s were produced, but had plans going up to V-10. It was said that the V-9 already intercontinental and the V-10 was global

missile with a range of about 20 thousand km. (A range of 40 thousand km is not necessary, since there is no need for someone to destroy himself by orbiting the Earth with a missile.)

development at the time of the loss of the Battle of Stalingrad and the loss of El-Alamein, when rapid weapons development was most needed, Hitler had it restrained and even stopped. They did not send out the scientific team, which was otherwise better than the American team. Recently, moreover, George Marx, a university professor, said - which he probably would not have said if it had not been so, that the American scientific corps was a very excellent corps, but the German one was even better. The Americans Oppenheimer, Teller, Fermi, the Germans Heisenberg, Weizsäcker and other eminent scientists. The Germans had the advantage in every respect. The Americans had made three bombs by 1945. One they blew up in the Nevada desert, the other two on Hiroshima, Nagasaki were thrown. The Germans probably did 15 rocket launches; they were not thinking in terms of bombs, but in terms of rockets, rockets carried by V-9 and V-10. They could have won the war that way would have been. But they lost. It was hard to beat them anyway, but they did beat them, and it was Hitler who started it. Hitler, on the other hand, told Salasi that he had his new weapon, he was ready. It seems that this was

Salasi didn't believe it, but he thought it would be done by about mid-summer, and the Germans might be able to hold out until then. On 17 April 1945, he decided to himself that Germany could not win the war because the rocket was not ready, it would not be ready by the summer, and even if it was ready, they could not hold out until the summer. According to Hitler's instructions, it never going to be ready, even though Hitler had said

told Salasi in December 1944 that he had the new weapon, ready to be used at any time, but that it would cause such terrible destruction that he would try to win the war with conventional weapons. All we know with almost 100 per cent certainty is that Hitler was a member of some kind of neo-Catholic organisation. Catharism was a later form of Manicheism. He was bound by an oath to this organisation, and I hypothesise that it is possible that in the periphery of this neo-Cathar organisation there was some kind of latomal or paralatomal organisation of which he had no need to be aware. Once he could carry out instructions, all indications are that he obviously made decision he did, based on an order from here.

Even the most elementary common sense demanded that after Stalingrad and El-Alamein, the armament to speed it up, to slow it down. So much so that the scientists, while not being blown about, were just dabbling in all sorts of things, because from then on they didn't do anything serious. Very little is known about this, because they tried to make it look as if the scientists had sabotaged it, but there are many that this was not the case at all; the Americans recorded the conversations between these scientists during their captivity and leaked some of it. It would have been a great embarrassment to admit that their main secret ally was Hitler himself. It is not yet possible to see clearly on this issue, but certain things are very clearly outlined.

The dark forces could not hold the German Empire in their hands as they could other countries, but they had the means to do so, in fact, indirectly and partially.

H. T. HAKL

National socialism and the occult

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René Freund, Brown magic? Occultism, New Age and National Socialism Barna mágia? Occultism, New Age and National Socialism]

Peter Orzechowski, Schwarze Magie– Braune Macht Black magic– Brown power], Peter Selinka, no year, circa 1990

E. R. Carmin, Das Schwarze Reich: Okkultismus und Politik [The Black Empire: Occultism and Politics in the 20th century]– Bad Münstereifel: Edition Magus, 1994

Detlev Rose: Die Thule Gessellschaft: Legende, Mythos, Wirklichkeit [The Thule Society - legend, myth, reality] - Tübingen: Grabert, 1994

Giorgio Galli: Hitler e il Nazismo magico: Le componenti esoteriche del Reich millenario [Hitler and Magical Nazism: The Esoteric Elements of the Millennial Reich] Milano: Rizzoli, 1993

Ernesto Milá, Nazismo y esoterismo, Barcelona, no year, in English: Nazism and Esoterism, Stella Maris, 2000

Ken Anderson: Hitler and the Occult, Amherst, Prometheus Books, 1995

O. Construction

Our study consists of three parts. First, we describe the books mentioned above, in part with references that lead further afield, and then to the main 'suspected occult' groups and here is a concise cross-section of the literature on personalities, which will help you to pick out the facts about the 'esoteric'. The conclusion is an attempt to put the national socialism the origins of the myth of the occult, based on the French and English literature of the 1940s. It also shows that the inventors of this myth were not Louis Powels and Jacques Bergier were Dawn of the Magi[1], a bestseller translated into several languages - as has been repeatedly suggested - but that they may have already turned to older sources. It should be pointed out that the terms occult or occultism are here understood as secret, hidden, in the sense of invisible and especially supernatural power. We are not merely referring to hidden economic and political forces, as postulated by so-called conspiracy theories. In our analysis, we want to examine how the thesis that national socialism is based on occult teachings and links with occult orders is at least historically supported by the fact that occult ideas were demonstrably employed in national socialist organisations and that 'suspected occultism' have been in close contact with individuals and groups. So we do not want to determine whether individual representatives of national socialism, such Heinrich Himmler or Rudolph Hess[2], were adherents of any esoteric doctrine, since this is probably no longer a matter of debate, but that national socialism a whole was influenced by such its rise and power. Presumably, the direct encounters and secret connections with known 'magicians' and occultists, as claimed by many authors, are historically unproven or can be excluded, and national-socialist organisations and alleged 'magical orders' - think of the Thule Society - they were basically of a very profane and in no way supernatural nature, so the thesis of occultism would be difficult to sustain.

## 1. Book review

René Freund's book exactly the path of historical analysis outlined above, and its virtue is its mostly very specific stance.[3] Already at the beginning it refers to the Blavatskyan theosophical doctrine and the national-socialist race theory, but without the mistake of immediately treating theosophy as a precursor movement. After all, Léon Poliakov has already demonstrated this in *Der arische* in his seminal work *Mythos*[4], that race theories already very widespread in the second half of the 19th century, and not only in the German-speaking world. Freund also shows here how easy it is to attribute an inhuman meaning to esoteric teachings, see: the destruction of the self.

In his book, the author discusses the movements and individuals who are constantly cited as evidence of the link between national socialism and the occult. Thus, Aryan doctrine, the Thule Society, Rudolf Sebottendorf, Karl Haushofer, Hans Hörbiger, etc., without, however, finding any evidence of a decisive occult influence, and on the contrary, without being more careful to investigations in the light of these clandestine relationships, one after the other. However, the author also provides a wealth of material - no means new - which demonstrates that occult ideas were able to gain a permanent foothold within the national socialist movement. The book is based on Freund's thesis and dissertation at the University of Vienna, the reviewer has taken the trouble to consult these works[5] for more source material. Unfortunately, his efforts proved futile. In any case, we can say in general, that Freund's book can be recommended as a solid overview of our subject.

It is interesting to note Freund's reference to the fact that "Allied war propaganda also greatly influenced the emergence of rumours of the occult" (p. 67). Ellic Howe in *Die Schwarze Propaganda. An Insider's Account of the Most Secret Operations of British Intelligence in the Second World War*. After reading his work *Weltkrieg*[6], this is easy to imagine. In any case, Howe, who can rightly be called one of the best-known figures in the history of esoteric organisations, is a specialist, and who was a high-ranking member of Sefton Dolmer's secret propaganda department against Hitler's Germany, is not mentioned. He only mentioned parts of Nostradamus which were supposed to refer to the fall of the Third Reich and the assassination of Hitler. The volume also includes a fictional image of an astrological newspaper used to deter submarines attacking. Howe's department produced such forgeries, which were then used to produce secret service among the population of Germany or by allied aircraft spraying German over areas. We can therefore assume that Howe should be known about an enterprise to discredit national socialism with the occult, for which, moreover, his own department was responsible; and since Howe does not spare the British secret service in his book, it is not reasonable to see why he should not would have reported on this too. Instead, the author of these lines gives place to another origin story, which can be traced back to esoteric writers and groups, and which will be discussed in the third part of our analysis.

Peter Orzechowski's work, which is similar in structure to René Freund's, is characterised by reliability cannot be put in the same category as Freund's work, even under benign assumptions. In its desire to interpret things in a particular way, it often goes beyond the sources data. He quotes authors such as Hermann Rauschning[7] without any particular doubt, Josef Greiner[8] or Trevor Ravenscroft[9], who have repeatedly been shown to be historical contradictions and impossibilities. At the latest? After the publication of Nicholas Goodrick-Clarke's profound and groundbreaking study, *The Occult Roots Of Nazism*[10], at least

You could have done better at Ravenscroft. Unfortunately, the writing of Arthur Moeller van den Bruck as Vanderbruck, a renowned author of the so-called Conservative Revolution, does not contribute to the even if it only a misprint, as in some other places. Unfortunately, there is no new historical research or insights in the work. All this should not be

had it not been written by the author himself in the acknowledgements (p. 7): "Thanks to my publisher for the courage to allow such a subject to be treated historically, although a sensationalist investigation with many uncertain claims could have claimed a larger circulation." On the positive side, the bibliography is relatively rich. Regrettably, the references are omitted page, because, as he says, "I assume that it is not in the reader's interest to check the correctness of all my quotations" (p. 223). In any case, for Orzechowski it is not controversial, that National Socialism was under occult influence, even if the author does not really judge "in a rogue way" and some of the claims of occultism, and this is to be understood in a positive. We can equally believe the author that an important objective for him is to warn against the infiltration of the New Age through national socialism. We must also agree with his statement that 'the we learn from investigating, not accusing" (p. 9).

E. R. Carmin's study, published in a limited edition of 844 volumes, based in part on his research published in Zurich in 1985 under the title 'Guru' Hitler, is entirely devoted to the conspiracy of theories. It covers our topic for about 150 pages, with the Thule company at the forefront. Although the author provides numerous references, he does not distinguish between serious literary works, i.e. those based on fact, and those that are fiction. He lumps historians such as Werner Maser and John Toland in with authors who, such as Pauwels, Bergier and Ravenscroft, who are entertaining but very little reliable source material. With constantly repetitive, uncritical quotations from Rauschnig and a generous release of to prove that there a conspiracy on a larger scale than any other by certain evil powers. Even a cursory study of the Goodrick-Clarke work mentioned earlier has proved sufficient to show that most of the 'evidence' put forward by Carmine does not hold water. It is a pity, or fortunate given the author's assumptions, that such an intriguing book can only be read as a novel.

Detlev Rose' The Thule Society, published by a publishing house with the which is known for its fact-based works on political issues. Rose aims to win with objectivity and documentable facts. At the heart of the work is the myth-ridden Thule- and therefore, at least by his own admission, he looks at all the sources available on the subject. The volume is effectively complemented by interesting illustrations and unique facsimiles. From his research, it is almost beyond doubt that the Thule Society was nothing more than a racist, highly anti-Semitic popular association whose main aim was to to fight against the council republic. Despite Rudolf von Sebottendorff, there is nothing in the surviving documents or minutes of the society about common occult practices or objectives. Johannes Hering, who as a leading member wrote the minutes of the meetings for many years,

But on 31 August 1918, for example, he writes verbatim: "Sebottendorf's lecture on 'commuting' (the inclusion of the occult in Thule has been against me all my life, but it has brought in stray members from time to time)."[11]

Rose sees the significance of the Thule Society as "a crystallization point of the popular and national resistance against the revolution" (p. 67). He also points out that the Thule Society was not a secret organisation, but was probably a front for the real secret society, the Bavarian Teutonic Order. The new members were tested in Thule before they were allowed to join the Teutonic Order. To imaginative writers, of course, the Thule always sounds more mystical than the Teutonic Order, which was, however, just as little esoterically oriented. On the whole, the author also rejects such exaggerations - for example, of the shooting of seven Thule members at the Luitpold Gymnasium - those that appeared in Sebottendorf's well-known book, *Bevor Hitler kamm*[12]. Particularly interesting is the chapter in which Rose analyses the links of some leading figures of the later NSDAP with the Thule Society. First, he tries to clarify who was a member of Thule in the first place, and thus corrects a number of things, including the claims of Dietrich Bronder[13], who, among others, described Hitler and Himmler was one of the members. Dietrich Echart, who only a guest member of the Thule Society, had demonstrable links to the Thule Society, but was not a member. Rudolf Hess is presumed to have been a member, but it is unlikely that Thule had any influence on him after 1919, well before the NSDAP came to power. In the case of Alfred Rosenberg, there is also certainly some connection, but the nature of it is disputed. In any case, for him, the influence of Thule was of only marginal importance could have been. There are also points of contact with Hans Frank and Gottfried Feder, but these not decisive. However, those in the NSDAP group who did have occult tendencies, namely Heinrich Himmler had no connection with Thule. The role of Thule in the national-socialist period is therefore not very significant. Rose states emphatically that after Thule member Karl Harrer retired from the DAP (Deutsche Arbeits Partei, the predecessor of the NSDAP), "there is no question of talking about the influence of the Thule Society on national socialism" (p. 157). This comprehensive book, which attempts to clarify the history and activities of the Thule Society, ends with a partial description of the irrational writers, as Rose calls them. It actually succeeds surprisingly well, given the rather poor source material on this organisation.

Another noteworthy book on the subject of Thule was published by Hermann Gilbhard: *Die Thule-Gesellschaft*, Munich 1994. This work deals first and foremost and in great detail with the political role of this organisation, and wins our sympathy by providing precise sources. Its quintessence is not very different that of Rose: there is no mention of a possible occult influence. The Thule-Society's main aim of the company was purely political, to defeat the Soviet republic. However, Gilbhard seems to value the grouping's role as a precursor to NSDAP more than Rose does.

Giorgio Galli, a university professor and one of Italy's best-known politicians, also deals with this issue in his book. We must say at the outset that this book is, unfortunately, a disappointment. This is mainly due to the fact that Galli does not turn to a primary sources, as he probably does not know German, otherwise he would not make spelling mistakes in German or even English names and organisations, and translate some passages incorrectly. This brings us to a fundamental problem in the discussion of the subject. There are few foreign-language authors (e.g. Goodrick-Clarke, Joscelyn Goodwin and Ellis Howe) who can read the German literature on the subject at all. It is therefore hardly surprising that the occult concept of national socialism has had astonishing results in English, French and Italian literature.

But let's return to Giorgio Galli, whose openness to the marginal currents is praiseworthy in itself, and whose readability is also evident in this work. But since Galli is constantly in doubt based his ideas on discernible authors - including, of course, Hermann Rausching - the conclusions that can be drawn from them cannot be of a higher standard. There no denying that in Germany in the and 1930s there was an explosion of occult influence. But should we conclude from this that Hitler and the activities of National Socialism were therefore also of occult origin? This disingenuousness is no more true than the references to many scenes of occultism in contemporary Germany. It also seems an exaggeration to assume, as Galli did, an exoteric and an esoteric reading of Hitler's *Mein Kampf*, as if it were Dante's *Divine Play*. The question arises why Galli, who wishes to restore esotericism to its rightful place in a commendable manner, does not trust an esoteric author whom he knows well and whose subject-matter knowledge he can hardly doubt. Julius Evola, who had sufficient contact with the with National Socialism in order to form a picture of its occult background on the spot. In any case, according to Evola, this kind of background did not exist, even if he does not doubt certain medieval traits of Hitler, especially in his speeches. Once again I would refer to the many errors, have not been corrected in the second edition, and whose existence may seem minor, but when, for example, the British propaganda centre uses the name Welfare Institute instead of Psychological Warfare Institute, it borders, albeit unintentionally, on the comical (p. 62). Galli naturally refrains from making any large-scale reference to the whole occult background fantasies, but by the end of the reading we must unfortunately conclude that he has not bothered to study the literature on the subject, which is based on documents.

From the outset, Ernesto Milá does not want to present his work in a scientific light. He assumes that within national socialism there a struggle between the forces of the demonic and the forces of tradition, from which the demonic forces ultimately emerge victorious. In so doing, the book removes itself from the realm of mere historical judgement, for who can speak of proofs and disproofs within a purely spiritual realm? However, as soon as Mila deals with verifiable historical facts, again, only that emerges,



how incomplete his knowledge is in this respect. He over-emphasises the role of the Thule Society, just as over-emphasises Professor Ernst Schafer's Tibet expedition. As for the esoteric practices within Thule, it is quite simply that they were led by the former leader Rudolf von Sebottendorf' private interests. Mila's reflections on Hitler's possible 'mythicising'. The idea is taken from the Italian medieval scholar Franco Cardini. According to him, although important historical documents relating to his person may have been lost over the centuries, yet there are things that can make Hitler a mythological figure. I have to list here the obscurity of his origins, his death in the twilight of a real God, his messianic appearance with the promise of a thousand-year empire, his comet-like appearance and his determination to go it alone without friends or women. how shortly after his death Miguel Serrano is already entitled 'Ultimo Avatara', one has to wonder.

In this context, we must mention a document, a copy of which is published in a book by the Viennese psychoanalyst Wilfried Daim. It is a report of a meeting 'for the Führer only': 'the unconditional abolition of some creeds after the victory... at the same time as the proclamation of Adolf Hitler as the new messiah'. It literally reads, "The Führer should then be presented as a transition between saviour and liberator", and then continues, "With appropriate propaganda, the Führer's origins should be made even more obscure than before, just as his former departure should be without trace and in complete obscurity. Attached to this is a handwritten note by Hitler: "The first usable suggestion! For revision to Dr. Goebbels. Adolf Hitler.". This note the collection of Müllern-Schönhausen, and Daim says it is possible, is a forgery, but Daim himself believes the document is genuine.

Ken Anderson's work was also influenced by the myth of the occult nature of national socialism. can be seen as a disassociation. He first repeats the claims of some of the authors who believe in occult influences, and then tries to refute them one by one. It is a pity that he often has to work with these inadequate tools. For everything that is not available in English seems to him inaccessible (here again, the awkward misspellings of the German names appear). Interestingly, however, Goodrick-Clarke's seminal work is not mentioned. Moreover, Anderson is still too much under the influence of the old 'nanny'. Thus, for example, we know for sure from Hans-Adolf Jacobsen's biography of Karl Haushofer that Haushofer was never in Tibet and therefore could not have met Gurdjieff there who is also not known for sure if he has ever been there. The most interesting and new Anderson's book is an attempt to 'piece together' something along the lines of Trevor Ravenscroft, as well as the story of the genesis of his bestseller *The Spear of Destiny*, which has been translated into several languages, and the life of the author. Among other things, he reports on a conversation with Trevor Ravenscroft's brother interview, which does much to undermine the historical credibility of this influential book. In it, Ravenscroft's brother that his brother's creative impulses were 'spurred on' by a lack of money. Anderson also notes that Ravenscroft's biographical details on the cover of the American edition do not match those he researched. This is compounded by some nonsense and

impossibility in Ravenscroft's work, to which Anderson so readily refers. The last part of the book deals with the meeting of astrology and national socialism, for which he makes particular use of Ellic Howe's material. This work ends on an ironic note. In it, Anderson suggests that we have more data on Winston Churchill than on Hitler in terms of his participation in the initiation rituals of occult societies.

The following parts:

2. A brief review of the "serious" literature on the occult figures of National Socialism

3. Possible sources of the occult myth of national socialism

#### Notes

[1] Bern and Munich 1962. Original title *Le Matin des Magiciens*, Paris 1960.

[2] At least for the sake of this work, we should compare esoteric and occult concepts, as René Freund does in his book described below.

[3] Only the first two parts of the book are discussed here. The third and last deals with the New Age and Nazism.

[4] Vienna, 1977. Original publication: Paris 1971.

[5] The influence of occultism on the genesis of the National Socialist worldview, Bécs 1992 és Zum philosophischen Zusammenhang esoterischer und faschistischer Weltanschauungen, Bécs 1994.

[6] It was published by the famous publisher C.H. Beck in Munich in 1983. Originally published in London 1982.

[7] In particular, his work *The Conversations at the Table*, which, although it is the genesis of the occult image of Hitler is central to the history of the EU, but historically it is also highly questionable. We will examine the work in detail later.

[8] See his book *Das Ende des Hitler mythos*, Vienna 1947

[9] *Spear of Destiny*, London 1972, we'll come back to that.

[10] *The Ariosophists of Austria and Germany 1890-1935*, Wellingborough 1985, which is published by ARIES 11 (p. 69) was very positively reviewed. The German translation seems to be finally underway.

[11] Typed version from the Federal Archives of Koblenz, file NS 26/865.

[12] Munich 1933, reprint:Bremen 1982.

[13] In his book *Bevor Hitler came*, Hannover

## Occultism and metaphysics

András László

The assumption of a close affinity between the occult and metaphysics, and even their almost complete identification is almost common in those circles in which metaphysics is not understood as philosophy, nor as a way of approaching philosophy– , nor as the original meaning of metaphysics– above philosophy, which is related to philosophy, but precedes and transcends it. The

occultism– as a term– is related to the Latin verb *occultāre* (meaning to hide) and adjective *occultus*, *occulta*, *occultum* (meaning hidden, concealed), in terms of origin.

The very word occultism– as a catch-all term for trends and ways of looking at things– became generally known and widespread through Eliphas Lévy, a major figure in Christian kabbalistics.

Occultism has had and still has an almost unrecordable number of trends, disappeared and revived, and even today new trends are emerging, new occult societies are being organised. A common characteristic of all occultist schools of thought is that they assume, and even claim, that the the actual existence of hidden worlds, planes, beings accessible through 'hyperempiria'– .

Some branches of occultism firmly admit and accept that there are occultist branches allow themselves to be occultist only with reservations, and there are also those which deny in the strongest terms - on the basis of some consideration - their occultism, or even attack occultism outright, although they can be classified as essentially occultist-occultist branches.

In its orientation, occultism seeks to (and generally can) go beyond the scope of nature as investigated and always investigable by physics, and in this respect the occultist endeavour can be considered as necessarily acceptable. However, we must be aware that the scope of nature ('physis') extends far beyond the range of possible interpretations possible in modern natural science, and even beyond the parapsychical and widest range of hyperphysical interpretability at any given time. It may extend beyond the world of three, four, five, six, nine, twenty-one, sixty-four or 'n' space dimensions and one or any number of time dimensions – worlds - and still remains nature ('physis'). Only that which is truly beyond the natural and the nature, which is not related to any spatiality, any temporality, any substantivity - that is, not even to any mode of existence of a "quite different" spatiality and a "quite different" temporality with infinite space and infinite time dimension and a "quite different" substantivity. The occult planes belong to the world or worlds of nature in the broadest sense, indeed

"quite other", when they are actualized by a "quite other" experience– but they do not belong to the realm of metaphysics, which is concerned with the beyond nature, the existent, the existent-beyond, what is more - 'is' in relation to, derivable from, and in the sense of traceability to the Beyond and the Not-Beyond.

Nevertheless, metaphysics– deals indirectly with what is occult– a 'top-down perspective, recognizing the legitimacy of the occult sciences when they function according to their highest potential and actual purpose - for they were once fully metaphysically imbued and inspired, and were indirectly and metaphysically considered as superscientific and metaphysical sciences.

Metaphysics 'down–from the aforementioned 'top view– deals (or at least can deal) with what is hidden background of nature, preferring to use the word 'occult' as an adjective or designation for these areas. Occultism also had its metaphysically inspired figures, teachers and authors; occultism also had the for a misunderstood or misunderstood metaphysical orientation - although in name only a few of the very many tendencies, and in reality many more fewer of them . In the end, taking all these circumstances into account, we have to say firmly that occultism is not metaphysics at all, and metaphysics is not occultism.

Occultism– as distinguished from the occult sciences– explicitly, resolutely and with the utmost determination, forces the assumption of the latent actuality of occult planes and beings without of the actual ontic-ontological structure of occult existence, and even more so without having a supra-philosophical concept of this structure.

On the basis of the metaphysical approach– and the corresponding magical solipsism– we have to say– in contrast to occultism and its representatives - that in the case of beings not coming within the scope of any direct experience we cannot speak of ontic actuality, thus occult-latent actuality; - we can only speak of ontic potentiality (actuatable or less actuatable potentiality) to speak in a spiritually legitimate sense, if the actualisation of 'hyperempiria' has not yet taken place.

The various schools of occultism and the practitioners of these schools of thought are not only concerned with the ontological

They do not know anything about 'madness' in the sense of the word, but they know almost nothing about metaphysicality either, and are almost hostile to it, insofar as they know it at all. As mentioned above, there are one or two really very exceptional exceptions, but these do not play a decisive role (in the case of trends between trends, for individuals within their own trends).

Some branches of occultism - for example, Blavatsky-Olcott and Besant-Leadbearer pseudo-theosophicalism - do speak of the 'Metaphysicum Absolutum' as the 'Unmanifested' - but quite casually, for the sake of its nominal existence. At the same time, the "visible founders" most prominent, H. P. Blavatsky, even in his major work 'The Secret Doctrine', writes that it assumes "high potential states" and even some kind of temporality of nirvāṇa, completely contradicting the basic teachings of Buddhism, but also Hinduism and the whole metaphysical tradition, and the spirit of true 'theosophy'.

In the majority of occult and occultist movements, the 'Metaphysicum Absolutum' (the Absolutum Metaphysicum) is either ignored, or only nominally 'recognized', or not considered feasible.

Most occultist movements- teach- distinctly evolutionist; sometimes eschewing the most extreme forms of evolutionism for a more nuanced and subtle "spiritual theory of evolution." are experimenting with the development and representation of. In contrast, metaphysical traditionalism in his opinion, one can and should speak of involution rather than evolution- if by this we mean not only unfolding but also ascent- and ascent can be neither necessary nor lawful, nor contingent, nor a mixture of these. True elevation can only be the result of a highly conscious, highly volitional, willful, and free mastery of spiritual power. Evolutionism is both biological, social and spiritual is a distinctively anti-traditional and anti-spiritual approach, whether it is openly confronting spirituality or trying to define itself as a spiritual worldview.

The lowest form of occultism is spiritualism. Although the difference between spiritualism and spiritism difference, this fact does not change the fact that spiritualism is a blatantly shabby and dangerous form of anti-transcendentalism and anti-metaphysics. The name itself is inaccurate and conceptually flawed. Spiritualism is a word related to 'spiritus', spirit, and should mean a strongly affirmative stance in favour of the pre-eminent and supreme dignity of spirit and spirituality. What is meant by spiritualism- as a term- today is many things, but not really spiritual at all. It would be much more fitting to call spiritualism- instead of spiritualism - parapsychism as a designation. Spiritualism (parapsychism) is based on real facts, apart from the frequent deceptions, good- or bad-faith deceptions and the possibility of self-deception.

Both 'manifestations' and 'materialisations' are real and actual possibilities- and this would not be it is right to doubt. But we also need to know the actual origins of these possibilities in order to be clear about

Let's see how spiritualism (parapsychism) is judged. In the 'manifestations' and 'materializations' we can speak of the actual manifestation and presence of occult forces, which, as beings and as being, functioning and acting as beingness. To do this, we need to know that after death, people do not just leave behind a- physical corpse in the narrower sense- but also the remains several and much more 'lively' corpses. Occultology speaks of etheric, astral, submental and other corporealities that become corpses after death, carrying characteristics, traits and even memories. However, these are not, as such would be, but when they are inhabited by demon-like beings, who wrap them around themselves as clothing or borrowed bodies - the demons being the carriers of subtle bodies. they can really make themselves heard at spiritualist séances, and exceptionally in other circumstances when they do not even need a medium as a "human channel".

Subtle corpses are also corpses, which in some - though in a very different way from what generally occurs with the most narrowly defined 'physical' corpse - also decompose. These are the 'decomposition products' - occult poisons which can cause psychic poisoning. The decomposing occult corpses and the demons that possess and animate them are by no means harmless to mediums and spiritualists, nor to others who come into closer contact with such circles and people; and indirectly, spiritualism is a poisoning of everything and everyone which- must be opposed, other thingsbut not primarily- from a metaphysical point of view and in the representation of traditionalism.

Among the occultist trends there are some more sophisticated ones, but spiritualism indirectly influences most of them. One of the bases of the pseudo-theosophicalism taught and cultivated by the 'Theosophical Society' - the falsified Orientalism and Middle Eastern and Western traditions along with its inverted forms- was the "reincarnationist" wing of spiritualism- both ideologically and in terms of its affiliated members.

We should deal with the issue of reincarnation (reincarnātiō, correctly: redincarnatio) in a separate study- but we should mention here that most of the occult movements strongly believe in it, even consider it to be their cardinal doctrine. This is also one of the doctrinal differences that separate most of the main lines of occultism from metaphysical traditionalism, from traditional metaphysics. The spiritual-metaphysical tradition radically rejects vulgar reincarnationism, and does not accept the more 'sophisticated', nuanced variants of reincarnationism. Reincarnation- as and in the sense taught by pseudo-Theosophicalism, Steinerianism, pseudo-Hermeticism and various manifestations of pseudo-Christianity, export-import Buddhism and Hinduism, and the falsifying and misleading Western advertising yoga from the East- does not exist at all. There is the a certain occult transmission of forces, aspirations, attachments, functional qualities, a kind of regeneration, which is also expressed by the corresponding Sanskrit word. This word is - in its basic form - the

In the singular of "punarjanman"– is "punarjanma" and the meaning is "regeneratio". The "ja– with approximate Hungarian pronunciation 'dzsan–root– Indo-European base– is the equivalent of the Latin 'gen', and both meanings are to origin, descent, genesis, inheritance, the Greek 'gen' and "gon' root also corresponds to this meaning.

There are many, complexly interrelated reasons why many experts in Eastern cultures, languages and religions believe that reincarnation is a universally held and taught truth in Eastern traditions - although this is not the case, and this is not the case from many points of view.

has been irrefutably– proven. Both Hinduism and Buddhism– but also other traditions– also have doctrinal details that make the position in favour of reincarnation seem clear. A specialist with extensive knowledge of Eastern languages can translate these doctrinal texts in such a way that reincarnationism is directly inferred - and with a flawless, correct translation. But we must never forget that the archaic

the translation of languages with characters is not like the translation of German, English, French– the translation of texts of classical- archaic languages reflects a position based on assumptions.

knowledge of language, culture, religion (history of religion)– is enough, but it also requires an inner metaphysical knowledge, which is completely lacking in most of the most eminent scientists.

Occult vulgar reincarnationism is an anti-spiritual, anti-traditional, anti-metaphysical and anti-transcendental doctrine–we must also say this– nuanced reincarnationism is nothing more than the equivalent of vulgar reincarnationism disguised by the cosmetics of consciousness.

Reincarnationist deviance, like almost all spirit-infused doctrinal currents, is based on human affinities manipulated by dark forces. Methodically making downward-transcendence accessible, and even the intentions that propagate it, penetrate from the direction of certain background movements and background organizations into the

"intellectual public sphere". This intention is not, however, directed towards metaphysical awakening, but towards the deeper immersion in the vortex of existence, in the root-nature of the lead the subject consciousness identified with the human incarnate personality towards dissolution - annihilation, in fact. These intentions are excellently served by the existence vortex, the false 'samsāra', which somewhat covertly reveals the all-priority and all-supremacy of the 'samsāra'. teachings; and reincarnationism is most explicitly an orientation towards 'samsāra' extremist doctrine, even if the related "commentaries" claim the opposite. The advocacy of metaphysical traditionalism takes a defensive and counter-offensive stance, in spite of all its tolerance, against the reincarnationism of occultism and falsifying Orientalism.



Occultism and export-import orientalism is dangerous even when it merely presents its teachings to the human consciousness bound to its own personality, but it becomes truly satanically disruptive and destructive when it gives "self-transformation exercises" to people in a so-called "helpful" way. More and more paths are being opened to counter-initiation and counter-realization. Progress along such paths, while also requiring determined diligence, is in fact ridiculously easy compared to progress up and up along the true rectificatory, prodinicatic, iniciatic and realificatory paths. These practices - reincarnationism, evolutionism, substantialism, and other misleading doctrines- really lead the human-bound personal consciousness towards the 'second death' and 'outer darkness'.

Since the adherents of an approach based on the doctrine of metaphysical traditionalism are tolerant, but not tolerantist (i.e. they do not accept the absolute necessity of tolerance, always, at all times, towards everything- even towards the forces of darkness- ), they oppose with the force of intellectual offensive all tendencies and positions which claim that it is permissible (or even necessary) modern Western man, who is distanced from the spirit, to be - in his true without any preparation, i.e. without self-archaicism - to provide self-transformation practices. There can be no doubt that the occult - and within it spiritualism - can be interesting, para- and the interest of hyper-physical phenomena and the theories relating to them cannot be disputed, nor can the possible positivity of an interest in them be denied- but the occult cannot be confused with or fused with the metaphysical position, and if there is an attempt to do so, it must be resisted.

The situation is different- as has already been alluded to- with the occult sciences, which- are archaic in their form - were indirectly metaphysical in origin. If these sciences are cultivated with the excellence and perfect adequacy of their actual rank, all these sciences (essentially supersciences), as - as in-depth engagement with them, can and should be welcomed - from all sides, and thus in a way that is consistent with metaphysical traditionalism. from the point of view of. If this is not the case, if it is not from the side of asserting and achieving a clear spirituality, if occultism is mixed into that which is connected with the 'occult', then here too the only appropriate attitude is one of rejection.

# **BERSERKER**

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## **BOOKS**

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