



BÉLA HAMVAS

Scientia sacra II.

1. Part – Volume 2

The Spiritual Tradition of Prehistoric Man
(1943-1944)

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WORKS OF BÉLA

HAMVAS

The collected works are edited by Antal Dúl

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BOOK FOUR
Initiation

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Hermes Trismegistos

1.

External circumstances. Authorship

Several dialogues and fragments from the Alexandrian period have survived under the name of Hermes Trismegistus. The language of these writings is Greek, and therefore it was initially believed that their author was an Alexandrian philosopher who lived at the beginning of our era, at most one or two hundred years before it. As for the content of the works, the almost unanimous opinion is that they are characteristic Hellenistic syncretistic works. Syncretism in this case means that the writer attempted to forcibly unify the different spiritualities flowing into Alexandria from all parts of the known world. His syncretic work differs essentially from his synthetic work; the former merely brings the material together, at most patching it together, while the latter creates actual unity.

This older position needs to be revised. Many, among whom Mead is the most prominent, and whose work, apart from his errors derived from theosophy, is the most reliable, consider the Greek text to be not only very ancient, but a translation of Egyptian initiation documents dating back to the fourth millennium. The Greek language and Gnostic-like terminology probably changed very little in the original dialogues. At that time, a whole army of philosophers in Alexandria was working to collect all the archaic relics of the earth for the library. The library's agents travelled to China, India, Tibet, Iran and the Caucasus; the rulers of Alexandria used all their influence to acquire notable manuscripts through foreign courts. The works were then translated into Greek and preserved in the library. The living influence of the sacred person had long since been lost, and only the book preserved the spirit of antiquity. The purpose of the Library of Alexandria was to collect the entire tradition of humanity in one place.

It can be assumed that the Greek text did not change anything significant in the original, except for the names. The name Hermes Trismegistus is such an Alexandrian change. Hermes was originally Thoth. Three symbols are hidden under the name Thoth: Thoth was an Egyptian deity; it was the name of the high priest of Egypt, as in Tibet the Dalai Lama, in Iran Zarathustra, in Delphi the Pythia; finally, Thoth was also the name of the high priestly caste and the initiates. After initiation, the priest and philosopher took the name of the deity, becoming Toth, because he actively represented the spirit of the deity in humanity.

If the translator changed something in the text, he most likely did so in a manner consistent with the spirit of the work, so that the translation can be trusted to be faithful. At that time, such issues were not insurmountable; the universal nature of the Greek language allowed it to follow the universal language of Egypt with excellent correspondences. Today, if a Latin text had to be translated into French, Spanish or, even more so, Italian, the difficulty would be disproportionately greater, because universal Latin would have to be translated into individual modern languages. In such a case, the most important thing would be lost: universality. Universality in a language means the ability to describe all things in the world. Today, only diplomatic, conversational or literary languages survive. These languages have lost their universality, but above all they have lost their ability to name the highest spiritual realities. Even today, we are forced to express the highest spiritual realities with Greek or Latin words.

As far as authorship is concerned, it is completely irrelevant. The dialogues did not have an individual author, as any document does today. The spirit of universality did not place any emphasis on individual achievement, nor was it willing to appreciate or understand it. In Asia, where the spirit of tradition is still partly alive, this is still the case today. If a European traveller hears a musical ballad in India and likes it, he asks for the title of the work. When the opportunity arises, he asks another performer to sing the ballad. The performer does indeed sing it, but the European is dissatisfied. This is not what he heard before, he says. The Hindus then explain to him that in India, musical compositions and poems do not have a patented form as they do in the West. Performers adapt the works, but the essence always remains the same. This adaptation does not lead to arbitrariness or infidelity. The European is assured that poetic and musical works can live on in oral tradition for hundreds of years without changing their spirit.

The performance of *Homeric rhapsodies* in Greece may have been similar; the same may have been true of the performance of *the Niebelungenlied* and *the Eddas*. Faithfulness did not have an external character then, as it does today, when the spirit is so often completely lost. At that time, true fidelity was preserved, and some rhapsodes were more famous because their performances were more authentic than others. The originality that today's individualistic man swears by would have been meaningless to them.

When a work of ancient tradition came to Alexandria, it was like a temple that may have been built by the ancient Greeks, later used for Christian mass, and today belongs to the Muslims. Religions have changed, but the temple has remained the same. The words, the language, the expressions, and the names have changed, but the essential spirit has remained the same.

In most of the works that have come down to us under the name of Hermes Trismegistus, the ancient spirit is visible to the naked eye. The ancient spirit settled on the Greeks of Alexandria and distorted nothing, just as the late Buddhist tradition did not distort the ancient Tibetan *Bon* writings or the Chinese *Tai I Csin Hua Cung Csin*.

The assumption that the documents were written by Manetho or another Egyptian high priest is only of external interest and has no significance. We know virtually nothing about Manetho, and so for us he is just a name, nothing more.

2.

Authenticity

The authenticity of the Greek translation depends on three essential elements: the first concerns metaphysical symbols, the second the names of the gods, and the third myths.

Metaphysical symbols are preserved in words. However, these words are not words of everyday language. In the treatises of Hermes Trismegistus, the word that preserves metaphysical symbols is called logos. Logos means verb, meaning, revealed spirit, and in the plural, logoi often has the same meaning as the Sanskrit sutra. It is a metaphysical proposition expressed in words. The meaning of logos is always supernatural. In many places, logos is equivalent to the Sanskrit buddhi and the Iranian chisti – in such cases, it means mystical intuition and transcendent awareness.

The secret of the logos is that things should not be revealed to the uninitiated, uninitiatedly and before the uninitiated. If the uninitiated reveal it, a mysterious change occurs in the logos; it becomes strangely powerless and loses its effect. It is not uncommon for true meaning to be reversed, especially when someone wishes to use the logos for personal gain. The logos is not only ineffective in the hands of the uninitiated, but if it is used in a forbidden way, it can also put the speaker in unpredictable danger due to its divine-magical power.

One of the purposes of initiation is precisely to teach the student the secret of the logos. Nothing should be uttered out of selfish interest; those who use divine words lightly are gambling with their existence, and the word will turn against them. The master initiates the disciple into the mystery of the logos.

Myth arises precisely in the metaphysical place where the logos stands. The first manifestation is always metaphysics. What the logos says is, in fact, the symbol of the invisible and the unspeakable. What the myth says is also unspeakable, but it is already visible. According to the Vedas, man perceives the metaphysical symbol with the buddhi, the mystical intuition, and the images of myth with the manas. *Manas* is inner perception, the soul's sensitivity to archetypes. In Guénon's translation: *sens interne*. Logos and myth see the same thing, but with different organs: man sees logos with a universal capacity that transcends individuality, and myth with a universal collective capacity. Logos and myth say the same thing: unspoken and unspeakable.

The second aspect of authenticity concerns the names of the gods. The gods, even if they find this annoying, like algebraic formulas, cannot be defined. The gods are not solidly outlined and finished figures. Mystical intuition and inner sensitivity (manas) see ever new features and characteristics, and find new faces and names for them. A person sensitive to sacred vision sees theurgically. Theurgy is a creative activity, as opposed to modern theology, which seeks to establish

, seeks to establish abstract forms that are valid once and for all.

The third element of authenticity is seeing in mythical images. Great poetic works, such as those by Dante, Homer, Virgil, and Shakespeare, are full of so-called meditative images that can be recalled at any time and on which the actual impact of the poetic work depends. The secret of these images is that they evoke a peculiar inner transformation, a turning point, a so-called purification, a catharsis, and thus they can raise the standard of human life. The significance of these images is that they startle us. They make us more alert. And what lives in poetic works lives to a greater extent in myths. The content of the myth is the awakening image, the archetype, the meditative image. The effect of this image is universal and collective; no one can escape its influence. The authenticity of the dialogues of Hermes Trismegistus depends on whether they contain the metaphysical symbol, the logos; whether they contain the rich inner contemplation of the gods; whether they contain the mythical meditative image. All three elements can be found immediately in the dialogues of Hermes Trismegistus. The translator who translated the works from an ancient Egyptian language into Hellenistic Greek preserved what was important in these works.

3.

The institution of initiation

Initiation is always an initiation into a mystery, but it is itself a mystery.

In ancient times, when initiation was an institution, indeed the most important institution of humanity, it took place regularly, under strict external conditions. Without initiation, one could not hold the office of high priest, king or chancellor, nor could one become a priest, soldier, judge, doctor or civil servant. In addition to the general caste initiations, which initiated young men into the meaning of their social position, the more alert individuals also received special and higher teachings. These teachings were completely independent of school. School provided only material and quantitative, so-called knowledge; initiation provided spiritual level and alertness. The Veda calls the teaching of the school *vidnya*, and spiritual level and alertness *vidnya*. This distinction was made in Iran, China and Tibet, as well as in Egypt, America, among the Orphics and the Pythagoreans. Today, initiation has completely disappeared, only the school remains, and it has become unhealthily inflated at the expense of the former. Precisely because today people only receive *vidnya* (knowledge, quantitative knowledge) and not standard and alertness (*vidya*), they do not directly understand initiation.

The starting point is that human beings are bound to the material world by their senses and have no experience or knowledge of reality. They only have their lives; their existence lurks hidden in darkness. The more alert person earlier, the sleepier person later, but everyone reaches the end of their life at some point, if not at another time, then at the moment of death, when they must open their eyes to reality. Death and initiation are related turns of events. Because initiation is death.

Death in the material world, birth in the spiritual world. Death violently interrupts life and breaks man's seemingly necessary connection with material nature. Death violently interrupts life and breaks man's seemingly necessary connection with material nature. Initiation does the same: it interrupts the continuity of life through artificial intervention and prevents the senses from turning towards nature. It does this so that existence can break through the gap created by the artificially interrupted life. In today's terms: initiation tears apart the connection with nature by means of an external method controlled by the master, and at the point of rupture, it leads the spirit of supernatural existence into the human soul. The Hellenistic name for this transformation, which probably comes from the ancient Orphic-Pythagorean tradition, is *metanoia*. It means turning around. This initiation is akin to death, but at the same time it is birth. Some traditions also call it rebirth.

Rebirth sometimes occurs without intervention, when a person, guided by their alert mystical intuition, is able to prepare themselves morally, spiritually and mentally in the necessary way. However, this *metanoia* is always only partial and therefore imperfect. In ancient times, sufficiently alert young men were initiated by masters.

4.

Rituals

Initiation involved significant externalities. From the moment the young brahmachari – brahmin disciple – appeared at his master's door with a burning stick in his hand, he had to go through a long series of rituals. Today, the individual elements of the ritual are explained symbolically. This assumption is wrong. The reality is that the internal process taking place in the disciple has its exact counterpart in the spiritual world and in material nature. "That which is above is the same as that which is below," says Hermes Trismegistus in his *Emerald Tablet*, "and that which is below is the same as that which is above."

What happens in nature is the same as what happens in the spirit, and what happens in the spirit is the same as what happens in the soul. The natural human counterpart of events in the spirit world is the ritual. This is the correspondence that today is partly misunderstood or considered magic. The stages of the disciple's awakening must also be expressed in outward appearances: in clothing, the colour and cut of clothing, headdress, behaviour, and choice of food. When the Egyptian disciple has passed his final, most difficult test, the high priest hosts him at a communal meal. This meal was the *szüntrophion*, the ritual of unification through food, when the guardians of the spirit of the deity Thoth were united through food and in food. In Rome, the *caena romana* commemorates this meal. However, this supper was a union with the deity. For what is below is the same as what is above. In the spirit world, a union parallel to the unifying supper took place, and this was the meaning of the ritual of communal eating, nothing else.

5.

The second birth

Prehistoric tradition does not teach anything that no one has ever heard before, anything that is completely new, unique and strange, and therefore requires a long time and effort to learn. The ideas of tradition are absolute and eternal ideas that every human being knows and understands directly and that everyone recognises. The most important part of tradition is the *sruti*, the revelation, which came into being together with the world. It did not come into being because someone wrote it down and passed it on. Revelation is the Creator's awareness of existence, origin, purpose, meaning, and reality. When the world came into being, knowledge of the world's origin, existence, purpose, meaning, and reality also came into being, which was conscious and clear in the Creator's spirit at the same time as creation. At the same time, when the purpose, meaning, form, and reality of the very first creative impulse arose in the creative spirit, along with an understanding parallel to the impulses of creation, the conscious memory that has been characteristic of the spirit ever since was formed. The spirit preserved these thoughts. For the Soul is the Creator, the Being who created the worlds.

Tradition calls the first thoughts concerning the first creation, the ancient meaning of things, their original purpose, the mystery of creation, and the laws of life in the world, revelation. It calls them revelation because these thoughts arose at the very beginning of time, together with the opening of existence: they opened up together with creation and became conscious in the soul. The soul remembers all these thoughts. This memory is called anamnesis in Greek mysteries: the universal human memory of the absolute things of existence. When a person living in the material world becomes aware of these absolute things with the help of anamnesis, this is what in ancient times was called receiving revelation.

Hearing and grasping revelation is not some vague miracle reserved for the exceptional. One does not need to have special abilities, nor does one need to know where to acquire or learn this knowledge. The soul carries it within itself by its very nature. One only needs to awaken to it. The teaching of revelation is the most general and direct knowledge that everyone knows without having heard a single word about it. To hear, grasp, comprehend and understand revelation requires two things: one must rise to the level of the Logos and be alert. One must rise to the level of the Logos, because revelation can only be understood and grasped through the Logos; the world was created by the Logos, and anyone who wants to understand the secret of creation must know that the Logos, which created the world, is itself revelation. What created the world is reason, worldliness, will, instinct; thought, idea, intention, wealth, fire, power, overflow, authority, measure, image, knowledge, blessing, love – which is precisely the Logos. That is why we must rise to the level of the Logos. But we must also be alert. For revelation is not grasped by the dreamy soul. "Audible revelation," says Böhme, "like an inner voice, is experienced only by the alert person."

The absolute and eternal ideas of revelation, which every human being remembers, which everyone knows from the beginning and without explanation, are the primordial experiences: the beginning of existence, creation, the purpose of the world and life, the laws of existence. Egyptian tradition says that in ancient times it was Hermes Trismegistus who was so alert that he experienced "audible revelation as an inner voice". Hermes wrote his knowledge "into the ether" – into the human spirit. In India, the revelation was received by the seven rishis. In China, it was the Great Yellow King. In Mexico, it was Quetzalcoatl, the Feathered Serpent, the teacher and master of humanity.

In addition to creation, the beginning, meaning, purpose and law of existence, man has known since birth, from the beginning of time, the knowledge he brought with him: initiation. What initiation is does not need to be taught, just as what existence is, what the soul is, what life is, and what the meaning and purpose of everything is, does not need to be taught. Embedded in the depths of the soul is the knowledge of initiation, the knowledge that it is not enough to be born into the light of nature – the true meaning and purpose of earthly life is that here, in this destiny, in this Self, in space, in time, in community, one must be born again, one must be born a second time, into a light brighter than the light of the material world.

Initiation is just as primal an experience as existence, the soul, life, destiny, reality. In archaic humanity, initiation was the most important, life-determining institution. Those who did not undergo it were born only once. Such beings could not be taken seriously: they were like animals or plants, brothers slumbering in matter. True humanity was born twice (*dvidzsa*), and true community was the community of these people. Those who were initiated, awakened, and became part of the revelation. These were the ones who had a say in life, their logos in government, law, and creation; as the Veda says: in the weaving of life. These were the Veda-awakened, the true humans.

6.

The experience of initiation

To the question of what the formal elements of initiation are, the answer must be:

- the first element is passionate activity for purely material goals in an irresponsible and sleepwalking life;
- the second element is the sometimes slow, sometimes sudden realisation that if one continues one's life in this way, one will scatter it into nothingness; this is the pause and the shock;
- The third stage is crisis; man clings with his whole being to the material world and desperately grasps at values that are impermanent and finite; slowly he begins to see worlds deeper than the material world, he awakens, his life opens up; this opening up and awakening sometimes happens in a moment, and is called enlightenment;
- the fourth stage is the long and difficult struggle to strip away the transitory material from oneself and consolidate oneself in existence;

– the fifth stage is the realisation that there is no final liberation under the conditions of material nature; one devotes one's efforts and abilities to the service of universal humanity in order to save oneself.

When understanding these broadly outlined formal elements, no one can hide their surprise that they have encountered these elements countless times before, albeit in a different form but with almost the same meaning, and even more so with references to these ancient elements. After all, this is what they have so often seen on stage, heard in a piece of music, read in an epic or a novel. These are the geometrically simplified rhythms of existence: these are the basic forms, the basic formula. This is the absolute form that cannot be simplified any further. What is this form? A carefree, irresponsible and uninhibited life – a crisis of shock – a sudden realisation of what lies beyond and above life, and a slow inclination towards this higher existence. This is the basic formula on which the structure of tragedies rests, the structure of musical works, the structure of novels and poems, but also the structure of paintings, sculptures and philosophies: starting from the foundations of nature – intensifying – reaching the critical point – experiencing catharsis and finding balance in clarity. Every creation that comes from human hands and has spiritual content preserves these rhythms: these are the rhythms of initiation – therefore, everything that comes from human hands recounts the primal experience of initiation once again. The archetype of all human spiritual expression is based on the primal experience of initiation, and it can only happen this way. Every human creation brings life into crisis, purifies it through crisis, and ultimately calms it. Every literary, artistic, and philosophical creation is a faint imitation of initiation – even the most insignificant preserves, maintains, and expresses the commands of shock and purification by communicating an experience that elicits a similar transformation in humans. And the more decisive and significant the work, the more clearly it expresses the primal experience of initiation and the more it resembles true initiation. Such works, which stand on the threshold of initiation, are tragedy and great music. Nietzsche derives tragedy from music. He may be right. But both originated from the mystery of initiation: it guides the human soul through a series of symbolic experiences – the secret of interpreting the symbols is that they are not about Oedipus, Antigone, Philoctetes or Ajax, but about the human soul, the soul that has a destiny here on earth and was given that destiny in order to awaken. At this point in its destiny, the soul finds itself in crisis and must be purified: it must awaken. Tragedy is the depiction of the heroic soul – *tész héroikhész tükhész episztaszisz* – and music is no different. Both symbolically express the same thing, the clear understanding and conscious experience of which is taught through initiation.

II. Commentary

1.

The Mystical Sermon on the Mount

The title of Chapter XIII of the Corpus Hermeticum is "Mystical Sermon on the Mount". It is called a sermon on the mount because, although there is no mention of a mountain, tradition generally expresses the initiation of the disciple with the symbol of climbing the Holy Mountain. "*Epi tész tou orousz metabaszeósz.*" **The** mountain is Mount Olympus in Greece, Mount Sinai in the East, Mount Tabor in Iran, and Mount Meru in India. The names of the European, Tibetan, and American Indian Holy Mountains are widely known.

There are two characters in the dialogue: Toth and Hermes. The former is the disciple, the latter the master. Hermes is the Hellenised form of an ancient Egyptian name. All that needs to be noted about this person is that, as they said in ancient times, he was descended from the lineage of Set. Set was the third son of Adam and Eve, the third descendant of the first humans. Cain was the earthly man, the being who awoke from below, as the Gnostics later taught: the corrupt church. By church (*ekklesia*), they did not mean a numerical multitude, but a spiritual community of the chosen ones. The expressions of the ancients almost without exception referred to spiritual essences, such as *politeia*: it did not mean state, but in today's terms, *collective* psyche. Cain is the symbol of the corrupt spirituality of the earthly, material man, whose sacrificial smoke bends towards the earth. Abel is the symbol of the man who came from above, the heavenly church. Cain's murder points to an event that took place in ancient times, in primitive humanity, when the material man defeated the heavenly man. Seth, the third son, came neither from above nor from below, but was the true man, neither devil nor angel, but man, the middle being, the symbol of humanity. In Seth, although matter reigns supreme, the memory of the great mysteries brought from the spirit world lives on. The generation of Seth does not possess the heavenly nature of Abel, but neither does it possess the heavy materialism of Cain, his greedy and dark fleshly passions. The descendants of Seth reach back to the world of Adam Kadmon. They are the teachers and awakener of humanity. They are prophets, lawmakers, high priests, patriarchs. The most famous descendant of Seth in ancient times is Enoch, the apocalyptic seer. The generation of Seth is the leader on the path of Light; "on this path, it is not the teaching itself that is important, but the unpredictable inner transformation awakened by the teaching." Seth alone possesses the knowledge that "through countless traces, images, symbols, and signs, leads back to Unity, and which can sense what man loses when he lives outside of Unity."

The names Cain, Abel, and Seth should not be understood as referring to persons, much less historical figures. The names, like the words, almost without exception, denoted spiritual essences. Manu among the Hindus, Buddha, Bodhisattva, Tulku in India and Tibet, Zarathustra in Iran, Toth and Hermes in Egypt were spiritual essences, not historical human beings. Historical human beings only personified these essences. The essences were incarnated in human beings. Cain, Abel,

and Seth did not mean that the personal, individual selves of Adam and Eve's children were reborn, but that an ancient and eternal spiritual essence had once again taken earthly form in a human being.

Hermes, as the very ancient Egyptian tradition teaches, was descended from the generation of Set, and after the flood, it was he who preserved the knowledge that existed before the cosmic catastrophe and began to teach it for the first time. Since then, Hermes has become a symbol of spiritual essence, just like Set: the initiate who passed on the ancient Hermetic teachings was incarnated in Hermes, he was Hermes.

In the dialogue, Hermes leads his disciple Thoth to the sacred mountain of initiation. The core of the teaching is rebirth. The dialogue is, of course, only one stage of initiation. It presupposes the previous stages: discourses on contemplation and moral purity. This time, it is a decisive moment: the disciple, now prepared for the mystery, must turn his eyes inward for the first time. This is the turning point of metanoia. Contemplation, rituals, self-restraint and strict moral discipline have no intrinsic value. All this is only meant to prepare the person for metathesis, the transition from the material world to the spiritual world.

Enlightenment depends on the purity of the human being's coverings: the liver and spleen must be transparent. That is why one must live morally pure. Porphyry says: the gods will not appear until the soul is pure, that is, until the demons have been driven out of man. Moral vows, purity, virginity, and asceticism serve to loosen the connection between man and material nature and make him sensitive to supernatural experiences. The goal is sensitivity. This is why the Apostle Paul says in his letter *to the Hebrews*: carried away by faith. The word "faith" in its present form gives rise to fundamental misunderstandings, and for centuries this has stirred up the whole of religion. Faith is not an intellectual or emotional or any other human mental or spiritual activity: it is a supernatural experience and a superhuman sensitivity. "Faith is not opposed to knowledge," says Saint-Martin, "faith is a magical act, not knowledge." Faith is supernatural attunement and sensitivity and openness and the ability to orient oneself in worlds beyond material nature. And that is why the Greek word *pistis* does not express the word faith badly, but not at all. Paul's teaching on faith, which saves, refers to supernatural attunement, not blind belief. Faith is the higher experience that enables man to undergo metanoia, the great turning, metathesis, the great transition. This is why Saint-Martin calls faith magic. A deep but decisive shift takes place within the believer, because "a person who has set out on the path to God must change completely, down to their physical cells".

2.

The tradition of separation. Dialogue

The great turning point of initiation: opening up inwardly. The intellectual preparation for this: the experience of Unity. From Unity, the disciple understands the unchanging and unchangeable, eternal, immortal reality. The statements in this treatise about the immortal, eternal nature of the One could be substituted for the parts of the Vedas about the atman, the I Ching about the Yi, the Tao Te Ching about the Tao, and the Kabbalah about the One or the Aleph. If the experience of unity is strong enough, a faint light begins to dawn in the disciple that the sensory multitude seen with the physical eye is mere illusion. Reality: the One. At this moment, he exclaims, "Father, I see the whole, I see myself in the invisible." To which Hermes replies, "This, my son, is rebirth."

The initiation does not begin with this discourse, nor does it end with it. Turning inward is the biggest step – the decisive threshold. But just as it is not the first, neither is it the last. This is where true existence begins. "Faith." Supernatural sensitivity now awakens. The disciple has only just broken through his closed life and stepped into open existence.

The first step in the magical technique of initiation is for the disciple to focus all his attention on a point outside the world. The effect of this concentration on the extramundane point is that when the human consciousness, under the influence of increasing tension and deliberate discipline, finally breaks away from sensory reality for a moment, it has something to hold on to. A point outside the world is necessary because only that which actually lies outside the world of the senses can pull a person out of the world of the senses. "Only that which is completely and perfectly different from the Self can liberate and free us." The significance of this moment is immense, profoundly affecting the entire destiny of the soul, decisive and fundamental. For it is not some new and hitherto unknown knowledge that opens up in man, but the "first knowledge written in the soul" – that certain knowledge which Hermes Trismegistus "wrote in the ether". In this knowledge, the soul awakens to the origin and true reality of its being. It awakens to the fact that "man is only a copy, the original is God". This is sacred knowledge and sacred science. This is the beginning and end of all initiation and its true meaning. This is what in India is called *Adhyatma Vidya*. Manu says: "He who does not know this knowledge, all his deeds and thoughts are empty within... Only he who knows this knowledge can lead an army successfully, can judge righteously, can rule gloriously."

For now, let us just say this: self-discipline, renunciation, fasting, ascetic practice, prayer, meditation and other preparatory procedures for initiation are what alchemists call fire; in Sanskrit: *tapas*, self-denying burning. The ascetic life is nothing more than the awakening of the cosmogonic element of fire in the human soul. Fire is what "creates" things in the universe. Fire, the fire of Heraclitus and Jakob Böhme, or the logos, is the element that creates worlds.

The ascetic ignites the fire within himself and begins to consume it. Meanwhile, he directs all his energy to a point independent of the world. The point is an elementary archetype. Such an archetype

Thales' water, Anaximander's apeiron, Pythagoras' number, Confucius' Middle Way, Lao Tzu's Tao. The history of philosophy refers to these extramundane archetypes as principles. But there is no question of principles. Archetypes are not principles, but meanings. And meanings do not stand alone: "Every meaning contains all the others" (Saint-Martin). The elementary archetypes are logoi, or as the Hindus say: *maha vakyanas*, the great words of eternal wisdom, creative elements, *hieroi logoi*, as the Pythagoreans believed. "Holy fire" – thoughts. They are not principles, because they do not stand apart from each other, independently, and they do not have a unique character. Their meaning only exists together, in the "fullness of things" (*pléróma*), because the fullness of things is where all the ideas of the world, all the archetypes of *the intelligible cosmos*, live together.

3.

Magical technique

Ascetic fire and concentration on a point outside the world slowly detach the human soul from the sensual world. The big step is when the detachment reaches such a degree that the soul breaks away from material nature. At this moment, the soul loses the material world, which it considered to be the only reality, from under its feet. This is the first and most difficult moment of initiation: the vacuum. The soul has been torn from the material world. It leaves the sensual world. Consciousness has nothing to hold on to. External experience stops. This is the moment of consciousness rupture.

Now that the continuity of consciousness has been broken, something more elemental than consciousness finds expression through the gap. In Europe, this moment has been misinterpreted and needs to be corrected. It has been presented as if the subconscious world were breaking in – but in any case, the "unconscious". The mistake is that, as opposed to consciousness, only its mirror image, the unconscious, has been taken up. Consciousness is an organ belonging to the material world. However, the largest part of the unconscious is also that. This is the subconscious Self. This is the samsara-Self, the Wanderer, the Strayer – this is precisely the one from whom the ascetic wants to free himself during initiation. When the continuity of consciousness is interrupted, not only the subconscious but also the superconscious Self breaks in. For there is something above consciousness and something below it. For the sake of convenience, these things can also be called Selves. The subconscious, collective Self below the conscious, physical, daytime, experiential, individual Self must be called the subconscious, collective Self; this is what modern psychology knows. Above the individual Self is the universal Self; modern psychology does not know this.

What modern psychology does not know and does not control, but what the masters of ancient times knew very well, is that in the moment of vacuum, it is not the subconscious but the superconscious Self that must be given voice in the initiate. The extramundal point is necessary so that when the vacuum opens up in a person and they lose their footing, this absolute point outside the world can pull them back. Without such a point, the interruption of consciousness would be an unforeseeable danger. The magical technique of the prehistoric master knows this; it knows the method by which the superconscious, subjective Self, the higher Self, the pratjagatma, the "god" in man can be awakened.

. If the subconscious Self emerges, in most cases it is fatal; if the superconscious Self emerges, it is rebirth. The superconscious Self is the subjective spirit. For the aim of initiation is to free the human soul from the closed bonds of material nature, from samsara, from necessity, and to open it to universal existence. This is kaivalyam, the realisation of the primordial One, the merging into the unity of the universe.

Only the subjective superconscious Self can enter into universal existence. This Self is the bearer of the universal spirit, the all-knowing, the alert, the light – the "divine". This Self does not cling to the dark images of matter and the memories of repetition, to delusion, like the subconscious. The distinction in Hindu tradition at this point is as follows: *bheda-buddhi* lives in the multitude and sees the multitude; *abheda-buddhi* lives beyond the multitude in the One and sees the Unity. These are the two types of intellectual intuition. *Abheda-buddhi* is the primary one. This is primordial vision. *Hen panta einai*, says Heraclitus. This is the vision of the initiated, this is divine vision, supernatural, real, absolute, true, eternal, alert, sacred vision. This sacred absolute vision is called theory in archaic Greek. This is wisdom, clear vision, divine vision. Man sees and reads the secret that Hermes Trismegistus wrote in the ether. This is ta-va, mystical insight, as the Tibetans say.

Through concentration on a point outside the world, the Self flies out of material nature and settles at a point outside the world. From here, from this point, the soul now has a clear and enlightened insight into itself and the world. It is liberated. Everything that happens, appears, exists, can be controlled. There is measure. There is logos. Because logos also means measure in archaic Greek. It stands outside the world and is no longer interested in it. It has an independent perspective and a sure measure. This is represented by the Tao, the Middle, the logos, water, the apeiron. The soul has stripped itself of material nature and lifted itself out of matter.

4.

Inward and outward

Not only Hermes Trismegistus' treatise, but all documents of tradition, when they speak of man and utter the word "man", never, not even once, speak of the individual Self. Man is always man, not the general man, everyone, but the universal man, *homo aeternus*, whose individual self is only a partial manifestation, just as his manifestation is the humanity of historical ages, the many nations, peoples and races. This fact must not be forgotten. The word "man" does not mean everyone in general and without exception, but refers to eternal man. Prehistoric anthropology does not see man (*dzsiva*) living in a given and historical time, but *homo aeternus*.

The second remark is also important. Turning inward does not mean turning in the opposite direction from outward. The image of the extramundal point facilitates understanding. The soul turns away from the sensual nature: it begins to see beyond it – just as the intellect sees beyond individual things and can establish connections – just as

intuition, which sees world connections in a flash. It begins to see below, above and within. For the superhuman Self, the eternal Man, the immortal soul; the divine Self living in man is not within, but within, above, and outside. This is the core, the hidden being. The inner is not a mirror image of the outer, but the world beyond the senses and nature.

If someone now discovers the eternal man, the universal Self, within themselves through the turning of the soul and begins to realise it in themselves, cosmic consciousness dawns within them. This consciousness is not the subconscious and superconscious, but the latent possibility of the "divine man", the desire for the "higher man". The awakening of consciousness means not only a way of looking at things, but also behaviour, example, idea, inspiration and clarity. Cosmic consciousness elevates the standard of human life by tearing it out of material nature and transferring it into existence. The autonomous material man is egocentric in nature and in life; after initiation, man is theocentric in the spiritual world; this is the theonomic, eternal man.

This is how one reaches the great step, which hermetic treatises call the *mysterium*. The first degree of initiation is learning; the second degree is vision, the vision of the eternal man; the third degree is participation. The individual self merges with the eternal man. After the negative shock of the vacuum comes the pléróma – the positive experience of the fullness of being. Only those in whom cosmic consciousness lives awake can reach this point, where fate is resolved and dissolved – *lűszisz tész heimarmenész*. This is the great achievement of initiation.

At the beginning of his journey, the disciple had to choose between the path of earthly pleasures (*pravritti-marga*) and the sacred path (*nivritti-marga*). He chose the sacred path. He had to renounce pleasure. The earthly self had to be burned away in the fire of asceticism, in tapas, in self-denial. Now the sacred path has opened up. The fate attached to material nature has melted away from him. This experience is so intense that every moment that follows stems from it. This is rebirth. This is the *mysterium mega*, the greatest of mysteries. This is the beginning of the spiritual life. This is the shock that Plato says is the beginning of philosophy: because the word thaumadzein means this shaken awakening, not, as modern science believes, simple "wonder".

Before the initiate, the new universal human community finally opens up above the chaotic and superficial community of material nature, based on languages, races and nations. The Hermetic tradition calls this new community, "meeting in the divine spirit", the Logos race. The people of the Logos race are Thoth, Hermes, Bodhisattvas and tulkus – the descendants of Set. For them, the basis of community is not race, language, nation or blood, but something deeper and more fundamental: they have been together in the divine spirit from the beginning, connected by eternal threads, sanctified in the mystery of the Logos. Human communities disintegrate, not only in death, but also in time. These are transient communities, not true units, but only imperfect copies of the One. The great community, the community of the Logos species: unity in the eternal spirit. This is the absolute, the real, the indissoluble and irrevocable: the ecclesia.

5.

Detailed explanations

The explanations of the details are as follows: The name Trismegistus referred to the first Hermes, who preserved the ancient knowledge before the flood and first taught it to humanity after the flood. At the same time, however, Trismegistus is the degree of initiation, and indeed the highest degree of initiation.

The "substance that is beyond the senses" is primary nature, nature that has not yet become material.

The expression "son of God" is probably of Gnostic origin. In the East, it is used in the form of "son of the World," "son of the Universe."

"This species has no teaching, but if it so desires, it can restore the memory of God." This refers to the lo-gos species. The logos cannot be taught. Initiation is not teaching. What humans can learn is only material knowledge, vidnya in Sanskrit, rtogszpa in Tibetan. Initiation, on the other hand, awakens; awareness is vidya in Sanskrit and rtogszpa in Tibetan. Knowledge can be gained from books, in a room, at a table. Awareness can only be attained through difficult and dangerous ascetic practices with the help of a guide – Hermes, guru.

"I am becoming a body that can never die." This immortal body is called sahuna in Egypt. According to Kabbalah, there is an indestructible small bone in the middle of the spine in the human body, which is the seed of the immortal body, and when the body is resurrected, it sprouts from this.

"He dreams while asleep, but without dreams" – an allusion to a higher state of consciousness. This is what was later often called ecstasy. Man is as if he were dreaming, because he is lost to material reality, but he is not dreaming, he is seeing.

The three gunas of the Veda-smriti: *tamas*, *rajas* and *sattva* are actually three degrees of initiation. When a person is immersed in dark, dense matter, *tamas* dominates them; when the fire ignites within them, the passion of *rajas* burns; when they have passed through the greatest of mysteries, this is the state of *sattva*.

Pythagoras' stages: the first is preparation – the spiritualisation of thought; the second is purification – moral discipline, *tapas*, asceticism; the third is perfection – this is already an esoteric stage; the fourth is theophany, the realisation of divine powers: fulfilment.

To interpret turning inward: individual striving, individual ambition, if expressed in learning, creation, or action, always remains at the level of the material man, at most surpassing other men. Artists, statesmen, and thinkers can engage in activities that leave all other living beings behind them, and thus, as they say, they are ahead of their time. However, subsequent generations catch up with them. Why? Because individual activity can never rise above the material and historical level.

The direction of turning inward, or more precisely, turning toward the supernatural world, is not parallel to the historical path, but perpendicular to it. This is the universal aspiration

which represents vertical elevation. The people of the Logos species are beings above history who break out of time vertically and live in the unity of the supernatural world. This is the ecclesia.

The *Corpus Hermeticum's* image of the twelve executioners (the twelve obstacles to initiation – ignorance, despondency, intemperance, sensuality, falsehood, lewdness, deceit, envy, deceitfulness, anger, rashness, wickedness) provides insight into the boundless complexity and difficulty of the inner work of initiation.

Individuation is, in fact, nothing more than this: a person needs a lot of time. So much so that no matter how much they have, it is always too little, and it always runs out "before time". Initiation prolongs time, showing the soul that its being is timeless, eternal and immortal. From that moment on, the soul no longer suffocates in the hopeless rush to catch up with itself. It no longer stands in the terrible state of rushing in one place. It knows that it cannot be late and has not been late.

The Twelve is nothing more than a symbol of life in the material world: the Zodiac. The Ten represents the supernatural world: there are ten Amsaspands in Iran, ten Sephiroth in Judea; Pythagoras' number system is based on ten. In Egypt, ten is the symbol of completeness. The Twelve and the Ten are related to each other as the world (the material universe) and the spirit (the absolute). Here lies the occult problem of squaring the circle.

6. Rebirth

The Shepherd of Man, *Poimandres*, the most significant treatise of the Hermetic tradition, the vision of Genesis. The passage in point XXI of the treatise, which speaks of parents in connection with rebirth, requires a more detailed explanation.

The anthropological view of prehistory is universal. In today's terms, this means that only beings immersed in ignorance were considered individual beings and Selves. Anyone in whom even a glimmer of awareness appeared was seen and understood in universal categories. Like a manifestation of the eternal spirit. The individual Self is not a manifestation of any spirit, any logos, any primordial reality, but merely a samsara phenomenon, someone from the wandering chaos of the multitude. The individual Self must be discarded and become universal in order for man to be and become a spiritual being.

The ancient caste system is nothing more than a category of eternal spirituality. Caste initiation made this conscious in the members of the castes. The spiritual-priestly caste, the warrior-administrative caste, and the economic caste had separate initiations, but each also received universal initiation – in India through the teachings of the Vedas, in Judea through the teachings of the Bible and the Kabbalah, and in Egypt through Hermetic initiation. In archaic Greece, Orpheus and Pythagoras attempted to establish the great prehistoric initiation process. The first philosophical theories are echoes of this endeavour. Plato is the last in this line; however, in his eyes it is no longer entirely clear what this is all about, what he wants, or even what he should want.

What was called Set, logos, Hermes, tulku, bodhisattva differed from initiations based on caste, occupation, or profession. Here we are talking about the awakening of the sacred subject. The sacred subject had to be closely connected to the other sacred subject. In prehistoric times, there were no individual expressions. All spirituality was universal, which means that it met the other in supernatural unity; otherwise, it made no sense.

The disciple does not see, live, or experience his master as an individual self, but as a guru, a leader, Hermes, an incarnation of God, the absolute manifestation of the universal spirit. Hermes, the leader, is not a teacher, but, and this is important, a procreative father. He is the one who brings the disciple's true being into the world. From this perspective, Socrates' midwifery takes on a whole new light. Socrates is also an incarnation of Hermes, who helps his disciples' souls into the world, even though he is completely unaware of this. It sounds rather strange. But those who study the documents of tradition must become accustomed to a language that is much more intense than ours.

In India, Iran and Tibet, the guru is father and mother. When the disciple crosses the threshold of the greatest mystery, he dies and is reborn. He dies, which means that he leaves the natural order. His father is no longer his father, his mother is no longer his mother, because he is no longer the being born of a natural father and mother. His father is the guru, the spiritual guide. Hermes. In some mysteries, his mother is Sophia. Therefore, the reborn, if he is the son of Sophia, is born of the Virgin. If he is the son of Isis, he is born of the Mother of God. The Isis degree is one of the highest in the series of initiations. This corresponds to the Eleusinian Demeter degree in archaic Greece. In India, the mother is Maya or Shakti. In Tibet, it is *Vajrayogini*, the patron goddess of ascetics. The initiated soul becomes the daughter of the great mother goddess, Magna Mater – in Greek: Persephone. She is called a daughter because even in the late Middle Ages, the soul was called a bride: waiting and longing, the beloved of the heavenly bridegroom. These are all intense images that arise directly from the experience of initiation.

When the disciple is reborn from heavenly and spiritual parents, he also receives a new name. The significance of naming is particularly great. For to name someone is to extend one's power over that person. Addressing someone by name is an awakening. Whom I call by name, I raise up, and whom I name, is mine. "I rule over him by his name." **The** choice of name, as with kings and monks, is not arbitrary. Through the name, a person connects to the universal spirit, renounces their individual self, and wishes to represent, continue and maintain the universal spirit that the name signifies. This is why monks take the names of saints. This is why kings take the names of their predecessors whose spirit they wish to rule over. The initiated individual self is completely absorbed, transformed, elevated and changed. Tradition calls the uninitiated the son of the woman, and the initiated the son of God or the son of the World. In contrast to natural birth, rebirth is also called birth from God. In Paul the Apostle, this is the difference between the natural man and the heavenly man: Rebirth is the actual birth: *ousziódész genesisz*. As the Apostle John says:

I say unto you, unless one is born from above, he cannot see the kingdom of God. This now sheds new light on the entire Hermetic treatise. The Hermetic tradition, the knowledge of Seth's generation: the knowledge of the secret of birth from above. This is also taught in the "Mystical Sermon on the Mount".

III. The seven sages of the

1.

About the number seven

The treatise on the Way of *the Realm*, which originated in Alexandria but is much older, stems from ancient Egyptian tradition – *Hé basziliké hodosz* –, which corresponds to raja yoga in India, says that man is first born of mortal parents, father and mother, in a heavy material body, into earthly destiny; but secondly, alone from the Father, in spirit and soul, according to the law of the Virgo Seven. This is rebirth.

The path of dominion, or raja yoga, is about dominion, not power. The use of the words basileus and raja here, as in ancient tradition, is symbolic in every case, and as in tradition everywhere, it refers not to the individual self, but to the eternal man. The king is the royal soul, the first soul created by the Creator, and he was created to rule over nature. In the primordial state of the human soul, Adam Kadmon, the divine intelligence, is the lord of nature.

Rule is a spiritual activity and must be strictly separated from the political exercise of power. Power is nothing more than the control of the masses in the world of the masses by the force of law, by weapons, by violence, as far as possible, and as dictated by coercion, by ananke. Power is a purely material act and has no meaning or truth in itself. Power must be sanctified by the spirit of dominion. And if it is not sanctified, power is spiritless, unjust, meaningless and evil. Power is justified by domination, because domination preserves the higher mandate given to the exercise of activity. Power and domination are of a material nature and thus never coincide in human historical community: this is the irresolvable crisis and incurable wound of government and governance.

When the treatise on initiation speaks of kings, basileus, and rajas, it does not mean the manifestation and personification of earthly power, the kings of countries, but the kings of dominion. The royal spirit. The royal spirit is not of material origin. Man is first born of mortal parents: this is natural man; when man is reborn, he is born only of the Father, according to the law of the Virgo Seven. Material birth gives power at most; spiritual birth gives dominion, true kingship: not over the country and the people, but over nature and the world.

This had to be understood first and foremost. Now we can turn to the explanation of the mysterious expression of the Virginal Seven.

Seven is a virginal number. Athena Parthenos, the Virginal Athena, was associated with the number seven. This is also indicated by the seven caryatids of the Erechtheion on the Acropolis. The number of the Gnostics' Sophia is also seven. Sophia's Palestinian name is *Hohma*, and her number is also seven. The Virgin Athena, Sophia, Hohma, the World Virgin – *Koré Koszmou* – was not born of a mother. According to the Law of Seven, birth is not birth from a mother; Pallas Athena

sprang from the head of her father, Zeus. The goddess was conceived in thought and enters the world as thought.

A chapter of the Kabbalah explains the mystical meaning of the seven-branched candlestick. Each candle symbolises one aspect of the human self. On the right, the first is the heavy material body; the second is the so-called nervous system; the third is the primordial element belonging to the body, the unconscious. On the left, the first is the astral body, the second is the soul, and the third is the spirit. In the middle, between the two groups of three, stands the divine Self, the divine spark, the immortal Flame.

Kabbalah says that everyone has six selves. However, the seventh, the immortal divine spark in the middle, does not burn in everyone. And in those in whom it does burn, it barely smoulders, flickering faintly in the depths of the human being. Initiation unravels the selves of the human being one by one and ignites the deeply dormant spark. It releases the seventh spark, which comes from the Creator. This seventh candle in the middle is the symbol of the true human being. When a person is born according to the seven laws, the seventh candle, , is lit.

2.

The seven and the epiphany

The seven sages of archaic Greece, the Iranian *chiragivi*, the Hindu *sapta rishi*, and other groups of seven sages known from tradition, whose symbol is the seven stars of the Big Dipper and the seven planets in the starry sky, do not actually represent a college of seven historical figures. The seven sages are a human rank that someone achieves when the power, light, and sanctity of their being far exceed the ordinary human level, and when the seventh candle bursts into flame within them. According to the law of seven, a reborn being is one in whom the deepest and most brilliant star of humanity shines in the middle between the material, natural, astral and other songs. The number seven does not mean that there happened to be seven sages, nor is it an arbitrarily chosen number, because even to the uninitiated, seven, like three and ten, has a symbolic meaning. In Greek tradition, we know the names of ten to twelve prehistoric personalities under the name of the seven sages. According to Indian tradition, the seven sages were an institution, like the senate; for centuries, they stood above states and countries as the supreme council. The risik gathered every twelve years and made decisions.

In ancient times, belonging to the seven sages meant achieving a high degree of initiation. In India, seventy Brahmins belonged to the Holy Council at one time, and only those who had undergone a very special examination could become members of the council. According to one record, only men over the age of seventy were elected to the council, but they first had to prove their virility. If a temple virgin gave birth to a son, he was placed in a basket and set adrift on the river. The fate of the basket was observed: if the water carried it to the side of the temple, the child was raised with special care and initiated into the greatest secrets. If the basket reached the other bank, the child became a chandala. In Egypt, as the story of Moses proves, a similar custom was practised.

Being one of the seven sages meant reaching the seventh degree of initiation. This is what the Pythagoreans called "realisation". This is epiphany, the realisation of divine powers. At this level, it must be understood that man does not exhaust himself in the achievements of his personal self: in spiritual contemplation, ascetic practices, meditations, but actively intervenes in history and the existence of humanity. The seven sages are the "universal" man who participates in the creation of the world, or, as the Vedas say, in its "continuation". They gave advice to kings and governments, as in India, Iran, Judea and Egypt. They created laws for new cities and states, as Solon and Bias did in Greece. In some cases, they took over power as well as rule, as Pherecydes did. Pythagoras' school was nothing more than raising his disciples to the seventh degree of initiation: to realise their liberated universal human abilities in healing, science, social life, poetry, music, religion and state government. The Pythagoreans wanted to establish such a council of seven sages in Greater Greece, a universal spiritual council above states, nations, races and religions, which, as the Hindu record says, was not bound by any earthly ties and could thus manage the affairs of humanity freely and impartially. Following Pythagoras, Plato also wanted to raise this universal human ruler: the philosopher king, who was none other than the ancient seven sages: the spirit and head of humanity.

In Egypt, the symbol of the number seven was the human head. The virgin Athena sprang from the head of Zeus.

The degree of initiation, which in ancient times was called realisation, can only be understood by imagining that, at the moment of initiation, after the birth of knowledge – *noera genesis* – the human soul became eternally and finally at peace. It returned to its origin: the Creator. It shed its material existence and waited calmly, quietly, secluded, until the time came when it could shed its heavy material body and be freed. This patient peace, far from the hustle and bustle and necessity that are samsara and ananké, far from the common and individual fate of humanity, is the antechamber of the spiritualised state of salvation. And when someone is called away from the happiness of solitary peace and asked to return to the world, it cannot be compared to the vocation of a person who is completely immersed in the dark instincts of material nature, in individual ambition, confused passions, prejudices, limitations, low spirits, and the steamy clouds of an immature and impure soul. For such a natural being, power is tempting and sweet. For the more powerful he is, the more he can indulge his passions, instincts, and ambitions. This man came from below and thus attained power. The initiate comes from above. The initiate is not attracted to power. For those who have attained dominion, power is already a burden. They do not willingly leave their peaceful solitude. He is reluctant to return to a world of turmoil and need. But when he does return, he takes power, because humanity, living in a material world, can only be governed by the force of power. He carries out his calling and his activities out of a sense of duty and responsibility towards humanity. For him, the exercise of power is not

Passion, not the dream and goal of ambition, but rather a ritual duty. The Hindu tradition calls it karma. It is a form of religious penance. And it is not owed to man, but to God. Once freed from it, he consciously takes human destiny upon himself again. He judges and acts calmly, from a distance, with perspective, without passion. He is not biased. He does not sit on the fence when it comes to national, racial, or individual good and evil. He has only one aspiration: to do what the Creator God would do in his place. And that is what he does. If the people do not like it, he either shrugs his shoulders and leaves, or says: this must be done, there is no mercy, it must be carried out. The spirit of the archaic lawmakers: the Egyptian Menes, the Hindu Manu, the Cretan Minos, the Babylonian Hammurabi, the Chinese Great Yellow King, it is as if they were spirits from a foreign star, seeing nothing else and wanting to see nothing else but the truth. This is the spirit of the law – which is not humane, not partial, not soft. But it is all the higher for that. The wise man has already departed, but if he returns to life, he has made a sacrifice, and then he will make that sacrifice, perfectly and completely, flawlessly, like the absolute man: *homo aeternus*.

3.

The degrees of initiation

There is hardly anything more suitable for understanding the enormous work of initiation than the example of the seven sages. Initiation has a uniquely decisive significance in human life. The great work, which alchemists call the *magnum opus*, the creation of the spiritual man, is incredibly complex, lengthy, difficult and lofty. Historical humanity knows of no effort comparable to this. The true essence of man, in alchemical terms, was thrown into a melting furnace: for life or death, with an irrevocable decision to extract the gold from himself, again in alchemical terms. Gold is nothing more than the immortal spark, the seventh Flame, the divine Self. Regardless of whether the work takes months or years, he must renounce everything, submit himself completely to the master who leads the initiation, break away from his family, engage in painful and dangerous self-analysis, strive towards a single goal, and see only one goal.

As in other areas of tradition, understanding here also depends on symbols. The totality of symbols cannot be found in any single tradition. In prehistoric times, India, China, Egypt, and even Peru, Yucatán, and Mexico undoubtedly possessed complete knowledge. The guardians of tradition in Egypt certainly had universal knowledge, perhaps based on a comparison of several, or even all, archaic syntheses. In its present form, this teaching, like the others, is incomplete. A continuous, coherent, complete picture can only be obtained by gathering together elements from several peoples, religions and prehistoric entities. And here, too, there is always the danger that some detail will be misinterpreted, distorted or misrepresented.

One thing is certain: the name "seven sages" refers to the seven stages of initiation. And the seven stages are the seven stages of the human soul living in the material world, the divine soul...

It represents seven times the distance from God. The interpretation of the seven candles of Kabbalah is this: in the beginning, God created the human soul, the immortal spark, the eternal Self. Everything that man carries within himself is only a covering or emanation of this Self, obscuring or materialising it. After passing away from life, these coverings fall away and these emanations cease. During the journey to the afterlife, every shell slowly falls away from the human being, because each one is transient: only the immortal Self returns to the Creator. When the disciple walks the path of initiation, he must climb almost the same steps as the soul after death. This is the boundless danger of initiation, that man can only be reborn if he dies first. He must cross the threshold of death and suffer death. In Egypt, this ritual death had a shocking external appearance. After sufficient preparation, the disciple was locked in a crypt and artificially influenced to experience the crossing of the great threshold. The Mithras mystery and the Eleusinian mystery are milder forms of this ancient initiation.

The first emanation of the immortal spark is the spirit, the second emanation is the soul. The spirit and the soul, together with the spark, live in the shell of the astral body. It is this astral body that leaves the human being at the moment of death and begins its journey in the invisible world. The initiate must recognise the nature of the spirit, the nature of the soul, and the nature of the astral body separately. And he must recognise each of them separately, as the Veda says: not this, not this. He must learn not to confuse the spirit and the soul with his true being and not to make the mistake of identification (*adhyasa*). Not this, not this – which means: my true Self is not this. The true Self is beyond qualities and forms, it is incomprehensible, invisible. But it is the one who is the true reality, compared to whom everything else is just maya-magic, illusion, a shell, a cover. From earthly life, it seems as if this true Self is the furthest thing away. Why? Because earthly existence is illusion and earthly life is full of confusion (*adhjasza*). Earthly man identifies himself, out of compulsion and necessity (*ananké*), with the heavy material body, nature, the nervous system, unconscious memory, the astral body, the soul, the spirit. Yet all this is only a burden. The initiate must recognise all these confusions. They must understand that the true Self is closest. This true Self is themselves.

Recognition is not a calm, impersonal, uninterested, theoretical or contemplative activity, but the highest degree of effort of all forces. There is a guard at the threshold of every layer, every covering and every Self. This guard is the *daimon*. The daimon is the guardian of destiny. The daimons were named after the planets in ancient tradition. This is no coincidence. Man sank into material existence through seven circles, and must return through seven circles. These seven circles correspond to the seven circles of the planets in the universe. This is the basis of astrology. But the universe and the human soul are not separate. The creation of the whole world took place in the human heart, says a Hermetic treatise. The Moon is the physical body (*phüszikon*), Mercury is intellect and invention (*hermeneutikon*), Venus is the life body (*epithümetikon*), which the Hindus call prana, the Sun is perception

(*aisthétikon*), Mars is the life force (*thüimikon*), Jupiter is action (*praktikon*), Saturn is thought and perception (*theoretikon, logisztikon*).

The first three layers: the heavy body, the nervous system and the unconscious mind are easier to eliminate, transform and spiritualise. These three layers are looser, more like clothing, belonging to earthly existence, and this is what death takes away from a person anyway. However, even here, the process is not without its difficulties. The master needs boundless caution and attention to be able to follow the disciple's path. Every step is preceded by analysis, dream interpretation and examination. Man, as he lives on earth, is only *prima materia*. This is the natural man, with his confused elements mixed together. Even the master himself does not know what lies within. The disciple awaiting initiation knows even less, of course. But prehistoric times found an infallible method that reveals the secret of man's elemental nature. This method is the connection between human abilities and the planets. The basis of this connection is the number seven. These are the seven candles of Kabbalah, the sevenfold path that man has travelled to become heavy matter, and which he must travel if he wants to return to his origin. Astrology shows the path that the human soul has travelled. If the master sees this path, he can tell you what path you must take to return. But he can also tell you where you will encounter which daimon, where you will have to fight which battles, and what depths you will have to cross. Astrology is not simply characterology, as modern psychology would have us believe. Cosmic anthropology is completely incomprehensible and meaningless on the scientific or even spiritual level of psychology. It can only be understood in the greatest and deepest context, but there it is indispensable.

The initiate must become acquainted with his daemons in order to be able to fight them. This struggle has been a frequent theme in mythology, and these mythical elements have permeated and interwoven tradition. Prehistoric mythology is full of descriptions of the struggle between the soul and the daemon. However, this struggle is not at all picturesque, attractive, literary or theatrical. The daemon, as they say in India, is the karmic angel of the soul, and it does not let the soul go. The guardian of fate forces man to live his life according to its commands. And if anyone tries to escape from it, it takes revenge. The myth also speaks of such a vengeful daimon. The struggle is completely internal, completely invisible, and completely dependent on the magical technique of initiation. The technique itself is easy to name. It is all the easier because when a person faces difficulties in their fate, there is always one thing that saves them. That one thing is the word. The logos. The daimon is also restrained by the logos. When the word is spoken, it retreats and yields. If the disciple recognises and names the daimon, it becomes his servant.

The effort is not visible for a single moment. It takes place internally, and no one but the master and the disciple sees or knows anything. Turning inward, developing inner vision and sensitivity, is the elementary knowledge that precedes all initiation. The first thing the disciple must learn is that looking outward and seeing outward masks the descent from the divine world; this is katabasis, the descent into the heavy material world through the seven cosmic circles until it reaches the earth, the darkest, heaviest and

outermost circle, into matter, into outer darkness. This is the fall, the descent. This outward looking is a secondary, disturbed vision, contrary to the divine path of man. Until man can look inward, the anabasis, the upward path, does not open up, he cannot step onto it. Until then, he cannot free himself from darkness. The most fatal of the *adhyasas* (confusions) is to consider external vision as primary and the darkness of material nature as light. And man has become so blind in this external world that he can no longer see anything inside. The first step for the disciple is to regain primary inner vision. Before the initiation begins, the disciple turns to his master, Hermes Trismegistus, with the words of Horus: "I have come to seek my eyes."

4.

The Mystery of Mithras

The hermetic tradition refers to the seven planets as the seven breaths (*hepta epithūmata*) of the Creator. And if one knows that these seven breaths are nothing other than the seven notes of the musical scale, the seven colours of the rainbow, the seven steps of initiation, it will no longer be difficult to understand the seven degrees of the Mithras mystery in this context.

The external aspects of the Mithras mystery are also significant, even if they are not as striking as the ceremonial elements of Egyptian initiation. The seven degrees are symbolised by seven caves extending inward from one another. The path opens inward – in the opposite direction to the outside world: from outer darkness to inner light.

The first degree lifts the disciple from the earth and raises him into the air. This is the very first step of ecstasy; ecstasy means the expansion of consciousness. It is a state of trance, or stepping out of the material self. The second stage is the transition from the air to the circle of the planets. The third step is when the disciple leaves the circle of the planets and arrives at the Pole Star. In the fourth stage, the Sun takes over the leadership. The Sun is the celestial light. In the fifth step, the initiate meets the Fates. These female figures are daemons and Moirai, but they are related to Athena Parthenos, Sophia, and Hohma, the divine virgin. In the sixth step, the human soul meets the guardian of the Pole Star. The seventh step is the highest degree of ecstasy, the complete transfer and transition of consciousness into the divine world: the sphere above the world beyond the Pole Star. The god Mithras appears and welcomes the returning human soul. This is salvation.

The seven steps of the Mithras mystery are almost identical to the seven stages of contemplation of the medieval Bonaventura and the seven stages of ancient Hindu yoga, but also to the seven cosmic spheres of Jamblikhosz and the hierarchies of existence.

There is not much to say about the first degree. This is the material and earthly world. What the human soul sees and experiences here, and what everyone in this difficult natural life involuntarily considers to be the only reality, is the world of the senses: the multitude of things, objects, phenomena, the material that can be seen with the eyes, heard with the ears, and touched with the hands.

The second level is deeper than this. This is the intellectual perspective. Intellectual vision. Man sees with his intellect the connections and relationships between sensory things, objects and phenomena

When they establish similarities and differences, they do so not with their senses, but with their intellectual thinking. The intellect also sees the regularity and predictability of things. This is the logical step, the step of rational thinking. Everyone reaches the second level who does not live completely blind in external darkness. The intellect sees connections, similarities, differences, and regularities.

The second level is reached by everyone who does not live completely blind in external darkness. Every alert-minded person sees connections, similarities, differences and regularities. The third level, however, is disproportionately rare. Here it is no longer reason that sees, but the inner sense. In Sanskrit: the *manas*. Guénon translates this word as *sens interne*. Inner vision begins at this level. When Horus says, "I have come to seek my eyes," this is where he begins his search.

It would be wrong to call the vision of the inner sense psychological. Manas is not only vision, but also the constant production of images. Just as the sense is not only external vision, but also material illusion, reason is nothing more than the creation of intellectual connections and relationships. Perhaps – often – even where there are no images, intellectual connections, or things at all. Images flow from the manas as if it were the constant centre of dreams and imagination, and from here, incomprehensible and inconceivable visions flow unstopably, as if from a spring.

Seeing at the first level is the least reliable. Most European thinkers understood that sensory perception has little to do with reality. The material world is pure magic, in which nothing is true. The second level is somewhat more accurate. It is as if something is beginning to dawn: unity, a premonition of pure spiritual perspective, which manifests itself in rational thinking. However, human reason is still only a glimmer. The third degree is more realistic again. Images that are incomprehensible and meaningless to common sense and the senses are actually the masters of human destiny. For the real power over man is not sensory images or reason, but the inner world of images. It is in the world of manas that fatal mistakes occur. Here, it is not facts that can be grasped by the mind that are identified and separated, but rather the transcendent, incomprehensible, dreamlike figures with which the human ego constantly identifies itself. This is where the images of memory live, not only in personal individual life, but also in the memories acquired jointly in the life of humanity as a whole. Emotions develop here under the influence of uncontrollable attractions and aversions, and it is these images, emotions, impulses, identifications and confusions that guide man in his life.

The sphere of manas is incomparably more real than that of either the senses or the intellect. It is as much more real as dreams are more real than waking life, and as the soul is more real than the body. Some of the images in the circle of manas still have a downward material connection, but some of them only have an upward spiritual connection. For manas, material nature is only a system of signs with which it expresses and understands itself. The inner sense of the Self judges the events of material nature impartially and with a sure perspective. Divination, clairvoyance, clairsentience and premonitions belong to this sphere. The sphere of the senses is entirely individual; it is completely dependent on the individual.

self. The circle of the intellect is more universal. The circle of manas is becoming increasingly universal. The significance of the images of the inner world is common to all human beings, just as all images of the world of dreams and imagination are common to all.

Myth stands at an even higher level of universality. This fourth level is even more real, deeper and more intense than manas. The validity of the world of myth extends not only to all of humanity, but to all times and all levels of existence. The senses know nothing but the objects and phenomena of the material world; the intellect knows nothing but connections and the laws of nature; manas knows nothing but the memories collected in human life and the experiences distilled from those memories. Myth transcends humanity. Mythical vision already knows demons, gods, angels, monsters, the afterlife, the dead, and unborn beings. Myth is infinitely clearer, more intelligent, more alert, and more sensitive than the senses, reason, or the inner senses.

The fifth degree is the world of ideas and idealisation. Ideas have the same relationship to myth as reason has to sensory experience. People living in the material world believe that sensory experience is the only reality; compared to this, even reason is abstract. And if a person living in material nature somehow acquires a concept of myth and idea, they find both myth and idea to be abstract. This is one of the characteristic misconceptions that characterise people living in outer darkness. Intellect is nothing more than the recognition and understanding of the principles and laws of the sensory world; the idea is nothing more than the recognition of principles and laws in the cosmic imagery of myth. Furthermore, the idea traces the entire cosmic imagery back to its source. Ideas are not faded myths, as people like to say, but rather myths that have been broken down, descended, and lost their intensity. Myths are still entirely pictorial. Ideas no longer contain images; what appears to be pictorial is already crystal clear: form. From this point of view, the idea is the shining form. It is more universal, more spiritual, more primary, higher and clearer than myth.

At the next level, the sixth, everything that the human soul experienced in the previous five steps in a dissolved state, as a slow, calm floating, with disappearing contours, now barely pictorial, is seen only as a bright blue sky with an even brighter, shimmering silver-white mist. In this circle, which for lack of a better term can be called the occult circle or the antechamber of the pure spirit, the human soul experiences with wonder and awe the dissolution of all meanings. For the worlds experienced on the steps can be followed, albeit with difficulty, by the intellect. It can understand the world of manas, mythos, and ideas. Here, all meaning fails. But the perception that works in tandem with the intellect is also powerless. For even in the world of manas, myth and ideas, it was able to grasp and record images. Here, in the occult world, in the midst of immaterial floating that is incomprehensible to reason and inaccessible to perception, the soul stands disoriented: it sees neither form nor reason, neither direction

or purpose, only an intense brightness, an even more intense, shapeless, changing, sparkling, radiant body, appearing as a slight swaying.

And at the seventh level, even this disappears. This is the invisible and incomprehensible radiance: the absolute. There is no body, no form, no movement, no change, no insight, no self, only an existence that is immeasurably deeper and more penetrating than the previous levels. And the higher the soul ascends, the lighter it feels, the more at home it feels, the happier, more cheerful, and quieter it becomes. Now it finally calms down. In the occult world, it breathed more easily: in the floating radiance, it felt close to home. Now, in this absolutely unchanging, formless, boundless, motionless existence, it knows that it has arrived. Here, it can finally let go. And what is moving is that it does not melt away. The circle of the absolute is such an intense existence that nothing negative can happen here: there is no dissolution, no disappearance, no absorption. This is the circle where everything is. This is the fullness of radiant existence, the balanced tranquillity of pervasive existence. This is absolute reality, that from which the soul is made, and which is the soul itself.

5.

The realisation of the stages

The path of the basileus and the raja is not as simple, smooth and triumphant as it seems at first glance based on traditional treatises. After all, what has been passed down to posterity in words is not a detailed description of the royal path. Nor can it be; every person's path is different – every human destiny is threatened by different dangers – different forces live in different places with different impulses – hidden traps lie elsewhere and impenetrable walls loom elsewhere. The path can only be understood by those who know that it is subjective, which means that the path of the soul is nothing other than the soul itself; when the soul travels, it travels within itself; the light that illuminates the path is the soul's own light; the goal is nothing other than the soul itself; and when it reaches it, it has reached itself. But this is not the greatest difficulty.

In the realms and empires encountered along the way, such as the sensual, intellectual, manasic, mythical, ideal and occult worlds, the soul is transformed, taking on the character and nature of each world. The path is not a journey where the traveller is always and everywhere the same person. The path is a metamorphosis; and in every circle there is a danger that the helpless soul will be permanently transformed and become stuck and come to a halt. "The first sign of separation from the sensual world, says a hermetic treatise, is that the soul turns into a demon." In the material world, it becomes matter; in the intellectual world, it becomes intellect; in the world of manas, it becomes a dream image; in the world of myth, it becomes a daimonic being. But even this is not the greatest danger.

The greatest danger is that, as they knew in the Middle Ages, "for every step you take towards God, Satan takes a step towards you." In metaphysical language: every step taken on the path to enlightenment brings deeper darkness.

The initiate is unaware of these dangers. The teachings do not mention them. They have never been written down. No one has ever spoken of them. They cannot be spoken of, they cannot be written down,

nor can it be taught. This is the personal knowledge of the master of initiation and cannot be passed on. The master takes the disciple's fate upon himself, lives it through, sees and suffers in the disciple's place, wards off demons, watches over and guards him. This is what tradition refers to when it says that the master is the Father, and when the disciple is reborn, he is reborn solely from the Father, in spirit and soul.

The treatises that describe the degrees and layers or hierarchies and bi-realms do not deal with the path of the disciple awaiting initiation, but only communicate the meaning of the seven colours, seven sounds, seven days, seven planets and seven candles of the world. They do not discuss how these seven steps can be achieved. The historical man, who suspects that there are seven school grades that can be achieved or perhaps even learned here, is mistaken. The seven degrees in India correspond to the seven steps of the perpendicular path leading out of the natural human community. The first step is the head of the family (*grihastha*), the founder of the family, the citizen, the ordinary person fulfilling his vocation; the second is the person who sacrifices his life for a cause (*purohita*); the third is the person who restrains his physical being (*fakir*); the fourth is the hermit who has withdrawn into the forest (*sannyasin*); the fifth is the pilgrim who gives away all his possessions and breaks all human ties (*nirvanis*); the sixth is the contemplative who retreats into perfect passivity (*yogin*); the seventh is known to the Pythagoreans as the one who experiences epiphany, realisation, the realisation of the divine spirit, this is the *brahmatma*. The symbol of the brahmatma is a bamboo stick with seven knots: the seven knots represent the seven stages of initiation. Reaching each stage is a great task in itself. But each stage is also an end in itself. Most people will never be and cannot be anything other than grihastha; but there are fewer fakirs than purohitas; even fewer nirvanis than sannyasins; and even fewer brahmatmas than yogis. This is simply because the master of initiation rejects most people. "If someone's desire for liberation awakens before its time, says Manu's law book, and they set out on the path, the result of their endeavour will be to fall even deeper into darkness."

6.

The seventh power

The reason we achieve so little in our lives, says Baader, is because we are unable to elevate ourselves to the seventh power. Historical man, especially in modern times, and even more so in the modern era, left to his own devices, neglected, living in ignorance of the essence of his existence, does not even understand what it means for someone to multiply himself seven times. The institution of initiation is replaced by mere material knowledge. The material learned, whatever it may be, does not raise one to the power of seven. Learning is an external activity. And the external is the deepest, densest, and heaviest of all worlds; it is external darkness. Learning is nothing more than a kind of obscurity.

Initiation, when it leads through the path of kings, initiates into raja yoga – when, according to the law of the Virgo Seven, it kills the natural man and prepares for the rebirth of the spiritual man, it does not teach, instruct or educate. Initiation is the return of the human soul

back to itself and its original state: the awakening of the soul's original consciousness of dominion, its royal nature. The seven stages are the liberation of the human soul from planetary destiny, from the circle of the seven planets; the defeat of the seven lords of destiny, the seven daimons. This is the birth of the primordial essence – *ousiodész geneszisz*. This is the seventh power. For a person to multiply themselves seven times means that they multiply their own power, clarity, awareness and existence seven times over seven critical thresholds; climbing seven steps, the same seven steps he took down while he was immersed in material nature. He makes himself seven times freer, his abilities seven times more effective and richer. He makes his spirit seven times brighter, his soul seven times more sensitive, his intellect seven times sharper, his emotions seven times warmer, his imagination seven times richer, and his mystical intuition seven times deeper.

The path to initiation is dangerous and fraught with crisis because what happens during initiation is infinitely transparent. The difficulty lies in its simplicity. The crisis lies in the fact that man has strayed too far from his original nature. For what must be attained is not something foreign and strange, but self-evident and natural. Initiation, as Sankara writes, "reveals the meaning of the soul's wandering in delusion and recognises its own freedom and immortality." What is simple, natural and self-evident is that, in fact, nothing needs to be done: "liberation is not the result of words, thoughts or actions". "Liberation cannot be brought about by change or action... liberation cannot be achieved; this freedom is real in the true nature of the true Self of man, it has always existed and is not something that has to be fought for." "The true Self of man cannot be subjected to contemplation, activity, or change—because then this Self would be the object of something, of that which contemplates, acts, and changes. And the Self is precisely the absolute person, the subject that can never be made an object."

Sankara's words say that when a person engages in sevenfold self-contemplation, in the illusion of images, dreams, ideas and meanings, they believe that this activity leads to liberation. No. This activity leads to something completely different. It leads to inaction; to calmness; to refraining from change; to not thinking; to ceasing all effort. Liberation is not the result of change, thinking, exertion, or activity, but rather the realisation that all thinking is imprisonment, all thoughts are traps, and all effort is shackles that stand in the way of liberation. I can only be liberated if I abandon all activity, senses, intellect, thinking, imagination, intuition, and action, I step out of the circle of the seven daimons, I take away the world as a non-existent spell and restore the direct vision of reality (*szaksatakara*), which is the original vision of the human soul.

The historical man cannot help but marvel at the fact that the significant words of the prehistoric tradition, the words of initiation, are all symbolic without exception. According to their meaning, they refer to something completely different from what they seem to say, and they point in a different direction than what they seem to indicate. This symbolic language shows precisely that

What Sankara says: they talk about activity, change, transformation, perfection, clarity, steps, stages. Every word is symbolic. In fact, nothing happens, only the soul, shrouded in darkness, confuses itself with the images it has created of itself. To be liberated means not to confuse images, or rather, not to imagine. To be liberated means to "reveal the meaning of the soul's wandering and to recognise its own free and immortal nature". The path of kings, *hodos basiliké*, is the same as what medieval mystics called *via negativa*. This is *metanoia*, *metathesis*. This is Mahayana. This is the Tao. The Way. But this is the way that refrains from every step on the path. One must climb seven steps before one can reach the point where one no longer has to climb anywhere – and when one knows that one does not have to climb anywhere, one has arrived and been liberated. One must multiply oneself by oneself seven times until one understands that all activity must cease, and when one realises that there is nothing to do, one is liberated.

Chiranjivi, *Saptarishi*, the spiritual rank of the seven sages is this freedom. Those who raise themselves to the seventh power achieve a great deal; they achieve everything. They achieve liberation. They achieve the freedom that has been theirs since eternity and the immortality that has been them since eternity. And they achieve it without reaching for it, because they know that it is within them and has always been within them, and that it is their true Self.

The seven degrees of initiation of the seven sages are not the ultimate goal of human life. The liberated person knows that if he keeps his freedom for himself to enjoy, he will lose it because he will fall captive to his freedom. The seven sages bring law, govern, and think. This is the stage of epiphany, when man realises divine powers through his actions. As they say in India: he is no longer bound by any earthly ties. He once departed, but now he has returned, and his life belongs to humanity. Becoming one of the seven sages does not mean the end of one's life, but the beginning of true activity.

IV. 's magical stairs

1.

Raising the standard of existence

Only those, says Manu, who have passed through each stage with vigilance, full use of their strength, and determination can be considered liberated.

Having learned a little about ancient initiations, the historian believes that the starting point is life lived in the material world, and that the ultimate goal is somehow connected with redemption, salvation, happiness, eternal life, and the somewhat incomprehensible concept of immortality. However, Manu says that one must pass through all the stages of illusion, and indeed do so alertly, with full use of one's powers and with determination – but he has no knowledge whatsoever of what this means. There have been a few mystics who have spoken of these stages, but their ideas have not become common knowledge, and in most cases have not even been understood. And when psychology recently began to explain the mystics, a whole series of fundamental misunderstandings arose. Psychology believed that the mystics' ladder was a measure of the perfection of the individual self. This explanation is completely and unreservedly wrong. For mystics, and even more so in ancient times, the ladder is not a measure of the perfection of the individual self, but of the ascent to a higher level of existence. The steps cannot be understood psychologically at all. This is not about psychology, but metaphysics. The focus of thought is not on the individual self, but on existence; not on the individual, but on the universal human being. The stages actually represent initiation into higher life tasks.

To make the idea easier to understand: a person living in the material world, whose destiny is completely fulfilled by family, profession, physical pleasures, and external ambitions, does not need higher initiation. Their existence does not require any particular vigilance. Hindu tradition refers to the general stage of a person living in the material world as grihastha, or head of the family. This stage corresponds entirely to the material world. What this means is health, procreation, nutrition, community, pure morals, taste, and humanity. Very little self-discipline, seriousness, common sense, and social awareness are sufficient.

However, as soon as a person sets higher standards for their life, the question immediately arises as to how they will acquire the knowledge. Knowledge can be acquired with patience and diligence. What is more difficult is to achieve the higher standards required to satisfy these higher demands. Those who wish to be more than the head of the family need more than just knowledge. They must ascend to a higher level of existence. However, ascending to a higher level of existence does not follow from material nature. Nature has power, strength, talent, aptitude, skill – but it does not have a higher level of existence. The natural man believes that the secret of the leader, the priest, the soldier, the governor, the king, the scientist, and the poet is talent, ability, or strength. And he believes

because, in order to understand life, it has no other measure than material nature and the elements found in nature. No higher level can be attained with any talent or power whatsoever. Those who have higher expectations of life, who demand more of themselves and are more difficult to satisfy, must leave the level of material nature behind and move on to a higher level. And the answer to the question of how to acquire the knowledge necessary for this advancement is: the step can only be taken through initiation.

Initiation can only be understood metaphysically. For just as there is no question here of increasing knowledge, greater erudition, developing physical or mental powers, or learning a craft, which can easily follow from nature, so too there is no question of perfecting the psychological Self of the human being. The steps of initiation are magical steps that lead to a world above material nature. And anyone who demands more from their own life than what is generally accepted and practised must climb these steps. If they do not ascend, but nevertheless engage in one of the activities of a higher level of existence – becoming a priest, teacher, poet, governor or warrior – they will achieve nothing, their activities will only cause confusion, and their work will be insignificant, futile, meaningless and worthless.

Stepping onto the magical steps of initiation means that the initiate enters a more universal sphere of existence. Ancient tradition calls this step rebirth. All members of all castes must undergo this initiation, except for the lowest, the sudras. Therefore, beings living in the higher castes, who are called upon to perform higher tasks in life, had to ascend to a higher level of existence, they were born twice. Twice-born, *dvidzsa* in Sanskrit, are the farmer, the merchant, the *ipa-ros*, not to mention the soldier, the judge, the governor or the priest. Everyone who desires more than the animalistic needs of material nature must be initiated. And the more a person desires, the more magical steps he must take. Those who want to reach the highest human level, where they can realise divine powers through themselves and realise the absolute spirit, must climb all the steps, in other words, they must completely break away from material nature. Such people are no longer bound by *hiva-tas*. This *brahmatma*, as Hindu tradition says, can include art, prophecy, teaching, and state governance in his sphere of activity – it does not matter what he does, because in all his actions, absolute spiritual powers are manifested. This person, as *Manu* says, is liberated, and he says that only those who have passed through all the stages of existence with vigilance, full use of their powers, and determination can be considered liberated.

2.

The identity of the stages of initiation and the stages of otherworldly migration

The magical steps that the disciple awaiting initiation must take are, according to the unanimous teaching of all ancient traditions, identical to the stages that the soul of the dead, departing from earthly nature, must pass through in the afterlife.

The explanation must be very thorough this time, not only because many, sometimes very foolish, opinions have been formed about this teaching of tradition, but also because nowhere else can one come so close to the spirit of ancient tradition as here. However, before a single word is said about the teaching of tradition, the experience of the threshold must be understood. The apparent obstacle to understanding is that those who have experienced it do not need it, and those who have not experienced it cannot be enlightened about it. However, the obstacle is only apparent. The threshold experience is not tied to age, gender, education or intelligence. Every soul knows the threshold experience directly and retains a memory of it, not in the memory of its individual Self, not in the unconscious experiences gathered in its personal life, but in its eternal and universal Self.

This eternal and universal Self, which lives in everyone, albeit obscured, directly recognises those thresholds that religious tradition calls fall, sin, awakening, or stepping out of the dark oblivion of matter.

In a way, the human soul keeps the stages of eternal human life in its memory. With some hidden ability, it can grasp what happens when a person is born and when they die. It is as if it had experienced it personally and directly, so much so that when it hears about the idea of transmigration, the idea is not at all foreign to it. Everyone has not only an experience of birth and death, but also what appears to be a personal experience, and what is most remarkable about it is that this experience is the same for everyone.

The threshold is a stumbling block that represents a sudden, complete and radical change in all external and internal circumstances; with the exception of a single invisible, vanishingly small point of human existence, all connections, relationships, environments, directions and states disappear in a very short time, sometimes in a mere instant, and what replaces it is so radically and perfectly new, unfamiliar, alien and frightening that the radical and unexpected nature of the change threatens even the existence of that tiny core. The threshold is the stumbling block that the soul experiences when it passes from one world to another, from one world to another, when it is born and awakens from the dense darkness of oblivion, or when it dies and leaves the material world. Environment, living conditions, relationships, status, consciousness, outlook—all of this ceases from one moment to the next, and the soul seed is touched by the wind of destruction. Everything that was believed to be permanent and reliable is swept away by an invisible force, and the soul is threatened with falling. In the material world, it identified itself with the material body, whose existence depended on material conditions. Now these material conditions have vanished in a ghostly way, and the soul believes that if the conditions have disappeared, it too must be destroyed. The force of the shock is so great that its entire being, except for that one tiny point, the centre, the innermost core of the soul, sinks into a state of stupor from fear and horror.

This is the downward curve of the threshold. The upward curve is that from the infinitesimally small point, which never changes, never wavers, never fears, never shudders, never even wonders, which is calm and unperturbed and certain, the light begins...

radiate. Consciousness does not return; consciousness is the organ of the personal self, and it has dissipated. Something else, broader and more universal than the previous consciousness, begins to unfold. Hundreds of millions of experiences gained in the material world also play a part in this unfolding. However, these experiences gradually fade, just as grapes lose their sweetness in wine and are transformed into spirits. Of all that a person has experienced in their material life, only the concentrated essence remains: on a higher plane of existence. The consciousness of the individual self also evaporates. At first, the memory of this lives on as the experience of the journey taken; then the memory of the journey also fades, and the soul understands itself as a stage in the existence of universal man. But even this dissipates, or what is the same: this memory also condenses and becomes more concentrated. Separateness, the possibility of separate existence, which is individuality, gradually ceases to exist. The invisible, infinitesimally small core becomes clearer and more alert, rising into a more universal sphere and connecting more intensely with universal existence. The slow surrender of separate existence keeps pace with ever-deepening subjectivisation. The final stage is the absolute subject in absolute existence: this is the absolute place of the soul.

Every threshold experience that a person can have in their life is, to a greater or lesser extent, similar to the experience of the threshold of death. It is similar because, according to prehistoric tradition, the threshold, just like passing away from life, is in fact

"Stepping into the light" – as they said in Egypt: the transition from human existence to universal existence. This is the state commonly referred to as ecstasy. The threshold itself is the *re-stau*, the dividing line between light and darkness, nature and the afterlife, life and existence. At the border of *re-stau*, Horus, the light, and Set, the night, fight each other. The human soul is the sun, stepping out of darkness when it is born and stepping out of daylight when it dies – when it rises in the east and sets in the west. Birth is not difficult, because the human soul brings nothing with it from the oblivion of matter; the difficult and critical threshold is death, when the soul must lift life into existence: the light and awareness it has acquired. There is only one true threshold: the threshold of death. Here, however, according to tradition, man is not awaited by anything that cannot already be known and foreseen here on earth. What awaits man is the same as what he experiences here, only immeasurably intensified, and that is: existence. One can prepare for existence. One can prepare by approaching and even realising existence during one's lifetime. The magical steps of initiation are the thresholds and stages that one can also take in one's lifetime. One can take them in such a way that when one dies and sheds one's physical being, death will be nothing more than the last magical step of initiation.

The ancient tradition identifies the magical steps of initiation with the stages that the departed soul must go through in the afterlife, because both the magical steps and the stages of the departed soul in the afterlife lead from material nature to universal existence.

3.

The afterlife and universal existence

Every mystery, every mystical experience, and the entire initiation process are based on the identification of the afterlife and universal existence. Reaching a higher level of existence is equivalent to reaching a certain stage in the afterlife. The disciple awaiting initiation follows the same path as the human soul when it departs from the material world.

This teaching is very difficult for historical man to understand. His life is so closed that the boundary between nature and the afterlife, the re-stau, the threshold between life and existence, is an obstacle that he cannot bring himself to cross. The question that arises here is whether the boundary has become an insurmountable obstacle as a result of the neglect of the institution of initiation, and whether life has become so closed because the procedure that would have opened it up has slowly been forgotten: or whether life ended to such an extent that it was no longer possible to think of opening it up, and the institution of initiation ceased to exist. In any case, in historical times, initiation, or the conscious crossing of the threshold, and the determined ascent to a higher level of existence, occurred only rarely, mainly among saints and mystics, and exceptionally among poets and artists – but even then, in most cases, the person concerned did not understand what was happening to them and had no inkling that existence and the afterlife were in fact one and the same.

In historical times, the well-known experiences of ecstasy and epopteia, rapture, trance, and supernatural vision were considered something quite special, rare, and extraordinary. The opening up to the forces of existence and what accompanied it—the extinction of the individual self and the consciousness associated with it—was generally considered a pathological phenomenon. In the archaic era, in a life that was incomparably more open and clear, airier and more alert than today's, human beings were completely permeated by the forces of existence. In this open existence, the afterlife was not separated from life by the frightening threshold that arose later. This is the time that myth tells us when gods and humans lived together. This was the time when contact with those who had passed into the afterlife did not cease completely and irrevocably. Man was constantly aware in his material nature that the place where he lived and the way he lived were only a very small and limited part of universal existence. Death is nothing more than the crisis and bankruptcy that the soul, identifying itself with the body, must inevitably suffer. But the bankruptcy that must be experienced here in time and space is followed by existence beyond time and space. And by living with this awareness, and indeed by stepping onto the steps leading to this existence with this awareness, the crisis was alleviated. The initiation was partly the awakening of a person living a closed life, and partly the breaking through of closed boundaries. The two are not only parallel, but one and the same. Awakening elevates one to a higher level of existence and at the same time brings about a more open existence. It elevates one to a level where, from the perspective of the spirit of universal existence, there is only a difference in intensity between life lived in material nature and life in the afterlife: natural life is narrower, more immature, more limited, more helpless, sleepier, more dazed, more confused, more meaningless, while life in the afterlife is freer, clearer, broader, more meaningful.

The similarity between initiation and crossing the threshold into the afterlife is as follows: both changes are completely consistent in that the soul recognises the illusory nature of the material world and realises that the only reality is the subject, the spiritual Self, the soul itself. The significance of both thresholds is that the human soul finds itself in such conditions of existence that it awakens to the perfect dreamlike nature and magicalness of the material, natural, external, given, material world – the natural complement of which is that it is compelled to recognise the reality of the spiritual, existential, subjective, absolute Self. Initiation and death both dispel the magic and reveal the true reality of existence: the subjective-spiritual nature of existence. In Schuler's words: existence is not the afterlife, – quintessential life: the dead. This distinction cannot be taken seriously enough. Initiation and passing away do not mean that the human soul enters a more realistic environment and nature; the environment and nature are precisely what is illusory and dissipates. At a higher level of existence, nature, objects, things, matter, and the external world are nothing more than the magic of the subjective soul. In initiation, through a systematic spiritual process, man becomes aware of this fact; in death, he must inevitably become aware of it. And in the afterlife, man is not greeted by a higher nature and environment similar to the world he experienced here; what greets him is the forced realisation that there is no external reality whatsoever. What exists and what is real, and the only reality, is the spiritual Self. The subject. This is why Schuler says that the afterlife is not quintessential life – Schuler calls existence this – quintessential existence is the dead. The afterlife is not an objective world, but a subjective one; it is not a world of objects and things, but a world of subjects and subjects, and apart from the beings of the dead, there is nothing at all in the afterlife. The entire afterlife is nothing more than the subjectivity of the dead. But it is not only the afterlife that is such subjectivity, but also the higher degree of existence. When the human soul goes through the stages of initiation, or when it passes away, it undergoes a fundamental change: it finds itself torn from the external and objective world. It is forced to realise that the external and material world has always been unreal and has never been anything other than the illusion of its own being in a state of diminished awareness.

However, the tradition must be misunderstood by those who interpret the teachings of the Egyptian *Pert em Heru*, *Hermes Trismegistus*, *Zohar*, the Hindu *Veda*, the Tibetan *Bardo Tödol* and other ancient sacred books as saying that the material, external, physical nature is the magic of the individual Self of man. This is not the case. All the more so because the individual Self is itself nothing more than an illusion, which, on the threshold of initiation, partly on the step of departure, finally dissipates. The illusion is the illusion of the *atman*, *maya*, the universal human soul, the illusion of the eternal man. For this very reason, the individual self cannot dispel the magic. It would have to begin by dissolving itself – by absorbing the *ahamkara*, the self-maker, which creates not only the human self, but also the material self, that is, objects. This is precisely what is impossible. The elimination of the spell must start from the universal Self, the eternal human soul. Absolute insight must be achieved by the absolute subject. The individual Self is itself a creation of nature. A creature, as the holy books say. The

It is only the magic of the eternal subject. Individuality, multiplicity, dream image, illusion. And on the steps of initiation, just as when moving house, the first and most frightening step is precisely the destruction of the individual self. The first step on the threshold is to shake the dominant position of the individual self, the *ahamka*, and to give voice to the *atman*, the eternal self. This is the essence. Without this step, initiation is hopeless. This is why all attempts at initiation in modern Europe are hopeless. One can only enter into existence after the destruction of individuality, because existence is universal. And when the individual self, the illusory personality, is destroyed, the soul slowly awakens to the real personality, the "divine Self," the subject.

The afterlife is not a world in the same sense as material nature, but rather the realisation of the absolute and universal subject at different levels. In the afterlife, there is nothing but person, spirituality, subject, soul: at different levels of awareness, which means: at different levels of realisation, which in turn means: at different levels of realisation of perfect, quintessential being: from a homá ly dawning state to a resplendent, alert clarity.

4.

The activity of the master

Only in this way and under these circumstances and after these antecedents is there any hope that historical man will comprehend the meaning of the magical steps of initiation. Only after such preparation can he understand the expressions of the ancient tradition, such as "the severing of human relationships" - "the shedding of the body" - "the elimination of the sensual world". These expressions refer to the removal of the outer coverings surrounding the core of the human being, the immortal Self. These outer coverings are: the sensual-physical, or what we would today call the biological being, the nervous system, and finally, the psychological being, that is, the consciousness, the personal unconscious connected to the individual soul, memory, the world of sensations and ideas, reason, and imagination. These three together constitute the so-called experiential self. This is what has been considered human for several hundred years, in the belief that man is nothing more than physicality, nervous system and psychological being. The goal of the first major step of initiation is to shake this experiential self in its position of supremacy. This must be the first goal because as long as the soul confuses itself with the experiential Self, it must remain closed to the circles of existence. But this must also be the first goal because humans cannot take this step alone. Once it has attained the immortal Self, that is, once it has opened itself to existence, it can carry itself further. However, the experiential Self cannot be grasped from within. A master is needed who can do this from "above".

Initiation without a master in ancient times was inconceivable, because it is impossible to imagine. The master's knowledge is not individual. He received it from his predecessors, and they in turn received it from their predecessors. In India, they say it was Manu who preserved this knowledge from the era before the flood; in Egypt, the same person was called Hermes Trismegistus by his Hellenistic name; in Mexico, it was Quetzalcoatl. The Judean tradition says that the beava-

was first proclaimed by Seth, Adam and Eve's third son. Another tradition holds that this knowledge was taught to man by angels. Knowledge itself was the highest priesthood, the spiritual caste, the secret of Zarathustra, Thoth, and Manu among all prehistoric peoples.

The answer to why the master must stand beside the disciple on the critical step of initiation is not particularly difficult. For something, anything, to be enlightened in man, a second moment is always necessary. Feelings, ideas, impressions, emotions, intentions—if they enter and leave a person unhindered and without conflict, the person is unaware of them. Consciousness is the boundary where this nuance disturbance occurs: where all outward and inward impulses are broken almost imperceptibly, like a ray of light on the surface of water. This break, this blurring of shades, this immeasurably small delay and hiccup in the path of impulses, is the certain "second" moment that is necessary for something to become conscious, for a person to become aware of it. Modern psychology calls this moment *apperception*.

If this tiny break did not exist, and as a result of the immeasurably small inhibition, man would receive and emit impressions and stimuli uninterruptedly, and his whole life would unfold unconsciously. Consciousness stands between external and internal stimuli, and its task is to break the rays and thereby awaken the soul to consciousness. Consciousness is the organ of discontinuity.

When this process of discontinuity is interrupted in a person, during sleep or fainting, their alertness also disappears. The task, therefore, is for something or someone in a person to maintain alertness even when consciousness ceases, that is, to take over and maintain that certain second moment that is absolutely necessary for awareness of things.

Later, when the initiate himself is able to switch off his consciousness and experience the various stages of ecstasy while remaining alert, he can draw the second moment from the level of his experiential self-consciousness into the alertness of his spiritual self, and thus does not lose himself even in the deepest state of *samadhi*. The Hindu tradition calls the complete switching off of consciousness *samadhi*. However, as long as a person is unable to suspend the continuity of discontinuity, but it is interrupted due to certain circumstances, this can easily turn into actual death. This is why the disciple must be accompanied by a master who, during the interruption of consciousness, watches over the disciple with his own awareness, replacing the disciple's consciousness with his own. This moment is, of course, so complex, delicate, daring, and demanding of such caution, sensitivity, and intuition that it is almost impossible to comprehend with the intellect of the historical age. The task that the initiation master must perform on the disciple is to shake the absolute position of the experiential self in order to free him from his closed life. He must awaken the deeper, more universal being that lives beneath, behind and above the experiential self, so that the disciple may realise the inferiority and transience of his outer self, *min-focus* their energy on no longer identifying themselves with their sensual self.

The intervention takes place at the most vulnerable point of the human being, through the consciousness. The master subjects the disciple to influences through the consciousness that slowly shake him. The unreliability of consciousness begins to dawn on them faintly. The influence is very dangerous and risky. What the master wants to achieve is to break the continuity of the disciple's consciousness. He wants to break it so that they can experience the state of no consciousness. This is the state that a person experiences at the moment of death. It is a frightening and terrifying moment when a person's consciousness ceases to exist, and at the same time, the so-called external world also ceases to exist; the material world simply evaporates along with consciousness. If the master has interrupted the continuity of the disciple's consciousness, the initiate understands that when he saw the material world as reality through his consciousness and saw his natural Self as real, he actually boarded a ship that was certain to sink. The body is this ship that is irretrievably lost: flesh, bone, blood, nerves, consciousness, reason, passions. As long as they only told him, he did not believe it. He could not believe it. But when he experienced the break in consciousness, he no longer had to believe it. Now he knows.

The act of interrupting consciousness is incredibly delicate; the ancient tradition, when it mentions death here, does not use big words unnecessarily. At this moment, the same fatal break occurs in man as at the moment of death. And the awakening after the rupture, which is rebirth, in the language of tradition: birth according to the order of the eternal spirit, not from a natural father and mother, is the true entry into the world. This expression is not an excessive use of words.

In this sense, crossing the first great threshold of initiation requires a knowledge of which historical man has no inkling. It requires knowledge of man, the soul, the spirit, the world, and reality that historical man lost long ago and whose fragments are now beginning to be gathered. And until man knows at least the broad outlines of archaic anthropology, he must remain silent about the details and techniques of initiation.

5.

A Glimpse of *Pert em Herura*

The connection between the opening of existence and death entitles man to take a few glimpses at the magical steps based on the death books that have survived from prehistoric times. The historical forms of these death books are the ancient and medieval catabases, descents, and journeys to the afterlife: Dante, Ar dai Viraf, Odysseus, Aeneas' experiences of the afterlife. Apart from the Mexican *Popol Vuh* and the Tibetan *Bardo Tödolon*, the most important such ancient relic is *Pert em Heru*, "Stepping into the Light", the Egyptian Book of the Dead.

The term *katabasis*, meaning descent, can easily lead to misunderstanding. There is no actual descent involved here. The word *anabasis*, meaning ascent, could be used just as well. Not only because, as Heraclitus says, "the way down is the same as the way up", but also because after death, the soul must start all over again

in a cycle of existence where the directions up and down are completely relative.

The first threshold of the departed soul: the re-stau, the boundary between light and darkness, through which man steps out of the day. The critical nature of this departure is determined by the alertness of the soul. The soul must identify itself with Osiris, the Sun, who is born every day in the east and dies every day in the west, but never loses his alertness. Osiris is the deity "who hated sleep and despised stupor". He is eternally alert. He is the symbol of the immortal Self. The soul becomes Osiris by crossing the re-staun, if it sees with vigilance what awaits it. What awaits it? The soul cannot shed its enchanted state from one moment to the next. It continues to be dazzled and believes in the reality of the images it dreams. These images are now terrifying monsters and predators that attack it. Snakes and crocodiles swarm around it, wanting to bite off its legs, arms and head.

The task of the Book of the Dead is to watch over beings who have passed into the afterlife. The Book of the Dead replaces the master. The very first thing to do is to open the mouth of the soul. Why? To give it back its voice. By voice, we mean what the Hindu tradition calls mantra, and the later Hermeticists called logos. Mantra is not a magic word, as historical man believes. It is the magical ability to "say". To speak. To connect. To transform. Which is the same as loving. Speech is always speech with another: opening up and embracing. Opening up and embracing, loving and connecting, is opening up: intensity; and this is nothing other than awareness. Through words, man attains awareness. This is the significance of the mantra. The sacred sayings, the prayers that the Book of Halot puts into the mouth of the departed, rouse the soul from its stupor. They shake it so that the crocodiles and snakes – its own illusions – do not take hold of it. It is the word that awakens the soul's memory and the experience of initiation in its memory; it is the word that awakens the heart. The heart must be preserved, for the heart is the seat of heavenly consciousness, the seat of love. When the monster wants to steal it, he says this mantra: "This heart belongs to Osiris. Do not let them take my heart. Do not let them hurt it." At the mention of the name Osiris, the monster retreats.

Now the monsters attack the word. This is the greatest danger. For it is through the power of the word that the soul can name things and beings, and naming is the magical act by which it gains dominion over them. The word opens up the mysterious process that is most important in both life and existence: when a person touches a thing or a being with the word, its true face and meaning are forced to reveal themselves. What does it mean for the true face and meaning to reveal themselves? It means that their true nature is exposed. Every detail of prehistoric tradition is connected to a single metaphysical central experience, which is the source of all understanding. This single experience is the reality of existence in the soul; anything that appears to be outside the soul is an illusion, a spell cast by the degradation of the soul. The word is the tool that reveals this primordial being. In Hindu tradition, this word is called mantra-vid, the word that awakens awareness. In the Hermetic tradition, knowledge of these words is the Mystery of the Great Secrets:

Mysterium Mega. When the human soul, whether in material nature or in the afterlife, names something or someone with words, its illusory nature immediately becomes apparent. This is the secret of the logos, the mantra. "My soul has come," says the otherworldly wanderer in *Pert em Heruban*, "it spoke with its father, and He, the Great Mighty One, saved it from the eight crocodiles. I know them by name." On another step, he says: "All things in the world were born in the palm of my hand; and those that did not come into the world, but are still within me." "My garment is your word, my god Ra!" The soul recognises that it creates things. Nothing exists independently of it. The world is the creation of the soul: "Things were born in the palm of my hand." And in the soul lie countless possibilities for worlds: countless images and thoughts that have not yet been realised:

"which have not yet come into the world". The soul makes this realisation with the help of words. Words are the true body of the soul: "My garment is your word, my god Ra!"

Among the chapters of *Pert em Heru*, there are many mantras and logoi against snake bites, crocodile attacks and scorpion stings. Historical man stands perplexed before these mantras, because he cannot imagine why the dead need to be protected against scorpion stings. Why must the fearsome Rerek snake be driven away? Why must one fight the goddess Selket, the ugly worm? Why is it necessary to fight Apeppel, the enemy of the god Ra? The scorpion, the monster, the snake are nothing more than illusions that undermine the vigilance of the soul in the afterlife. The power of the mantra dispels these illusions.

Now comes the metamorphosis of the soul. It turns into a lotus, Benu turns into a bird, a swallow, a snake. Another temptation, another danger. Another step. The open mouth saves it. Later, it encounters a ship. The task is to name every part of the ship. The mast, the rudder, the sail, the bench speak, and the soul must say the names. The soul goes through the scales of karma: it must recognise each one and name each one. What does this mean? In short, woe to the soul that gets stuck on any step. It immediately transforms into a lotus or a snake or a scorpion, just as it transformed into material nature at the beginning of time. The power of the mantra is that it sees the karmic nature of the step, recognises that it is only a step, a station, a stage. An illusion. Do not stop! Do not get stuck anywhere! The word opens all doors and dispels all spells. The word is the greatest power in the world. The word is worldliness. The word is awareness.

The ultimate goal is for the soul to reach the level of *Nab-ertcher*. This level means: Lord of the Universe. Because the first man, Adam Kadmon, was the king of nature. Osiris is called this when Set, the outer darkness, divided him, but Isis gathered the pieces and put them back together. The Lord of the Universe is the one who was divided in the dense and dark oblivion of matter, that is, in multiplicity, he confused himself with things and beings. In today's words: he became individualised. However, Isis, who is the first nature, Hohma, Sophia, Shakti, gathered the pieces together, and Osiris was resurrected. Now the soul has moved into a new body, a more perfect form than before. This is called *sahu*. It is the imperishable spirit body that has attained the level of knowledge and mastery. *Sahu* is hidden

connection with the word. Every conscious word perfects it. In material nature, prayers spoken on earth elevate the sahu. That is why we must pray for the dead.

At the same time, the light of the soul, the *khu*, ignites in man – because in the afterlife, the soul sees in its own light. The afterlife is the world of subjectivity and the subject, where the only orientation is the alertness of the soul. Now that the soul lives in the sahut, an imperishable spiritual body, in an immortal form, and the *khu*, the seventh candle, has been lit, the members become gods one by one. Every member is guarded by a deity. The hair is Nué, the eyes are Hathoré, the ears are Apuaté. Under the power of the mantras, the members become deities.

6.

The creation of the Sahu

The first of the magical steps of initiation is the most frightening: re-stau, crossing the line of death, separation from the experiential Self. The most difficult, however, is one of the last. It is the most difficult because no master can help here. One must do this alone, without support or advice. To make it easier to understand, one must recall the basic idea of archaic metaphysics that the only reality is the soul, and everything outside the soul is magic. In the afterlife, the human soul, wandering fatefully on the scales of karma, follows the same path as the disciple under the guidance of the master during initiation. Until the soul has developed the sahut and until the *khuja* is present (the *khu* is the seventh candle, the "triumphant and radiant wakefulness"), it is constantly in danger of being carried away by illusions again, of confusing itself with its own dream images, of its vigilance becoming clouded and its existence degraded. In this situation, the soul wanders on in an increasingly painful fate until, sinking deeper and deeper, it arrives in the "underworld" before the "judges" who pass judgement on it. In extreme cases, the judgement may be that the soul is cast into "outer darkness", which means that it is trapped in its own projected images. This is exteriorisation or ext-raversion; if this state is irreversible, tradition and tradition-based mysticism call it the second death. This is when the soul dissolves, disintegrates and is destroyed in its own images. It forgets its origin, becomes obscured, slowly darkens until it is completely extinguished.

However, if the soul has already reached the sahut, it says: "I am one of the great Khuk, who dwell together with the gods Khu. My form is like theirs when they emerge from darkness and shine forth. I am the spirit body. I am the sahut." "The perfect Khu is ready within me, who spoke on the day of Osiris and rose to eternal life." The soul arrives at the row of columns of Sekhet-Aura. This is the gate of Osiris' house. Steps and thresholds lead to the house. There is a guard at every threshold. The soul must address the guards by name. "I have made my journey. I know you and I know your name, and I know the name of the god who watches over you." The thresholds, the Aritok, lead to the house of the Silent Heart. Finally, the soul arrives at the secret chamber of Osiris.

The realisation that the soul wandering in the afterlife, or rather the initiate, makes here, in the innermost secret of the Silent Heart, does not find it unprepared. At every step, it had to say the appropriate mantra-word, the awakening word, and the word awakened it: it became clear that both the steps and the guards were illusions. Now, in the hiding place, fulfilment awaits him in a special way. He wanted to open up, and now he has opened up. He wanted to awaken, and now he has awakened. He wanted to break through the walls of his closed life, and now he has broken through them. He wanted to cross the thresholds, and now there are no more thresholds before him. This is open existence. "The sky is open, the earth is open, the east is open, the west is open, the sky is open to the south, open to the north." There are no more obstacles. The soul awakens to reality. It awakens to the fact that it is the only reality. The king of existence. "I am the crowned king of the gods, I am the one who will never die again, who knows no decay and who has become immortal."

The soul, in open existence, when it recognises that it is the crowned king of existence, and when it says, "I will not join the army of the gods" – takes the greatest and most difficult step, freeing itself from the most powerful illusion: the images of the gods. It awakens to the fact that it was an illusion, a material, sensual reality, that the demons and monsters, the many thresholds, were an illusion – and now it learns that the image of the gods was also an illusion. In his immortal awareness, beyond space and time, in eternal light, in silence, in the secret of the Silent Heart, he says: "I am Yesterday, I am Today, I am Tomorrow, I have the power to be born again, I am the hidden divine soul who created the gods." He already knows that there is only one reality: the soul. This soul is himself. This soul is the world and existence and light. And the soul is the One. Everything outside of it is illusion and untrue. Illusion is the multitude of things and beings, multiplicity, the bustle of Song, the army of demons. But the army of gods is also illusion: "I am the divine soul who created the gods."

I am the one who conjures their existence into the world. However, this magic is delusion. The soul sees that magic only works in a state of delusion. Now it has awakened and opened up.

Initiation is a religious process. Every step must be taken in the name of the gods and under their protection. When taking the final step, the initiate realises that by gods, the soul meant its own highest powers, abilities, the most brilliant rays of its spirit, and the dazzling images of its illusions. He has reached a state beyond religion, the Unity of Being. The soul has returned home. In this Oneness, there is no separate life. The images of stillness, bliss, beauty, greatness, power, and light guided the iste on his path as he ascended, purified, and sanctified himself. Now it became clear in the One that these were the magic spells of the great, holy and eternal immortal soul. There is only one reality: the soul. Space, time, past, future, present, life, death, wandering are all dreams and magic spells of the soul. Divinity is no different. "I am Yesterday, I am Today, I am Tomorrow... I am the eternal soul who created the gods."

V. Nature and the afterlife of

1.

Prajapati. Solar and Lunar Awareness

Ancient tradition teaches that at the highest level of initiation, man can acquire knowledge that enables him to communicate with the world of the dead. In India, this level of initiation was called prajapatin, in Iran amsapand, and in Judea sefiroth. The Egyptian name has not survived, but it is certain that this level, as in the Far Eastern tradition, was associated with the number ten. Pythagoras adopted this knowledge in this sense, and his teaching was the mystery of the esotericists.

The basis and meaning of contact with the world of the dead is everywhere what ancient times always considered necessary and natural: the openness of existence. The afterlife was a complement to life lived in the material world. Existence could only be said to be open if there was a connection between the two worlds. And while only those initiated into higher knowledge were able to maintain contact with the afterlife, ordinary life also cultivated this contact through numerous rituals. In Rome, even under the emperors, circus games, chariot races, baths, and *caena romana*, as Schuler writes, were rituals whose purpose was to maintain the openness of existence. But the lares in Judea, the patriarchs in Iran, the pitriks in India, the ancestors in China, and the ha-lottak in Mexico and Peru all had the same significance in terms of the importance of honouring the dead. The meaning of the cult of the dead is the same for all prehistoric peoples. In Egypt, it seems that the life of nature is completely overshadowed by that of the dead: the centre of gravity of existence is not here, but beyond.

The connection with the afterlife had to be maintained so that life would not end, so that forces could flow freely from there to here and back again, meaning that the living would not be separated from the dead, ancestors from their descendants, fathers from their children. So that those in the afterlife could make their knowledge and power available to the living? No. That was of secondary importance. Historical man, who has only a vague idea of open existence, finds it difficult to imagine what maintaining the openness of existence meant in prehistoric times. It is difficult to imagine because we are unfamiliar with the heightened, clear and alert state of life that existed in prehistoric times. The secret of this life is that it is incomparably more open than historical life. Opening up life means maintaining contact with the spirits of the dead.

For now, the following can be said about the level of prajapatis: prehistoric times carefully and decisively distinguished between emanation and creation: the essence of emanation and the created being. The former is the emanation of the Great God, the helping spirit of creation. Tradition recognises ten emanations; the embodiment of the emanations are the ten archangels. The symbol of the ten archangels is the first ten numbers. Apart from these ten beings, all other beings, forms and things are no longer emanations, but creatures. These no longer have a direct relationship with the Great God, but an indirect one. The prajapatis, amsapandas and sefiroth are the stage of initiation

initiation when the human soul has shed its creaturehood and stands directly before its return to the Creative Spirit.

There are ten prajapatis. Iranian and Hebrew traditions, and later Gnostic literature, gave different names to these ten numbers. Those who entered the circle of existence in which they could completely surrender their being to the spirit that created and governed the world distanced themselves from their own selves, renounced their passions, and no longer had individual desires, wishes, or goals; they could no longer be considered created souls. They became a radiation, a direct instrument: this is the prajapatti, the amsapand, the sefiroth.

The prajapatis maintain contact with the dead, and only they are allowed to do so. This position in life can only be occupied by a soul that has ennobled and awakened itself. This is the *mahamudra*, the so-called Majestic Seat, the Great Conduct, the position of world domination. For the prajapatis possess knowledge that allows them to draw whatever power they desire from the world of the dead. The prajapatis therefore stand by the ruling king with their advice, directing teaching, justice, religion and government in the community.

The prajapatis maintain the lawful connection with the world of the dead. However, others can also learn this knowledge. But this person's contact with the afterlife is illegal. This is the sorcerer. The black magician. This is the one who, unclean and unawakened, has only mastered the technical procedure and often uses the powers of the afterlife for personal gain.

Although this would be a later step, let us first understand the following in order to understand the prajapatis: a distinction must be made between solar and lunar consciousness. Lunar awareness is intense sensitivity in the occult world: a realm in which neither beings, nor forces, nor objects, nor relationships, nor impulses have a definite direction, measure, or form. Lunar sensitivity can see and perceive things beyond the realm of reason without understanding them, through impressions and vague intuitions. This is the certainty of experience in semi-darkness, like the touch of a blind person. Solar awareness is the sensitivity of intellectual intuition, which opens, connects, sees through, guides, grasps, creates connections, illuminates and sees to the bottom of things. It is sharp, fast as an arrow, a flash, absolute, clear and fiery.

The most important difference between lunar and solar, moon consciousness and sun consciousness, is that the lunar has no logos, while the solar has one. Therefore, solar consciousness is "logical", while lunar consciousness is not. The former sees clearly and can justify every step it takes; it is consistent, reasonable, absolutely transparent and intelligent. This goes hand in hand with spiritual content that is relatively easy to express, name and describe. This is what is "logical". The images and connections of lunar awareness are vague, hidden, "occult", barely comprehensible, very difficult to communicate, and never connected to the intellect.

The prajnapati stage is the realisation of the unity of lunar and solar consciousness. With its occult abilities, it searches, orientates itself, senses, gropes, feels and sniffs; with its intelligence, it grasps, sees and rules. Intuition and logic together: it extends its senses into the visible circles of existence

with the lightness of a dream, and thus acquires the necessary moonlight-like perception in uncertainty; but it cannot gain power over anything, nothing seduces, dazzles or enchants it, because it draws its experiences into the circle of its brilliant intellect and exposes them with its radiant knowledge.

Only this degree of initiation is capable of maintaining contact with the world of the dead with impunity: the occult instinct and clear intellect together, the unity of the world elements of the Moon and the Sun. This is why in Egypt the high priest was called the son of the Sun and the Moon. The symbol of the Sun is the right eye, that of the Moon the left eye: the son of the Sun and Moon is between the two eyes, above the nose; here, under the forehead bone, dwells the immortal soul. In Egypt, priests who had attained a high degree of initiation wore a golden snake, the symbol of vigilance, in the middle of their foreheads. This is the *pradzsápati*.

2.

Otherworldly realms

All peoples of antiquity viewed the realms of the afterlife in almost exactly the same way. The two circles, which the Vedas refer to as the path of the gods and the path of the ancestors, were separated by all traditions. The path of the gods is the direct ascent of the initiated, awakened soul into immortal eternal life, where it unites with Brahman, that is, it becomes *atman*. This soul is awakened, disconnected from the world process once and for all, because it has returned to the super-being. This is *devayana*.

The soul that follows the path of the ancestors remains connected to material nature. This is the *pitriyana*. The path of the ancestors. The place of the ancestors in the afterlife is the Moon, *Seol* in the Hebrew tradition, *Tlalocan* in the Mexican tradition, *Amduat* in the Egyptian tradition, and *Hades* in the archaic Greek tradition. Those who have passed away live here in lunar consciousness, in a diminished state of being, in a twilight state, "like scents," as Heraclitus says. After consciousness has faded, the soul remains in the body for a while to develop a light astral body suitable for wandering in the afterlife, and only then does it depart. According to Egyptian and Hebrew tradition, this time is three or three and a half days. In Egypt, it was taught that during this time, the soul relives its earthly life once more, but in reverse. The symbol of the soul during this time is the two-faced head.

When the astral body has developed, it moves away from the re-staun, crosses the boundary between darkness and light, and leaves the daytime world.

The soul travelling on the *devajana* rises straight and easily. In earthly life, at the time of initiation, its awareness was revived. It was able to do the greatest thing a soul is capable of: it crossed the threshold of death while fully conscious. "He did not forget his name," as the Egyptians say. For in darkness, those who dwell there have no names. *Pert em Heru* says of them: "He did not depart from here as a dead man, he departed from here as a living man." In Tibet, the lama sits down next to the dying person and reads the *Bardo Thodol* to maintain their awareness, so that they may "depart from here as a living person," not fall into unconsciousness, and not become prey to darkness.

The soul travelling on the pitriyana, who lived a dull life on earth, who only imperfectly mastered the initiation, who indulged in passions, who blindly confused himself with his experiential Self, collapses on the threshold of death. "He forgets his name." He falls into darkness. Those who dwell in darkness have no names. Monsters attack them at the threshold. The Mexican Book of the Dead teaches that snakes and alligators rush forward. A windstorm attacks. A stifling heat greets them. The soul flees in terror, but notices that its feet have turned backwards. In Egypt, demons rise up and bite off the departed's limbs.

Those who were noble, kind-hearted, compassionate and selfless in their earthly lives are not tormented by these horrors: they enter the realm of the blessed. The judge of the afterlife weighs their hearts, as they say in Egypt, and then they ascend to the Great Western Paradise. This is *Sekhethetepet*. According to the Greeks, it is the Garden of Hesperides, according to the Tibetans, it is *Chen-rezigh*. All ancient traditions saw this country in the west. The soul enjoys the fruits of its good deeds. However, paradisiacal happiness is not boundless and inexhaustible. This soul has not been freed from illusion. It must return to the cycle of life. When the capital of its good deeds is exhausted, it must participate in the cycle of the world again. Good deeds, nobility, compassion, almsgiving, and religious life do not liberate; only and exclusively: awareness; the recognition that the core of the human soul is the eternal and immortal soul – to cast off illusions, to be cured of delusions forever. No otherworldly paradise is permanent. The soul is not liberated, and the illusion sucks it back into the hustle and bustle of life.

The irresponsible, selfish, evil, passionate, malicious, who have committed sin after sin, will end up in the underworld. The underworld is the lowest level of the supernatural world; it is the one that is closest to material nature and is in direct contact with it. This is where the souls live whose beings are still full of material concerns. Desires and passions still live within them, and they constantly hover on the edge of nature, entering and migrating wherever possible to places where they ate and drank lavishly, where they hid their wealth, where they had their homes, and where they committed their misdeeds.

The vast majority of otherworldly beings are like this, souls living in the lowest circle, Hades. In historical time, people believe that these are the souls that tradition calls ancestors. This is not the case. When historical time attempts to understand tradition, it always makes the same mistake: it always takes the individual Self as its basis. The basis of prehistoric thinking, however, is the universal Self. Not the *jiva*, but the atman, not the empirical human individual, but the eternal man, the *homo aeternus*. When tradition speaks of ancestors, it does not mean the ancestors of individual human beings, but the ancestors of humanity, the fathers and mothers of universal man.

A small fragment of the knowledge of Prajapatis has been preserved by the Hindu *Agroucsada Parikcsai*. This memory says: "The pitris are the souls of the ancestors who live outside the circle of material nature, are invisibly but constantly connected with human beings, and direct the forces of the afterlife towards the earth." "At the beginning of time, the pitris rebelled against Terem

and lost the perfection of their existence. Some of the souls have since returned to existence through earthly life; some have lived out their earthly lives but have not been able to liberate themselves; when this world comes to an end and a new world is created, a new life awaits them. However, some of the souls have not yet been born because they have not fallen into matter. Some of them may appear on earth in human form as great kings, leaders, prophets or sages. However, most of the souls have not yet taken on an earthly destiny. These spirits are the guardians of human life, the fathers of humanity. The ancient tradition calls these souls pitris, or fathers of the human race. These are the souls who inspire lofty thoughts in people, who guide the destiny of nations, who are the masters of inspiration and who inspire prophetic revelations.

The knowledge of the prajapatis is precisely that they can distinguish between the unity of solar and lunar consciousness, the inspiration of the pitris, the fathers, and the inspiration of ordinary otherworldly beings. This is what the sorcerer and the black magician do not know. The sorcerer, precisely because he is only lunarly alert, is not master of discernment.

The ancestors are not the ancestors of the individual human self, but the fathers and guardians of humanity, lofty and pure souls with knowledge immeasurably deeper than that of humans. The prajapatis establish contact with the spirits of these fathers and nurture and maintain this contact. They do this so that humanity may remain under the protection of the good fathers. For if man breaks away from the spirit of the fathers, he falls under the dominion of the demonic forces dwelling in matter. This is what happened at the beginning of historical times.

3.

Primitive peoples. Magic. The Fathers

Some primitive peoples have preserved the procedure for establishing contact with the afterlife. Primitive peoples, such as the Negroes, Indians, Malays and Papuans, who are degenerate, truncated fragments of a higher spirituality, have preserved the ritual of opening up existence in a distorted form. In most cases, the ritual is full of magical elements and is closer to black magic than to the rites of the prajapatis. It suffices to mention two such magical rituals: one is preserved by a North American tribe, the other by the nomadic peoples of Eastern Tibet.

Among the Blackfoot Indians of North America, when a decision must be made on a matter of particular importance to the entire tribe, the medicine man consults the spirits. The ceremony is public, and the whole village is present. In the middle of the tent, an area of barely four square metres is surrounded by man-sized stakes, which are sharpened at the top. When the tribe has gathered, the shaman enters. His assistants tie him up and bind him with straps so that he cannot move. They sew it into animal skin and lay it on the ground outside the stakes. Then the summoning song begins, accompanied by pipes and bells. The bound and sewn wizard begins to call the spirits, louder and more urgently. The music and singing grow louder. Suddenly, the sorcerer jumps up. No one understands how he does it. At first, he makes small jumps around the area surrounded by stakes, but the jumps become bigger and bigger. It seems impossible, but it is true.

Meanwhile, he continues to summon the spirits in a language that is barely understandable to the tribe. The elders say that he is speaking in the ancient language of the people; they still remember some of the words, heard from their grandfathers. The dance becomes wilder and wilder, until finally the sorcerer leaps over the man-sized stakes with a single bound and lands on his feet inside the enclosure. It's completely unbelievable! Now, from the top opening of the tent, there comes a frenzied clamour of voices. The wind howls, the stakes creak, the tent fabric stretches as if torn by a hurricane. The voices shout in the same language as the wizard. They ask questions and give answers, the wizard rattles off a rapid stream of words, and the spirits respond. Suddenly, a bone-chilling scream rings out. Some force lifts the wizard up to the top of the tent. The next moment, there is silence. The wizard hangs there, clinging to the opening of the tent, naked as the day he was born. After the ceremony, the elders of the tribe gather and listen to the message from their ancestors.

The other invocation ritual comes from Eastern Tibet. The external elements here are: a large orchestra with pipes, horns and drums, and a choir consisting of the sorcerer's assistants. The sorcerer sits on a chair in the middle of a large crowd. Some of his assistants dance around him with ritual steps. The *ngagsz-pa*, the magician, begins to tremble, babbling in an unknown language, groaning and sighing. To the audience, it looks as if supernatural forces are tearing at his clothes and tearing his limbs apart. The room is filled with strange sounds. The *delog*, the astral body, often appears, returning to earth and telling his fate. Although the sorcerer does not wish to make contact with him, he cannot drive him away. Because then the others will become angry and resentful, and all the spirits will leave. Finally, the spirit who can answer the question appears. The *ngagsz-pa* recites the mantra, the magic spell, and the spirit must answer.

The grotesque outward appearances of these rituals are deceptive. One is inclined to assume that the whole thing is little more than a clumsy charade. The reality is that what is happening here in a degenerate form is what is known in India, Egypt, China and Tibet as consciousness transfer, a technique that was the basis for communicating with the dead. Some ancient texts, especially the Tibetan *Pho-va*, provide sufficient information about what happens in such cases. Under the guidance of an initiated master who knows every detail of the transfer, the initiate summons the soul of the dead, takes over its consciousness and thus gains insight into what he wants to know. It is always dangerous to go through the stages of initiation without a master or guru. It is impossible to practise *Pho-va* without a master. The human soul must follow the same path as the dead, step by step: it must cross the re-staun, attract the astral demons, and recite the mantras in the right place, otherwise, as they say, other spirits will take over its body and it will be stuck in the world of the dead. The ritual is all the more dangerous because some of the astral spirits sense the *Pho-va*. The astral souls gather there and fight each other over which one will possess the living body. There is a demonic species, called breath-stealers in Tibet, which steals the breath (the prana, or vital breath). The astral beings living in Hades have an insatiable hunger for everything related to life, and they shamelessly throw themselves upon it. But they crave nothing more than spilled blood: wherever blood flows, millions of astral beings gather.

primitive peoples' bloody sacrifices, the Aztec human sacrifices, were performed, among other things, to appease these demons and win their benevolent help. Baader believes that such misguided rituals are mostly performed by tribal organisations and alliances of national communities. Baader's opinion on such misguided rituals is that bloody mass sacrifices are mostly performed by tribal organisations and alliances of national communities with the powers of darkness: a misuse of the true sacrificial ritual. In Mexico, the correctness of this statement is immediately apparent. Small nationalities, in order to gain power, formed alliances with the Political Death Gods: because the inspirers of the instinct for power are always death gods. The great spirit gods, just like the fathers and ancestors, know neither national nor other partiality. The impulses of the Political Death Gods always lead to bloodshed: revolutions, wars, strife, and murder. The impulses of the Fathers serve peace and the good of universal humanity.

4.

The world of the Moon

There is a learnable procedure for establishing contact with the world of the dead. This procedure was known to the initiates of ancient times, even Pythagoras knew about it and probably taught it. The knowledge required prior to applying the procedure can be summarised as follows:

The transition to the world of the dead occurs through consciousness transfer. The moments of consciousness transfer are identical to the moments of passing away. However, the initiate must remain alert, that is, he must maintain that certain second moment, the light. This complex process, like all manifestations of power, ability and talent, was linked to the female principle in ancient tradition. The woman, the Sakti, is the mistress of the productive and the produced, that is, the created world. She is the quintessence of the created forces. The initiate must therefore acquire the power and ability of Shakti, which will help him in his task. The prajapatti level turns to the highest female deities: the great and luminous figures of Shakti, Wisdom itself, Sophia. The sorcerer and the magician do not discriminate. They are satisfied with the support of any power. The forms of lower magical powers were called dakinis in Tibet, kinapipiltin in Mexico, and huitaka in Peru. Folk belief calls these incarnations witches. These supernatural quintessences, in China the *spider*, help the sorcerer to make contact with otherworldly spirits and, with their help, to perform deeds beyond human capabilities. In ancient Greece, the goddess Hecate was the mistress of these spells. The goddess was served by women, and everyone is familiar with the story of the Argonauts and the spells of Medea, the priestess of Hecate. Hecate is the queen of the lunar world, the great power of the astral circle of the afterlife, Hades.

The first task of the sorcerer is to persuade and conquer such a dakinit, or cinapipiltin, or huitaka, so that the po-soul, the lunar consciousness, is at his disposal. Naropa, the famous Tibetan ngagspa, gives a detailed account of the sorcerer's labours, the rituals, prayers and invocatory mantras, until finally the dakini

was at his disposal. Naropa ultimately acquired the mahamudra dakinis, or magical powers, of a murdered mahamudra. When the initiate reaches this level, he becomes a siddhi. The hallmark of a siddhi is that he is at home in the circle of the Moon Mother, Hecate. He has lunar awareness. They have already transcended the human realm, but have not yet reached the realm of the gods. They already have supernatural abilities, but cannot yet devote their abilities to universal humanity. Of the three levels: human (manava), magical (siddhi) and divine (divdza) – they have only reached the second. The magician – called araff in the Sufi tradition – however, if he walks the path of darkness, if he wants to be a black magician and desires nothing but the exercise of supernatural power, he will stop at this siddhi level. He is content to unleash or bind occult forces at will.

Siddhi cannot establish contact with the Fathers. The Fathers do not engage in low and dark operations. The souls with which siddhi can make contact and which are at its disposal are the astral demons living in Hades, the lunar underworld, *nekydaimones*, as the Greeks called them, po-souls, as the Chinese believed them to be. The use of supernatural powers is theurgical in prajapatis; with the magician, it is only magical. This difference must be emphasised repeatedly and with full force. Theurgy is the acquisition of supernatural abilities so that the human soul may partake of the light and greatness of the gods and radiate this light and greatness to universal humanity. Magic serves the interests of the human ego, seeking protection, prevention, privilege, and attack. The result of theurgy is that the prajapatis surround themselves with the spirit of light and imbue their being with superhuman light. "The spirit of the Fathers," says Manu, "once invoked by the initiate, follows the initiate invisibly everywhere; the Fathers accompany him on all his journeys, and when he sits down, they take their places beside him." The magician, on the other hand, is followed by the dark beings of Hecate.

5.

The Amduat

Based on these insights, it no longer seems strange that tradition says that the task of the prajapatis was to maintain contact with the souls living in the afterlife. Initiation involved teaching the disciple how to transfer consciousness and familiarising him with the nature of the afterlife. Beings living in the afterlife also have bodies, but these are airy, ethereal, astral, like air and fire. When Heraclitus says: *pszükhai oszmóntai kat Haidén* – he means that souls in Hades have astral sensitivity: they live in ethereal bodies. However, the afterlife is not only Hades. The initiate must know the different realms corresponding to the different degrees of consciousness. In the afterlife, only those who are at a similar level of consciousness can live together, and only they can see each other. When the living human consciousness begins to grope with its lunar consciousness, it naturally searches first in the lowest realm. And this is precisely the most dangerous place. Here swirl the lost souls, the rebellious spirits, those suffering from materialism

, souls in purgatory, elemental demons, material demons, bestial, evil, bloodthirsty creatures who have been rejected by all worlds and live here outside the law.

Some ancient traditions, notably the Indian *Agroucsada Parikcsai*, emphasise that these astral demons are immeasurably more evil and depraved than the human souls who have been judged and are suffering in hell, in Gehenna. Abbé Constant, following the rare works of Kabbalah, says that these beings, living in atmospheric bodies, are moved only by the breath of the universe, but matter has an irresistible effect on them. They always strive towards the earth and seek activity here. They intrude into dreams and gather where crimes have been committed. However, they slowly dissipate in cosmic radiation. Those souls who have not atoned for their great sins committed on earth parasitise on the souls of evildoers in a monstrous form. Constant calls them embryos. Their kinship with po-souls is obvious. The vast majority of astral beings can never leave the Earth's atmosphere and cannot cross over. They languish in larval form, craving mainly warmth and blood. These larvae flee from the light, and

"a single flash of intelligence is enough to make them crumble and sink into the bottomless darkness of the universe."

Based on Egyptian and Alexandrian writings, Sampson says that during dark periods, especially during and after wars and revolutions, the earth is flooded with these depraved astral beings. Sometimes fallen angels also descend to earth. They never come without the express authorisation and commission of the powers of darkness. These beings are the so-called great historical figures who disrupt order, incite peoples against each other, cause wars, shed blood, oppress and destroy millions, condemn them to poverty and make them fugitives. These impure and shameless devilish beings, as traditional anthropology teaches, are the only ones in creation who lack the immortal and eternal divine spark, the Living Flame. How and when they lost it is not revealed in tradition. The Iranian holy book calls these beings the army of Ahriman, the drugos. These are the Hindu rakshasas and gandharvas. They are the followers of Typhon, the servants of Seth, the children of disobedience, sin and betrayal, whom Enoch calls the Nephilim.

If the power of the Fathers on earth is not great enough, and the ancestors cannot flood people with sufficient clarity, the children of disobedience and sin will come to power. The activity of the prajapatis is to restrain the powers of darkness with the help of the Fathers. Human power is insufficient for this. Even all of humanity combined cannot drive away a single otherworldly influence. The influence is incomprehensible and unattainable for humans, but above all, the influence is more powerful than humans. The prajapatis, the amsapandas, the sefiroth, are the only ones who are connected to the Fathers and can ask the Fathers to restrain the powers of darkness. The prajapatis know what the initiated must learn right from the first step, that in existence they are never opposed to human beings. Human beings are helpless souls living in the material world, whose actions

are controlled by powers. Anyone who wants to intervene in the fate of the earth, whether to lead, give advice or teach, is not dealing with human beings, but with powers. And the dark powers are not restrained by human force, but by the Lords of Light. The prajapatis are priests of the powers of light, the Fathers.

6.

The meaning of the activities of the prajapatis

After crossing the threshold of death, says the Veda, every soul first ascends to the Moon. Those who lived a carefree, drowsy, sleepy life fall back to earth in the form of rain from the Moon. Those who lived an alert life are passed through the Moon and ascend to Brahman to unite with him.

Understanding the symbolism of the Moon is not particularly difficult now. It is the Amduat, the Tlalocan, the Seol. The Mexican tradition of Tlalocan, the water underworld, is not widely understood. Nor is it understood why Tlaloc was so greatly revered in Mexico. Tlaloc is the name of the rain god, the water god, the Indian Okeanos. They do not understand the Egyptian-Tomian cult of the Nile, the cults of the Euphrates, the Ganges, the Brahmaputra, the Yangtze, or the ancient peoples' reverence for water, Thales' metaphysics, according to which water is the mother of life. The inclusion of the appropriate place in the Veda clarifies the situation considerably. Water is an essential element for fertility. But water is more than that. Water is

"the blessing of heaven". The soul that has passed into the afterlife falls back to earth as a blessing. The Mexican, Egyptian, Iranian, Chinese and Hindu rain cults are closely related to the cult of the dead, and rain spells are connected to the afterlife. The worship of water is a form of worship of the dead and the Fathers: Tlalok, the rain god, is the lord of Tlalocan, the moon sphere of Hades. The connection between the moon and water is also quite clear from other sources. Astrology is well aware of the essential connections between them. Rain is a blessing from the afterlife: it gives rise to life, wheat, corn, rice and fruit. It provides the nourishment necessary to sustain life. From water, that is, from the dead, ultimately from the Moon, in other words from Hades, from the ancestors. The ancestors, the forefathers, return in the form of rain, in the form of nourishment. This is the meaning of the Mexican and Peruvian corn cult and the Egyptian and Greek wheat cult. In water, prehistoric man saw not a material substance, but a world-creating primordial element, indeed the element of fertility, blessing and grace. Water dwelled in the sky, which is why the Egyptians said that "living water has its home in heaven". This view also underlies the ritual of bathing, even in times as late as the Muslim era.

The world of the Moon, the Water Paradise, as it was called in Mexico, is nothing more than the world of lunar consciousness. We have already discussed how this relates to the quintessence of the creative forces. This world is the actual productive world, the circle of Sakti. And if one thinks about it carefully, it will not be particularly difficult to see one of the important aspects of the archaic view, the metaphysical place of women, from this perspective as well.

In the water paradise, or Tlalocan, the Moon is home to the creative and fertile forces that have recently become known as *Mütter* – the world of Mothers – following Goethe's vision. This makes it possible to understand not only that it was the Moon, Sakti, the Mothers, and Fertility that were revered and worshipped by prehistoric peoples, rather than the atmospheric phenomenon of rain, but also that it was the symbol of the Moon that brought together all the great goddesses of the archaic age: Artemis, Hera, Demeter, Persephone, Hecate in Greece, Isis, Nut and the others in Egypt, and all the goddesses in Mexico, Peru, India, Iran, Tibet and China.

In this context, however, something else also becomes clear. For about a hundred years, the ancient matriarchal world described by Bachofen has been given special significance; many have assumed that this ancient matriarchal world was a reality in prehistoric times. In this form, it is, of course, abstract and naive. The fact is that lunar consciousness has been dominant in earthly life for a long period of time, and the myth knows this with its image of the so-called Lemurians. In the afterlife, the same lunar consciousness lived on in a vast empire; this consciousness corresponds to the female being, the productive, the fertile, the Mother—ultimately, the Moon. Water. It is pointless to talk about matriarchy, or female rule. What we should talk about, however, is the moon-like, shimmering, dim nature of this awareness, which is hidden in all material and spiritual manifestations, predictions, inspiration, intuition, as well as in growth, development, and the occult. Occult because this circle is the specific place of the occult in the world.

If one now thinks of the *huitaka*, the *dakini*, Hecate, that is, the *po-soul*: the obscure but all the more fertile world of the maternal soul – in other words, the world covered by the veil of Isis or the veil of Maya: soul, human, being – all meet at one point, it is quite easy to imagine that archaic tradition considered this point to be the quintessence of fertile life, It called it *Shakti* and made the Moon its symbol.

The fact that the Veda says that after death, every soul first ascends to the moon means that in the first period of its journey to the afterlife, the soul has lunar consciousness. And the fact that the Veda says that sleepy and dazed souls return to earth in the form of rain from the moon means that those souls that are not released by the Mother Spirit of fertility must manifest themselves again in nature as forces of fertility: these souls are those who, as mothers, sustain life.

The difference between the magician and the *prajapatis* is now completely clear. The magician remains in the world of the *dakini*, the *po-soul*, Hecate, the Moon. In the world of the Mothers. The *prajapatis* transcend this world and ascend to the solar world of the *pitris*, the *fravasis*, the patriarchs, the *huan* souls, connecting the two worlds. Of course, one should not believe that there are degrees of value between the worlds, between the Mothers and the Fathers. *Po* and *huan* are two poles, like yin and yang, the Sun and the Moon. The two world elements only

two in their manifestation, but in reality they live in the marriage of the Sun and the Moon and are One. The prajapatis stand above the magicians, not because they have realised solar consciousness, but because they have united the two poles.

VI. The unity of existence

1.

The teaching of the Veda

The goal of initiation is to restore the unity of being. But it is not the unity of being that was lost with the birth of the individual human being that must be restored, but that which homo aeternus lost through his infidelity to materialism. For when the individual human being is born, he emerges not from the unity of existence, but from the darkness of material oblivion, from the state in which he was one with the darkness of matter. The unity of existence was not lost by the individual human being, but by eternal universal humanity at the beginning of time, when it fell from divine existence and its awareness became clouded.

When asked about the nature of separation, what has been separated and from what, archaic tradition teaches that eternal man has lost his true essence and taken on a material, natural self, confusing himself with this self and identifying himself with it. The result of this mistaken identification is that he lives not in the unified, universal human Self, but in multiplicity, divided into individuals. The Veda makes this distinction with two words. The eternal human being: the atman; the individual being: the jiva. The cause of this confusion is the decline of awareness, the confusion of the pure spirit, drowsiness, sleepiness, stupor, which is a kind of madness, abhimana.

The purpose of initiation is to dispel this abhimāna in man, to remove dullness, to awaken him from sleepiness, to remove the confusion of the spirit and to restore alertness to its original state. The initiate can thus realise that his separate individual self is nothing more than a false confusion. There is no separate individual self, it only appears to exist in a degraded state of being. There is only one human being, the eternal, immortal man, the atman. This is reality. Anything that appears to be outside of it is illusion. The entire material nature, with all its things, objects, beings, stars, trees, animals, spirits, demons, gods, life, birth, death – all of this is illusion. Reality is the only, unchanging, immovable existence: the soul, the divine Being, the atman.

The distinction made in archaic tradition, the separation of the individual self and the immortal being, does not mean that we are dealing with two separate elements of the world. The individual self is not an element of the world, but maya, magic, the abhimana of the immortal being's diminished awareness, its maddening confusion. There is only one existence and only one being. The archaic tradition, not only the Veda, not only the I Ching, not only Heraclitus, not only Plato, not only the Kabbalah, but also the Egyptian, Iranian, Tibetan, Peruvian and Mexican traditions profess advaita, which means: not two, but one. *Hen panta einai*. So when the disciple awaiting initiation understands unity, awakens to reality, and casts off his mad delusion, he does not return from two to one, but realises that what he saw as two, what he degraded...

In his vigilance, he regarded the individual self and the immortal being as separate, but they are not two, they are one. And here we are not talking about some new, unexperienced stage of existence to be attained. In fact, nothing happens. "Some say," writes Sankara in his commentary on the Vedanta, "that the sacred book is about the path to the immortal being and refers to something higher. This view is mistaken: the immortal being cannot be reached... where man is, there cannot be reached." The atman does not need to be attained. Why? Because the atman is man himself. Man has no real being, because there is no real and no unreal. There is only one, and that is the atman; one only needs to realise it, but realisation is not something during which something happens. Nothing happens, only the immortal being recognises its identity with itself, awakens to its only reality. Initiation is the time and process during which "nothing happens", the realisation that: I am the immortal being. I am the atman, who I have always been, for whom this world and life are an illusion, who was not born, who is not in a human body, who has no senses, emotions, thoughts, images, dreams, only eternal and unchanging existence. I am "the lotus flower blooming in the heart". I am the atman, who is 'smaller than a grain of rice, smaller than a speck of dust, smaller than a mustard seed, smaller than the eye of a mustard seed, my soul, who lives in my heart, greater than the earth, greater than the universe, greater than the sky, greater than all the worlds. This almighty, all-knowing, all-perceiving, all-encompassing, silent, carefree, this is my soul who dwells in the depths of my heart, this is the atman, and I will become the atman when I depart from here. He who knows this no longer doubts."

2.

The four graces

The traditional srutija, or revelatory teaching, is that nothing actually happens during initiation, only the awakening of dormant awareness. This awakening dispels abhimana, or mad confusion, and the person realises their true nature, the atman, and is cured of the disease of delusion. This teaching is the absolute, the reliable, the *sabda*.

The reliable, absolute teaching, the srutis, is complemented by the smritis. This smriti is memorable from the outset, no longer reliable, not revelatory, that is, *asabda*. This teaching is linked to different images, myths, experiences, names, gods and opinions in the traditions of different peoples. Smriti is the application of revelation. The teaching and knowledge of initiation, the steps, the stages, the practices, the asceticism – the multitude of words, images, emotions, experiences, thoughts are all just applications, memorable from the outset, but not reliable. The stages of initiation differ according to peoples, traditions, schools, masters, and disciples. The same thing happens everywhere, that is, nothing happens. Man cannot attain the atman because man himself is the atman. The illusion, externality, form, and path of this realisation is smriti.

The goal of initiation is to restore the unity of being. Restoration occurs when the human soul awakens to its own being and realises that there is only one being, one reality, itself, the immortal being. According to smriti, the deepest depth, the complete extinction of consciousness, slumbering in the darkness of matter, is the image in which the human soul existed before birth. When the soul entered nature, that is, when it was born, it had already taken the first step towards awakening. In the oblivion of matter, outside of space and time, outside of light and abilities, unconscious, forgotten, lifeless, it stood on the border of non-existence, in a state outside of law, like the astral demons who lost their immortal spark. When the soul enters nature, it receives a whole series of gifts of existence: it has time at its disposal to regain its light; space, which is the focal point and controller of countless abilities: the senses, emotions, thinking, will, instinct, consciousness. Space, time and the Self are the soul's tools for regaining its awareness within and through them, and for making that awakening possible, during which "nothing really happens".

Birth is the first step towards lost unity, just as death is the last. The irreplaceable significance of human life, destiny, and the Self is that awareness must be attained here and now, in this space and time, and with this Self, in this material natural form, body, senses, and talents, and must return to the unity of existence, to reality, to the immortal soul. This is the possibility and the opportunity. There is nothing more. Initiation is nothing more than enlightening man about this. Initiation is therefore not human, natural, earthly knowledge, but a clarity beyond the senses. The graces that open up to man: space, time and the Self. The fourth: knowledge about initiation. Thus, man has been given every means, opportunity and tool to return and take his ancient, original place. All the abilities carried by the experiential Self are opened up to him; the place suitable for practising these abilities is opened up to him: space; the continuity of the practice of abilities and the possibility of unfolding: time; finally, the awareness of the goal, its measure, method, direction, meaning and essence: the teaching about initiation – the fourth grace. Initiation is the teaching about the meaning of life, the purpose of life, the application of the Self as a tool, so that man can restore the unity of being and return to his lost primordial state, or as the Veda says: his immortal being.

can realise its reality.

A memorable tradition from the beginning says that the restoration of the unity of existence can be achieved in two ways: in community or individually. The ritual of restoring unity in community is called sacrifice. This is not to say that the method of restoring unity individually is not a sacrifice. It is also a sacrifice, but not in a ritual sense, but in a figurative sense. The individual method, meditation, asceticism, practice, and efforts to attain mindfulness are not usually considered sacrifices.

In the mystery of sacrifice, "we all attain the true meaning of our lives: we enter into the unity of being, we partake in the attributes of the One, we rise to a state of being above space and time, to the centre of all forces". Baader says that when the eternal man broke the law of his existence at the beginning of time, he infected himself, and this infection spread to all of nature. Therefore, man dragged all of nature into darkness with him. Sacrifice prepares the return to the lawful state of existence. Man and, with him, the whole of natural existence sank into earthly blood. When the priest opens the veins of the sacrificial animal and lets the blood flow, this bloodshed has an effect on man, because the soul that has sunk into the blood is freed. Sacrifice is the spiritual act in which the animal soul, indirectly bound to the spilled animal blood, ascends and lifts the soul bound to human blood with it. The soul in human blood becomes awakened, and the path to existence opens up. Sacrifice is the preparation for rebirth. Humanity participates collectively in this mystery.

Return, rebirth, restoration of the unity of being, reintegration, divination – different names for the same event. In addition to sacrifice, prehistoric times knew many other ways of preparing for and, in part, achieving this reintegration. The great moments of human life, rituals, dharma, observance of the laws of the world, fulfilment of caste duties, and service are all such attempts at reintegration. But even phenomena that seem to be mere customs, such as communal games, communal feasts, holidays, baths, marriage, birth, death, rules and rituals, and laws all point in one direction: mysteries live everywhere among the roots; and the meaning of these mysteries is to restore the unity of being. All such so-called customs, such as sacrifice, are extraordinary, unnatural, anti-material, festive and highly meaningful because, just as in sacrifice, spiritual forces are released when the custom is performed, separating them from the material and preparing them to return to the unity of existence. Such spiritual forces are released in mysteries, in communal singing, and in the ball game of the Mexicans. This is also the basis of the mystery of theatre. The Hellenistic Greeks called spiritual power *thalesma*; *thalesma* is quintessential life, says Schuler. **The** word *ma-ga* comes from *telein*, which means completion and initiation. And "thelesma is the father of all things in the whole world," says Hermes Trismegistus. Sacrifice or high-minded custom, mystery, communal singing, sacred play, when it liberates and realises thelesma, initiates the community collectively. At such a moment, the unity of divine existence appears in human life – the universal, radiant, alert existence Hó-rusz – the winged Sun – Kecalkoatl, the feathered serpent. The winged Sun is the soul sun, the symbol of the light of the soul. The feathered serpent is the symbol of inspired matter: because the serpent represents matter, and the wings and feathers represent the soul. Every sacrifice, every sacred custom and game loosens the connection with matter and dissolves the connection with darkness. It does this in a supernatural and incomprehensible way, which is precisely the mystery.

3. Stages

The individual path to initiation is meditation, asceticism, self-denial, fulfilment of duty, observance of the law – but never for its own sake, always alertly, purposefully and clearly for the one and only.

Dhyana establishes four stages: the first is *vitarka* – discrimination; the second is *vichara* – meditation; the third is *priti* – absorption; the fourth is *sukha* – grace. At the first stage, one learns to distinguish between the essential and the non-essential. The central idea here is also the separation of the atman and the jiva. At the second stage, one learns to turn away from the external, sensual world. At the third stage, one learns to walk the inner path; this is the stage at which one must cross dangerous inner thresholds. At the fourth stage, one becomes accustomed to the primordial state of the soul, the joy of uninhibited, open, free existence, and blissful happiness.

The Sufi also teaches four stages. The first is *Hasta*, humanity; at this stage, man sheds his individual, racial, national, tribal, so-called collective bonds and learns that all humanity is one, and he dedicates himself to this one humanity. He rises from the darkness of the collective to the light of universality. The second stage is *Taregut*, the possession of power. Man gathers spiritual powers and gains possession of forces that enable him to exercise power over others. He makes laws, governs and commands. The third stage is *Araff*, in which man acquires superhuman abilities. The limits of nature are no longer limits for him. He freely communicates with the other world and with the Fathers. The fourth stage is *Hagegut*, holiness, the state of *arhant*; man has realised within himself the primordial state of the soul, the immortal and eternal spirit.

Agroucsada Parikcsai teaches three stages: the first is the leader, the guru. This is the teacher, the ruler, the master of initiation, the leader of youth, the advisor. **The** second is the spirit summoner, the prophet, the magician, who possesses superhuman abilities. The third is the master of all the forces of the world, the lord of Shakti, the incarnated deity. This is what the Vedas call the state before salvation, *aishvarayam*, world domination.

Pythagoras taught two great degrees. The first was about the virtues of active life; this was mastered by the exotericists. The second dealt with the virtues of spiritual life; he taught these only to those whom he allowed into his private chambers, the esotericists. Hierocles says that only the latter was true initiation.

One had to know about the help of the gods and how to call upon them: "Never put your hand to work until you have first prayed to the gods that they may consent to what you are about to undertake." "Once you have learned this, you will know the secret of men and the immortal gods" – "and how great the various things are, what their significance is, what their essence is and what connects them – you will understand the law of the universe, its nature, and what is one and the same in all things – so that you will no longer believe what you should not believe, and nothing in this world will be obscure to you."

This was followed by the great teaching about fate, the heimarmen. "Fate is what blinds people and robs them of their common sense." Initiation is nothing more than "*lüzisz tész heimarmenész*" – release from the shackles of fate. What is this heimarmené? The senseless bustle of the multitude, the disorder and strife of interests, instincts and passions – this is the mad confusion of the human soul when it identifies, confuses, sees dream images as reality in its stupor, craves news, wealth and glory for its individual self, fights, struggles, rushes – and people, as Pythagoras goes on to say, "roll about like terrible mud balls and constantly encounter countless troubles – from birth, fatal confusion pursues them everywhere and drives them up and down – and no one understands what it is about, what it means – instead of begging for deliverance, they demand that they be allowed to rush along their path, that others give way to them and serve them. "Oh, Father Zeus! If you want, you can free humanity from this oppressive evil."

This is heimarmené. This is samsara. This is the turmoil arising from insane confusion, which is the irresolvable conflict of Song with diminished awareness in a state of intoxication.

"Beware," cries Pythagoras, "man is of divine origin!" Man is not a dazed self, not a bustling insect, whose task is to gather news, wealth, power and pleasure in this heimarmené, always rushing, sweating, working, panting. The true nature of man is divine – motionless, unperturbed, eternal, immortal. One only has to look around. The peace of nature, the harmony of the stars, the order of the world, the innermost silence and purity of the soul all speak of the fact that it is man alone who creates disturbance.

"Holy nature reveals even the most hidden secrets – it shows you its mysteries, and you can easily do what I have decreed."

What did Pythagoras decree? Healing from the heimarmené. Awakening. The dispelling of abhimána, so that man may know: I am atman, I am reality, the only thing that exists, the One, immortal being. Everything outside of me is an illusion. I see these terrifying images in my sleep. "And when your soul is healed, you will be freed from all evil and confusion - let your alert mind guide you in all things in life, the mind that comes from above, and whose reins you must hold in your hands; and when, after such a life, you shed your mortal body, you will arrive in pure light, you will become a god, immortal, eternal, and death will no longer have power over you."

4.

Chuang Tzu

It goes without saying that the revelatory teachings of the Veda-sruti are based on a memorable tradition from the very beginning. This is so clear in itself that it is not even worth drawing parallels. One example out of hundreds will suffice. This example is the teaching of Chuang Tzu and Tao.

What does the Veda teach? That the jiva and the atman must be distinguished. The jiva is the individual self, an illusion; the atman is the immortal being, reality. The jiva is multiplicity, the atman is the One. What appears to be multiple, a thing, an object, is not true,

but illusion. "Boundaries did not arise from the soul," says Chuang Tzu, "there is no explanation for the constant and strict meaning of words in existence. The distinction is made by the individual self." Right and left, part and whole, outside and inside, action and reaction exist only for the personal self. "From the point of view of multiplicity and difference, there are individual organs such as the liver and gallbladder, individual provinces such as Chu and Yue; from the point of view of universality, all things and beings are One." "From the point of view of the non-self, things do not exist at all. Things can only be seen from the standpoint of the Self." From the standpoint of the non-Self, the general Self, the universal Self, there are no distinctions. The two are opposed. But "the state in which the non-Self and the Self are no longer opposed to each other is the cornerstone of existence." "The ancients led their knowledge to the ultimate cornerstone." "In the golden age, people wandered quietly, not knowing what they were doing; they went without knowing where; their mouths were full of food, they were happy, they aired their skins and walked. This was what they called life until the saints arrived, who then harmonised customs, regulated behaviour, created moral laws, and made the world dance to them in order to comfort hearts. And then people began to hurry and rush and break through barriers, they pursued knowledge, they began to quarrel, argue, and hunt for profit, until it was no longer possible to stop. This is all the fault of the saints.

As long as existence is one, there is no need for rules or laws; there is no need for goodness; there is no need for saints. The power of the unity of existence is so great that people just walked around, and yet their mouths were full of food, and they were happy. But when the saints came and brought goodness and law, they brought distinctions. Unity ceased to exist. Existence was divided into good and bad, north and south, east and west. And with the boundaries, they brought the self, property, passion, instinct, personal desires, goals, and then people suddenly began to hurry and rush and break through the boundaries and rebel against the rules, and strife arose, war, and many views, worldviews, races, religions, nations, tribes, and classes arose, all of whose interests and passions clashed. The unity of existence was shattered. This is all the fault of the saints. The fault of morality. The fault of boundaries. The fault of the Self. "Borders do not arise from existence... it is the personal self that makes the distinction." "From the point of view of multiplicity and difference, there are individual organs... from the point of view of universality, all things and beings are One." And universality is existence.

"Does a thief need morals? Of course he does! Without morals, he cannot even move. He instinctively senses where something has been hidden: that is his talent; he must break in: that is his courage; he must flee: that is his duty; he must know whether he will succeed or not: this is his wisdom; he must share: this is his honour. It is completely impossible for someone who does not possess these five virtues to be an excellent robber."

And: "as long as the generation of saints does not die out, excellent thieves will also live on". Saints and thieves complement each other: the saint calls forth the thief, the thief

the saint. Often in the same person. Why? Because both set boundaries, both have morals, excellence, difference, prominence. Neither lives in the One, the universal, where there are no boundaries, no differences, but everything is One.

"A being living in existence acts without worry or fear. Right and wrong, beautiful and ugly do not interest him. His joy is when everyone on earth enjoys the good things. His peace is when he can interact freely with everyone. When such a person passes away, the people mourn them like a child mourns the loss of their mother." This is a being living in the unity of existence, who is "identical with the universal. Those who are identical with the universal have no self. Since they have no individual self, they do not regard existence as private property." He does not draw boundaries, he does not make laws, he does not separate good from evil, truth from untruth, beauty from ugliness, right from wrong, he does not separate languages, nations, languages, provinces, or fields. "Boundaries do not arise from existence... it is the personal self that makes distinctions... from the point of view of the non-self, there are no things that are different from each other."

And in order to restore the unity of being, one does not need to do anything. There is no need to rush about and struggle. When the unity of being is restored, "nothing really happens". One must let go, and then everything will fall into place by itself. The little parable about the groom says: the groom's duty is to keep away all harmful things. Nothing else. "He who wants to improve his nature through worldly learning in order to attain the primordial state, he who wants to control his passions through worldly learning in order to see clearly, is foolish and deceived." "Let yourself go, so that your spirit may rise above the sensual world; gather your strength where it does not clash with matter; let things go their way freely and do not tolerate the thoughts of the ego within yourself: you will see that the order of the world will be restored."

5.

Samadhi

The state in which a person has restored the unity of being within themselves is called samadhi in the Hindu tradition. Samadhi is the highest degree and state of meditation, when a person completely switches off their consciousness, allowing the soul to detach itself from the world of illusion and manifest its awareness. The realisation of the superconscious state, Brahma-vidya, is the experience of the awareness of the highest deity. In this state, the soul awakens to the truth of its own reality, that reality is one, that it is immortal, eternal and infinite. "Awakening to the atman does not mean that one becomes something or someone; it does not mean that one achieves it through actions, striving, or discipline. Awakening is completely independent of human endeavour. It cannot be the result of research, it cannot be influenced by knowledge and pious deeds. Even writing itself is only helpful insofar as it removes or dispels the confusion and obscurity arising from insane confusion." Revelation itself, the Veda, cannot evoke complete awareness in the unity of being, only that it is indispensable, and as Chuang Tzu says, it keeps all obstacles away.

. The soul must awaken itself, and what is mysterious about this necessity is that both the necessity and the awakening are something that does not happen, does not occur, because when a person awakens, "nothing happens".

In samadhi, which in Greek is called *epopteia*, the highest degree of ecstasy, and which later in the Hellenistic period was called *methe nephali*, the intoxication of dry fire, and which according to Heraclitus is the highest degree of alertness of the soul living on earth, one gets a taste of the eternal peace of the atman, its quiet calm, its unshakeable and ultimate happiness. This is bliss. "This is reality in the absolute sense, the highest, the eternal, transcending change, the satisfied, contented, undivided, by its very nature self-sufficient, bright and shining existence, in which there is no good and evil, no action and reaction, no past and no future, this immaterial, supernatural state: salvation (*moksha*)."

Realised existence has no attributes. The supernatural manifestations of the divine soul's powers, which are connected to nature, are the gods. These gods are the Powers and the Names. But when the soul attains salvation, it transcends the Powers and the Names. In ancient traditions, the highest state of the soul had no name. Kabbalah says that Yahweh – the four letters Yod Hey Vav Hey – represented the combination of all divine attributes, but also the unnameable, incomprehensible absolute being above the One. According to Hindu tradition, the atman has no name; the word atman, the highest deity, who is no longer force, Power and Name, was given by Brahman to the primordial state of the soul, to existence. This deity, which cannot be addressed by name, is the one Dionysius the Areopagite speaks of, and it was his work that brought the ancient tradition of unclassifiable, incomprehensible, universal existence to medieval Europe.

The earthly soul realised in the state of samadhi: the arhat, who lives in the awareness that he still temporarily has powers, abilities and qualities, but these no longer constitute his Self. They are now only tools, just as the Self itself is a tool. The arhat lives in the complete unity of being, in *kaivalyama*. This is liberation, redemption, salvation, the returned soul-Buddha: the perfectly awakened one. The soul has cast off everything that is not soul, that is not reality, that is only *maya*, illusion, name. It has risen above the determining factors, the *upadhikas*. It has attained pure, radiant existence, the *thalesma*, quintessential life (Sanskrit word: *rasa*), it has attained happiness, because this quintessential existence is happiness.

6.

Realisation

Once a person has attained the highest awareness of the soul in their lifetime and dissolves into this state, they can no longer return to material nature; the intense experience lifts them beyond the boundaries of life. This is the state of *nirvikalpasamadhi*. If a person has attained awareness and returns to material nature, the arhat, no longer a human being, but the realization of the original state of the ancient man, *homo aeternus*, divine reason. This person has realised the "great Work", as taught by the Hermetic tradition.

He broke away from Mother Earth, Magna Mater, and Wisdom, Sophia, the Heavenly Virgin, and married her. Sophia is the mother, beloved, wife, and daughter of the initiated soul. The great work of initiation was complete. He reached the stage where, as the Emerald Tablet says: "his father is the sun, his mother is the moon, the air carried him in her womb, the earth nourishes him" – solar and lunar awareness awakened in him, his body became air, that is, a spirit body, *sahu*, and the earth nourishes him: he still lives here temporarily. This is the person whose "power is untouched when he returns to the earth". Meaning: he can act freely, think freely, pursue his activities, teaching, or governing, or leading – his power is already untouched. He has no inhibitions, passions, prejudices, individual desires, or hidden instincts. He has no self other than as a tool through which he interacts with the world of people living in the material world. He has realised *Dharma Kai*, the form of salvation: the universal being (*Dharmadatu*), the mirror-like Wisdom (*Aksobhya*), the beautifier of the world (*Ratna Sambhava*), the clarity of understanding (*Amitabha*) and the Power that reigns over change (*Amogha Siddht*). For the initiated does not realise himself, but the divine eternal, immortal, perfect being and existence. Son of God: he mediates supernatural powers.

The goal of every initiation is to elevate man to the unity of being, and through divination, the redeemed, liberated man, who has restored the unity of being, then returns to life and elevates humanity to himself: this is what the Veda, the Tao, Hermes Trismegistus, the Kabbalah, Zoroaster, Pythagoras, and the entire ancient tradition.

FIFTH BOOK
The Analogy

* * *

I. The pictorial language of the

1.

Understanding prehistory depends on understanding pictorial language

In the late historical period, people tend to assume that everything in language that is imagery or ornamentation does not belong to the essence of language, and even if it is beautiful, it is in some respects superfluous. This is why the images of language are considered mere similes and flourishes, playful and frivolous. This is why poetic language has become secondary to intellectual and colloquial language. In the historical era, people no longer know that what we call poetry today was a natural expression in prehistoric times, and thus in its ancient, original state: a higher-intensity expression of a higher-intensity existence. which is why poetic language is not only more original and primary than today's intellectual and colloquial language, but also more true and complete. As they say, poetry is the mother tongue of humanity. But, just as this sentence is considered merely beautiful and not true, merely an image and not the essence, it contains the entire distrust and incomprehension of historical man towards the ancient language, and considers poetic language to be false, unnaturally embellished, exaggerated, perhaps bombastic and pompous, but in any case excessive, because they do not understand the intense existence of which it was a self-evident expression.

A whole host of examples could be given to show how images that still exist in historical language but are now lifeless were in prehistoric times – not, as we would say today, as meaning-bearing essences, but as direct meanings, of which meaning was only a derivative. For what is called meaning in language is never direct. What is direct is the idea, the eternal something that language touches and expresses. In this way, it could be said that in prehistoric language, the word – sword, with the light, double-edgedness, sharpness and dangerousness of the divine word, with its ability to attack and defend, is a tool of absolute activity, a tool of domination, the master of life and death. But it would be wrong to think that this is a symbol. The relationship between the sword and the word is not symbolic, that is, the meaning is not veiled, but direct. The whip is discipline, law, rule – "they guard us with a whip," says Heraclitus. The angle is loyalty, the glasses are illusion, the cross is light, the circle is perfection, the hand is peace, brotherhood and love, the star is the glorified soul, gold is wisdom, silver is knowledge, blue is truth, green is immortal youth, red is love. Thus, colours, human limbs, animals, plants, flowers and household items have a direct meaning. The historical man would think that this

meaning is secondary, artificial, late and poetic, whereas this meaning is primary, natural, ancient and direct.

Understanding pictorial language is key to understanding prehistoric man, prehistoric humanity and the entire prehistoric era. Anyone who sees only poetic exaggeration, unnecessary embellishment or perhaps childish whimsy in the written records and images of prehistory is hopelessly mistaken. They will understand nothing about prehistoric man and will be unable to do so. And those who also assume that the abstract and dry language of the historical age is more perfect than pictorial language and that modern man must stoop to pictorial language are looking at the situation the wrong way round and are unable to grasp what is crucial here.

2.

The stages of language

Briefly and in a few words, since no further explanation is necessary at this point, we must indicate the stages of language that have been reached from prehistoric times to the historical era. These stages are: 1. the proto-language, 2. the language of ideas, 3. the language of symbols, 4. the mythical language, 5. the poetic language, 6. the common language (vernacular), 7. the abstract (conceptual) language. Each stage corresponds to the metaphysical maturity of man, the universality of his spirit, and ultimately and ultimately to the degrees of initiation.

Conceptual language is abstract. Words do not relate to reality, but to an artificially constructed world of ideas. Concepts have no content, only rationality: they are abbreviations, formulas, or equations whose connection to things is not realistic, but based on agreement. Most of the words of the philosophy, science and statecraft of the historical age are such concepts. The concept has lost its actual meaning: it is empty inside. This is a mechanised word, which corresponds to the execution of actions applied on the surface of existence and, due to its lack of content, is excellent to work with, but like a machine, it is insignificant and empty.

The vernacular, the language of the people, especially the language of fairy tales and folk poetry, is uneven and unbalanced: rich in certain features, poor in certain respects, but sometimes of rather low quality, and sometimes further removed from the universal language than conceptual language, because it easily picks up individual features, dialects, common expressions, easily becomes rigid, easily dies out, becomes sparse and deteriorates.

Poetic language is an intense form of vernacular language. The power of the proto-language has not been preserved in the vernacular, but in poetic language. Poetic language is immeasurably closer to the proto-language than the vernacular. The imagery that the people treat playfully but never really understand begins to be seen as having a direct meaning in poetic language. However, poetic language is even more unbalanced than the vernacular, because here everything depends on individual signs. From the hymns of the Vedas, the songs of Orpheus and Pindar, to poetry consisting of pure sounds, there is ample opportunity to make individual distinctions. The historical era in Europe, beginning with Homer, regards the image as a secondary means of illuminating human feelings and thoughts, thereby betraying its lack of understanding of the nature of the image. It does not know that the image is the first thing that man

It captures the whole, and only then do the emotions, thoughts and moods that the image evokes in people follow. A characteristic form of this reversal in poetry is the so-called simile, which has sunk into common parlance as an empty phrase. The simile confuses the external with the internal, believing that it must illuminate the image, and sees the image as external, when in fact the image is internal, and that is what must be illuminated.

There is no such mistake in the language of myth. Myth knows exactly what is inside and what is outside, and knows that the only possibility for linguistic expression is projection.

The language of symbols breaks away from the external, the language of ideas breaks away from reason. Precisely for this reason, these two forms of expression are superior to myth, which always takes into account the external, the perceptible. The symbol, it seems, hides what it expresses and expresses what it hides. There is a peculiar magic in this paradoxical behaviour, and it is this magic that makes it similar to the primordial language. The language of ideas, on the other hand, is the expression of a supra-rational meaning: it is already intangible, unique, exceptional, absolute, bound to the moment and unrepeatable. The sacred books of prehistory and the rare works of the exceptional poets and thinkers of the historical era speak this language of ideas: the absolute language of elementary expression.

The ancient language is an elementary revelation that cannot be accessed or understood by reason, intellect, or external or internal senses. In ancient times, as the records tell us, this was the language of prophets, sages, saints, and sacred subjects. People living in the material world can only understand this language as an expression of ecstatic rapture, when "powers greater than man manifest themselves through man". The primordial language can be recognised by the fact that it utters words in their original meaning, original intensity, original creative tension and radiant power.

Absolute expression, when it descends and reaches the mind, becomes an idea; when it connects with the external, it becomes a symbol; when image and reason begin to appear in it, it becomes a myth; when the idea, the symbol and the myth fade, it becomes poetic language; when poetic language also fades, common language arises, and when the contents of common language are also lost, conceptual language develops.

3.

The recovery of the original language according to *Pert em Heru*

The literal translation of *Pert em heru* is: Stepping into the light. It was primarily a book for those preparing for death, a guide for souls passing into the afterlife, for souls passing from life into the afterlife. But the path that the soul and every soul must take after death under all circumstances can also be taken by the soul of its own accord here, in the material world. Therefore, *Pert em heru* is not only the Book of the Dead, but also the book of initiation; those awaiting initiation must leave life and cross the threshold of darkness just as those who have passed away. The path to the afterlife and the path to initiation are the same: both are a stepping into the light, a gradual dismantling of the illusions of the material world

and a slow awakening to a supernatural, immaterial reality.

If one approaches *Pertemheru* with this understanding, the book will reveal mysteries that would otherwise never be accessible. The last of these mysteries are precisely those that relate to language as the manifestation of the awakened spirit. For the spirit, on the steps of initiation, or, which is the same thing, the departed human soul on the threshold of the afterlife, if it is on the right path, becomes increasingly luminous and radiant. The book says: "It becomes more and more like the living, sunlit air." The change it undergoes is not perfection. The soul does not become more and greater, wider, deeper, brighter and more divine. The soul merely regains its ancient nature, which it lost when it plunged into material nature. Man regains his original heavenly nature, and the *Pertemheru* is the most accurate book on how man regains his original organs, heavenly heart, heavenly limbs, spiritual form, eternal body, *sahut*, and celestial intellect – how they regain their immortal name, which they have lost, and how they regain their celestial speech.

The thresholds that the soul must cross are questionable and ambiguous. Every threshold is a step: either up or down. Either towards darkness or towards light. Either one takes the step upwards and approaches one's ancient state, or one is unable to do so and falls even deeper into material darkness. The path is either up or down; but at the same time, it is either in or out. For the path leading upwards leads inwards, and the path leading downwards leads outwards. Inward is upward, and there is light and awareness and spirit and divine existence; outward is downward, and there is darkness, stupidity and matter. On the inner path, at the top is the divine man, divine intelligence; on the outer path, at the bottom is the outermost veil of material nature: outer darkness. *Pert em heru* designates these two ultimate places with two divine names: the heavenly man, alertness, the god "who abhors sleep," the god of the Sun, Osiris; the outer darkness, ignorance, matter: Set.

Man must journey from the world of Set to the world of Osiris, either as a soul that has departed from the earth and passes through the threshold of the afterlife, or as one awaiting initiation, ascending the steps of initiation. And on the first level, the level of outer darkness, what you call language is something dark and external that has nothing to do with the manifestation of the soul. This language, which is full of phrases, clichés, rhetoric and chatter, is superficial, evaporating immediately, meaningless, empty talk. This is common language. However, the soul must regain its original language. At every threshold of the afterlife, at every stage of initiation, if it has successfully crossed over, it becomes more alert: and the more alert it becomes, the deeper reality opens up within it, and the deeper reality reveals itself to it.

From the beginning, the soul wanders among images. At every threshold, it is greeted by images: snakes, crocodiles, scorpions, insects, birds, wild boars – perhaps even goddesses or gods. The soul is tempted to become helpless and fatally transformed into what it desires. This is how it became matter in the beginning of time, when it desired matter, and this is how it is now slowly turning back into spirit, if it truly desires spirit from the depths of its being. This is why there are images on the thresholds: to tempt and seduce the soul.

pictures on the doors: to tempt and seduce the soul. They are arranged in the following order: the three-petalled lotus flower, the god Ptah, the bennu bird, the flaming fire spirit, the swallow, the snake.

Now the soul stands at an immeasurably higher level than when it set out. Then it lived in outer darkness, completely blind. Now it can see. Then its language was only confused and meaningless babbling; now it can recognise images and address them. This is the language of images: the language of poetry, myth and symbols. The human soul has now matured to the point of awareness, so that it does not immerse itself in the multiplicity of sensory matter and its multiplicity of emptiness, but rather sees reality and expresses the reality of images.

When the initiate reaches the degree of Osiris, that is, when the departed arrives at Osiris, he enters the sun barque and merges with the deity: he is transformed into resplendent light – the language of images also ceases, because the images also melt into the fullness of absolute being. The eternal body, the sahu, is above images and above form. And the language of the sahu is the manifestation of the elemental creative spirit, the .

4.

Analogy and direct meaning

Language can only exist at the two extremes of being without images: at the very bottom, where it is either just a concept or empty speech; and at the very top, where it is an elemental creative manifestation beyond images. In the intermediate circles of being, language must be image-like. The image is what indicates and expresses that the thing experienced by the senses, the visible being, the phenomenon and event of nature, is not the original. The original is the idea. That which is the copy of the being, the thing, the phenomenon and the event. Its image. The historical man, who feels and considers the image in language to be mere decoration, no longer understands that the image is a reference to the original. The sword refers to the creative and ruling power of the word; the whip refers to discipline and law; the butterfly refers to the soul; the nail refers to loyalty. Every human face, limb, body part, every flower, bird, animal, every colour and sound refers back to the original: to the idea of limbs, animals, flowers and colours. Because the idea contains the direct meaning and expression of reality. That is why historical man, if he considers the image to be decorative and superfluous, no longer understands the essence of language. The essence of language is not to express similarities between things, but to reveal the analogies between the things of the world. The meaning of the image is not poetic simile, but metaphysical analogy.

Analogy primarily means correspondence, coincidence, connection, but a connection that points to nature and to a common origin. There is an analogy between the word and the sword, just as there is an analogy between the nail and loyalty, the colour red and love, the hand and peace. This connection and this reference live directly in every prehistoric language, and if someone does not understand the significance of this connection and reference, they cannot understand the essential difference between prehistoric man and historical man: prehistoric man saw, experienced and expressed analogies directly, constantly discovering new analogies, seeing new images, and his intuition constantly

New connections have been revealed. The images in prehistoric language are not poetic similes, but correspondences to archetypes, to the contents of ideas in the Platonic sense, which is nothing other than transcendental intelligence.

Language today is still full of images, but for historical man these images mean the opposite of what they meant to prehistoric man: today they see circumvention in them, whereas then they saw directness. This is the greatest obstacle to understanding prehistory. Not only the images in individual sentences, but also the inexhaustibility of myths and symbols make the manifestations of prehistory incomprehensible to historical man. He does not know how to describe the history of peoples, science, cosmogony and metaphysics in a vivid way. He views Herodotus' historical books with suspicion, just as he does the metaphysics of Thales or Parmenides, the creation story of Bundeheh, and the world explanations of the I Ching or the Upanishads. He approaches the Genesis of the Testament with disbelief and even contempt because he has lost his sense of symbols and myths, he has lost his sense of ideas and images. He does not know that these myths and images, ideas and symbols are immeasurably more exact than the factual statements and definitions of conceptual or common language. They are more exact because they are based on analogy.

The law of analogy is expressed in the Tabula Smaragdina, attributed to Hermes Trismegistus: "That which is above is the same as that which is below; that which is below is the same as that which is above." This law lives on in the sacred books of China, as well as in the Vedas, the Kabbalah, the Pythagoreans and Heraclitus, when it says: "The way up and down is the same" – "Hades and Dionysus are one" – "The mortal is immortal, the immortal is mortal, the life of one is death in the other, the death of one is life in the other." There is such a complete connection and unbreakable relationship between beings, events and phenomena that one is interchangeable with the other. What is below is nothing other than what is above – the life of material nature is nothing other than a copy of cosmic life, and the cosmic world is nothing other than a copy of the spirit world. I do not understand things when I separate them and define them in isolation, but when I see that they are interconnected and stand in an unbroken line that reaches back to the origin.

5.

Analogical vision and thinking

Prehistoric imagery should not be confused with today's poetic language of simile. Today's poetic language of simile is based on sensory observation of external similarities between things. Prehistoric language was based on analogy, which sees the internal identity of things: identity in difference and difference in identity. Analogical seeing and thinking are based on metaphysics. For analogy is the supersensible identity between things – despite appearances in the lower, material world, there is identity in the higher, spiritual world, because what is above is the same as what is below. The way up and down is the same.

If we were to start from a given case and understand analogical thinking, we could not find a more suitable example than what every eye sensitive to supernatural experience, from the Vedas to Swedenborg, has known: the symbolism of the human being. The universe, according to analogical thinking, is nothing other than man, and man is nothing other than the universe. In a belated, clichéd, almost empty form, this is the connection between the microcosm and the macrocosm, as they say: man is the small world, the world is the big man.

Li Ki says: "When a man called to the royal throne sits there and radiates a life-giving spirit, there is no disease among the people, no epidemic among the domestic animals, no weeds or rust on the grain, no strife among the princes of the provinces, and no need for punishment among the people." "But if disease breaks out among the people, epidemics among domestic animals, and weeds and rust cover the grain, it is because the stars in the sky do not follow their proper course, and the stars in the sky do not follow their proper course because the halls of the temples are neglected."

Here is the analogy. Here is the supernatural identity between things, which, if disturbed at a single point, immediately disrupts the whole. The halls of the temples are neglected – epidemics, disease and poor harvests arise; the stars change their course. Why? Because there is a hidden identity between the life of domestic animals, human health, harvests and the movement of the stars.

The analogy can be fully developed within the sphere of human beings. That which is called individuality, character, individual, indivisible, can be seen in a definite physical form. This form has weight, colour, hardness, bones, muscles, hair, eyes, face, skin. There is something hidden in every external characteristic that manifests itself in speech, voice and action. Physiognomy is based on this uniqueness, as is chiromancy, the science of the hand, because a person can be recognised by the shape, colour and hardness of their hands, the lines on their palms, the length of their fingers and the shape of their nails, just as they can be recognised by their handwriting, face and gait. But the face, hands, handwriting, build and shape refer back to the being itself. There is an analogy between all manifestations. But there is also an analogy between the inner life of the being and the external, historical existence of the environment and the community. Certain human beings correspond to certain communities, and certain human beings correspond to certain social forms. Among other things, just as stupidity and alertness relate to each other in each individual, social orders relate to each other in exactly the same way. The social hierarchy corresponds to the order of clarity in the human soul.

However, this is not the end of the story. The human soul corresponds to the physical constitution of man, and the essence of man corresponds to the collective life of the human community. However, the collective constitution of the community cannot be anything other than the fate that the community experiences, meaning that the collective character will always reflect the history of the collective. The history of the collective, however, not only covers its position on earth, but is also related to cosmic constellations, as Li Ki says, the orbits of the stars. There is an analogy between the spiritual world of each individual, their physical life, the fate of the community, their way of life, their history, and the movement of the stars.

But the movement of the stars also refers to something even higher: the world of ideas and the spirit world. Analogy means that what is above is the same as what is below: the stars look down from the eyes of man, and cosmic lines run through the palm of man's hand.

The analogy means that what is above is the same as what is below: the stars look down from the eyes of man, cosmic lines run through the palms of man, the order of the people's lives is reflected in the health of their domestic animals and the abundance of their crops, and the temple hall reveals whether a worthy or unworthy king reigns.

In this way, the analogy becomes immediately understandable. To see, reveal, understand and express an analogy means to see the world in its impermanence, eternal connections and unchangeable interdependence. This is why one thing can be exchanged for another, each image is an image of something else: the eye is an image of the stars, the butterfly is an image of the soul, the lines running across the palm are an image of the movement of the universe, the face is an image of individuality, and the community is an image of man's inner life. The language of images lives in these images, lives with these images, because prehistoric man sees these images .

6.

Hen kai pan and analogy

The answer to the question of which metaphysics is based on analogical vision and prehistoric visual language is very simple and short: the metaphysics of *hen kai pan*, one and all, meaning that everything is one. This is *advaita*. The metaphysics of everything being one is not only the secret of Heraclitus, Parmenides, and Pythagoras, not only the secret of the Egyptians, the Kabbalah, the Vedas, and the I Ching; the metaphysics of everything being one is the universally accepted, self-evident metaphysics of all of prehistory, from which all thought originates and to which all thought returns.

The language of images starts from the premise that everything is One. What is above is the same as what is below. The way up and down is the same. Why? Because *hen panta einai* – everything is One. That is why the elements can be exchanged. Every exchange takes place within the unity. What exists is part of this One. The human face represents this One just as much as the lines on the palm of the hand, handwriting, the nature of the soul, the order of community life, the grain harvest, the value of the king's reign, or the orbit of the stars. Everything is One. The soul is a butterfly and the cross is light; the fish is the saviour of man and gold is wisdom. For everything is One. Otherwise, the relationship could not be a correspondence, that is, there could be no analogy, no hidden identity in the differences visible on the surface. The images express this hidden identity, and therefore they are not similes. The soul is not like a butterfly, but the soul is a butterfly, because there is an analogy between the soul and the butterfly. The two are one. But the three are also one, and the five are also one, and the hundred are also one, and the hundred thousand stars are also one; the hundred thousand stars are not like the human soul, but there is an analogy between the entire universe and the human soul, because despite outward appearances, the world and the soul are One.

No matter how corrupted language has become in the historical era and no matter how much it has lost its connection with metaphysics, it still germinally preserves the images, even if there is no way for these images to regain their original meaning. What is fatal in historical man is not that he has inhibitions, but that he has inhibitions towards natural and ancient truths – due to a peculiar compulsion, he is unable to grasp the true content of his existence. Therefore, he cannot grasp the meaning of prehistoric images and does not understand the language of images. Conversely, this is why the entire prehistoric era remains a closed and forbidden territory for them.

II. 's astrology

1.

Astrology is the archaic unity of cosmic analogies

Recently, astrology has come to refer to a relatively narrow part of original astrology, namely the chapters concerning human character and destiny, or horoscopes. Although this is completely incorrect in this form, it is still clear that astrology is an archaic synthesis that explains analogy on a global scale and applies it in an exact manner. The metaphysics of astrology is the only metaphysics of prehistory: Everything is One. And just as this metaphysics is expressed in the thesis of the *Tabula Smaragdina* – that what is above is the same as that below – and as it relates to the creation of the world, the geological formation of the earth, as well as to the history of peoples, classes, nations, and all of humanity, to the individual destiny and individual nature of man, it expresses a single fundamental idea: analogy.

There are enough examples of the spread of horoscopes and their partial misinterpretation, and as a result, it may seem that we are talking about principles here, and that astrology is nothing more than a causal chain that starts from these cosmic principles. This is modern astrology in its scientific form, and as such, it is unreservedly wrong. Astrology has no principles: no first principles, no first essences. In astrology, everything is one. Another way of expressing this oneness is that what is above is the same as what is below, i.e. another way of expressing analogy. The assumption that earthly beings and events are determined by the cosmic radiation of the planets is completely false. The definition, or in scientific terms, the concept of determination, is immediately recognisable in modern science, which has attempted to recreate astrology in its own image. There is no mention of cosmic determination. But there is also no mention of anything related to astrology: astrology is based on the ancient geocentric view, so to speak: prehistoric man believed that the Sun revolved around the Earth, not the Earth around the Sun. Suffice it to say that the Middle Eastern tradition considered Enoch to be the discoverer and founder of astrology. Enoch's book contains passages that explicitly refer to the Sun being at the centre of the solar system and all the planets revolving around it. Nevertheless, Enoch is not "heliocentric", and it is a mistake to think that either the geocentric or heliocentric models of the universe are of any importance here. First of all, prehistoric times did not consider the material reality of the cosmic system to be important, just as the story does not consider dates and data, i.e. externalities, to be important. What it considered important was that the Earth has a matrix-like nature in the universe: the Earth is the archetype of all cosmic celestial bodies. Its central position is not because everything else revolves around it, but because the Earth is the archetype and the primordial mother. The existence of all celestial bodies can only be fully understood in relation to the existence of the Earth.

In this view, the astronomical position of a planet and whether it is stationary or orbiting is completely irrelevant. Secondly, neither this nor that nor the other is noteworthy, because, as already mentioned, astrology is not about principles, cosmic centres of power, radiations or influences, or ultimately about determinism, but about analogy, i.e. that what is above is the same as what is below. Astrology teaches this analogy in a global perspective and in a pictorial way. The images it uses are the signs of the zodiac and the planets, whose analogy with the ideas that constitute and govern the world has been intuitively recognised by astrology, which has developed a detailed system of analogies.

2.

Correspondences; horoscope and mandala

Everything is One. Things differ only in the quality of their existence, the manner of their existence, and their place in existence. This is where they differ from each other. And everything that lives and exists in the universe necessarily belongs together and is connected to the greater whole.

Man needs countless deeds, signs, symbols and mediums to be able to return to the One, to be able to feel the loss he must suffer because of his distance from the One: that is why the Creator gave man a multitude of powers.

Astrology starts from the premise that everything is one. It knows that beings and things differ from each other only in their modes of existence. It teaches that all things and beings necessarily belong to the one and are connected to the one. Therefore, astrology focuses its attention on the multitude of actions, signs, symbols and mediums that humans need in order to recognise their situation and return to unity. Astrology uses the multitude of forces and abilities within man to clearly see analogies and, with the help of analogy, to awaken the consciousness and experience of belonging to the whole. It emphasises that "every physical and perceptible being and thing is an imprint of the spirit world and a repetition of the processes that took place in the spirit world". The movement of the planets and the cycle of the signs of the zodiac refer to the world of ideas, because the meaning of the movements and cycles lies there. The correspondences are by no means limited to the analogy between the nature of beings and the cosmic situation. There are correspondences between food, vegetation, the composition of the earth's crust, human talent, social situation, historical moment, astral atmosphere, colour, number, sound, temperature and humidity. The number of correspondences is infinite. Every being and thing corresponds to another being and thing, and this corresponds to thousands of earthly, cosmic, astral, and ideal beings and things.

This brief explanation of the essence of the matter is necessary so that no one would even for a moment confuse modern, partly medieval horoscopes with archaic astrology, let alone identify them as the same thing. Prehistoric astrology is an archaic synthesis whose sole secret, meaning, message and

teaching: every being in the world – animal, plant, mineral, bird, demon, insect, element – is analogous to a planet.

Whether the horoscope refers to a human being, a nation, a country, or an event in history, it does not show the dependence of earthly beings, nations, or events on the stars, i.e. on the position of the stars. The horoscope is actually a mandala. A mandala is a drawing of the world, but it also hides the meaning of existence. A mandala is a picture puzzle that has no intellectual solution or meaning accessible to people living in the material world. A mandala can only be understood by the transcendent intellect. It usually consists of a few figures drawn in a circle: images of living beings or geometric figures, letters, numbers, symbolic forms, images of animals, plants or flowers, roses, lotuses, chrysanthemums in China, dahlias in Mexico. The mandala is seen by mystical intuition, and during meditation, mystical intuition is immersed in its contemplation. Immersed in the mandala, a person disconnects from their consciousness used in material nature and is transported to the world of transcendent meanings. One such mandala is the horoscope, which depicts the signs of the zodiac and the positions of the planets. This symbol cannot be approached by human consciousness, or if it can, it is nothing more than an astronomical image of a moment in time. Its true meaning only unfolds when one places the images of the zodiac and the planets in a series of analogies.

3.

The astronomical year and the fate of the Sun-hero

The belief that the natural cosmic situation is primary and that there is no further meaning to be found in the positions of the stars, the cycle of the zodiac and the movements of the planets is overturned the moment one considers the following:

The astronomical year ends and begins when the Sun reaches its lowest point, i.e. when it is at its shortest: at 30 degrees of Sagittarius, and crosses into Capricorn (21 December). The Sun is now gradually rising, and the days are getting longer. There is a time when the rise becomes rapid, when the Sun enters Aries at the beginning of spring (21 March). The Sun reaches its highest point at the end of Gemini and begins to descend again in Cancer (21 June). The descent becomes rapid in Libra, that is, when autumn begins (21 September). In this way, it reaches the 30th degree of Sagittarius (Centaur) again, and then rises again. This is how winter, spring, summer and autumn alternate.

Prehistoric mythology links the cycle of the seasons to the fate of the human god. He is born in Capricorn at the moment when the Sun begins to rise, and he is crowned during the rapid ascent in spring; however, he receives a mortal wound from the spirit of darkness and begins to fall when the days begin to shorten in Cancer; the three cursed dark signs: Libra, Scorpio and Centaur are the three days that the human god spends in the grave, in darkness, so that he may be reborn in Capricorn and rise again.

In modern times, it has become customary to view the myth of the Sun God as secondary and to explain it as an illustration of cosmic seasonal changes. There is no question now that the movement of the stars follows the fate of the Sun God, or that the myth of the Sun God is just a beautiful series of images that illustrates the rising and setting of the Sun. On the one hand, this is because the fate of the Sun hero is not a metaphor applied to astronomical phenomena, but a myth, i.e. an archetype, and the metaphorical thinking of prehistoric peoples, which is "as if", was completely unknown and alien to them. But there is no mention of it either because this is not primarily or secondarily about astronomical or mythological phenomena, but about analogy. This has already been discussed, and it has become clear that historically, the fate of the god-man is incomparably older and essentially incomparably more important. At this point, it is enough to refer again to the analogy and say that there is a connection between the cycle of the seasons, the path of the Sun and human destiny. A person born during what the mythos calls the three dark months (21 September to 21 December) is different from a person born during the three months of rapid lightening (21 March to 21 June). Why? Not because of astral determinism, but because every living person must follow the fate of humankind, just as the fate of humankind is followed by the movement of the stars and the cosmic year: without reservation, with the same self-evident naturalness with which one must follow the changing seasons: follow, experience, endure and suffer. Every human being is connected to the astrological year and the fate of the human race at a different point and in a different way, and so the manner, nature, degree and depth of their suffering is also different. It is a condition of human existence that one must endure the physical changes of the seasons; but it is just as much a condition that one must also endure the fate of the Sun Hero. There is an analogy between the physical cosmos and the mythical world, and even if one does not experience this oneself, because one's awareness is too dulled, one must experience it in nature. The Sun has twelve stages in a year, which it must pass through from birth to death, or rather, to rebirth. The four major stages are: Capricorn – birth, Aries – glorification, Cancer – wounding, Libra – decline. The second four stages are: Aquarius, Taurus, Leo and Scorpio, which are the signs that astrology considers to be fixed. In these signs, the Sun's position is stabilised: in Aquarius, it is rising; in Taurus, it is bright; in Leo, it is falling; and in Scorpio, it is dark. The third four major stations are signs of change: in Pisces, it changes from brightness to darkness, in Gemini from victorious to defeated, in Virgo from brightness to darkness, and in Centaur from dead to alive again.

4.

The direct meaning of the planets

The meaning of the signs of the zodiac is constant, because the great physical universe and the corresponding cosmic event, the fate of the Sun God, are a given, unchangeable reality into which all beings and things are born. The changing elements of astrology are the

planets, namely the seven planets: the Sun, the Moon, Mercury, Venus, Mars, Jupiter and Saturn. Only modern astrology attributes significance to the more recently discovered planets, Uranus and Neptune, and this is questionable in its entirety. It is enough to take just a few of the analogies at this point.

Saturn is the state of the soul when, having fallen from its ancient wholeness and spiritual position, it lies buried in the dark oblivion of matter. Jupiter corresponds to the first state of the soul when it awakens: the great patriarchal tranquillity, the serene peace. Mars corresponds to battles, wars, struggles, and individual conflicts: the passionate and relentless rush for power, wealth, and fame. Saturn is prehistory, Jupiter is the golden age, and Mars is the iron age. Venus corresponds to flourishing culture and world peace: the brotherhood of humanity and the spiritualisation of material reality. Mercury corresponds to the glory of celestial intelligence, the ultimate triumph of the spiritual man, the fulfilment of man's task as a mediator between matter and spirit. The Moon corresponds to the penultimate situation of the human spirit, which is not yet fully independent, but only a mirror, a mere recipient of the primordial light. The Sun corresponds to the final state, when man has returned to the light.

Another correspondence: the Saturnian era on Earth is the age of stone, barrenness, lifelessness, the geological prehistoric era; the Jovian era is the appearance of the first living creatures; the Martian era is the age of giant animals and bloodthirsty reptiles; the Venusian era is the appearance of mammals; Mercury brings human intelligence.

Another correspondence: the Sun in prehistoric light is the soul's identification with light; the Moon is separation from light; in the sign of Mercury, the soul is born as a human being, as an intellectual being on Earth; Venus is when the desire and passion to return to the great Unity awakens in humans, therefore Venus is the sign of union: of love, friendship, community; Mars brings the struggles of fate, that man must stand up for the spirit within him and carry it through; in the age of Jupiter, man reconciles and calms down: great and deep perspectives open up – this is the age of marriage, starting a family, raising children; in the age of Saturn, man matures into wisdom – this is the age of serene old age, quiet, solitary and dispassionate tranquillity, when man understands the ultimate things.

That is enough of analogies. This is enough to show what we are talking about. The images of astrology are inexhaustible for the human mind, only more or less comprehensible correspondences, at the bottom of which lie direct meanings, in other words: ideas. When the soul was first created, it saw these ideas directly; after its second creation, that is, after its immersion in matter, after its awakening from darkness, it only vaguely senses the ideas, and only the exceptional human being, the sacred subject, rediscovers them through words. At the time of its second creation, it became mixed up with the elements, but it has already forgotten what the elements are called and what they are like. It fell seven degrees until it sank into dark oblivion, and now it must rise seven degrees again.

. These seven degrees are the seven spheres, the seven circles of the world, the seven planets. Here the soul ascends, with difficulty, haltingly, as Plato says: every soul is connected to one of the eternal stars. The forces of Saturn pull it down, the forces of Jupiter tempt it to stop, the forces of Mars drive it to passionate excesses and the pursuit of selfish interests, the forces of Venus bind it with pleasures, the forces of Mercury often lead it astray, and the forces of the Moon flood it with illusions. But: Saturn's forces give you thoughtfulness, insight, tireless tenacity and unbreakable perseverance; Jupiter's forces give you superiority, humour and patience; the forces of Mars bring fire, enthusiasm and vigour; the forces of Venus bring confidence, health and companions; the forces of Mercury bring intelligence, knowledge and agility; the forces of the Moon bring good physical constitution, good nerves and a strong imagination.

The analogies do not stop at relating the universe to man. The idea of Saturn corresponds to old age, stone, dark colours, solitude, perspective, strictness, patience and work; the idea of Jupiter corresponds to moisture, manhood, the colour blue, family, community, conversation, public life, teaching and learning; Saturn corresponds to the social classes of servants, labourers, miners and farmers; among artists, it corresponds to architects and sculptors, because they work with earth and stone; among intellectuals, it corresponds to ascetics, mystics and philosophers, because they are solitary people. Venus corresponds to merchants among social classes, painters among artists, and all occupations that deal with decoration and colours: the gardener, the hairdresser, the dressmaker, the jeweller, the goldsmith; just as Mercury corresponds to the writer, the orator, the actor among artists, and the banker, the journalist, the lawyer among occupations; Jupiter corresponds to the civil servant, the judge, the teacher, the priest.

When a Jupiterian ruler ascends the throne in a country, they radiate Jupiterian powers, quiet humour, benevolent superiority, love of justice, honour, the cult of family, and purity in public life. If a Saturnian ruler ascends the throne, the country will be dominated by avarice, harsh selfishness, taciturnity, unfriendliness, poverty, and all high positions will be occupied by heartless old people. If a Mars-like ruler ascends the throne, the people will become warlike, soldiers will have the final say, wars will break out, internal unrest will erupt, violent excesses will be the order of the day, married life will be neglected, and street women will proliferate.

This, of course, goes far beyond what modern horoscopes teach; it is the application of the correspondences of the great cosmic analogies.

5.

The constellation

Without taking a single step towards explaining the entire system of prehistoric astrology, we must nevertheless attempt to understand what makes astrological images applicable. This is what is referred to as astrological constellation, i.e. the position of the stars, or their relationship to each other. This constellation can be easily sketched out using very simple calculations, like a

mandala, preserving a moment in the life of the world in the form of a puzzle. The planets are not elements, but elementary symbols of ideas; the signs of the zodiac are the cosmic places through which these elements migrate, and they have different meanings in each sign. This is one part of the constellation. The second part is the relationship between the planets at a certain moment in time. This relationship is expressed by the horoscope.

There are three interpretations of the image: the first is the photograph – the image of a second; the second is the drawing or painting, the image of a moment; the third is the horoscope, the absolute image of the world situation. The second floats on the surface of the world, insignificant, purely external, false, sensual and illusory; the photograph never shows a face, only the face of the second. The moment is of a higher order; the moment captures the whole of life lived in material nature and shows beyond it; therefore, the artistic drawing or painting gives the face in the depth and truth of the soul. The third image is the horoscope, which reveals the state of the world – the face in a transcendent relation, in its connection with ideas. The photograph as a second has no analogy: it is the individual self in itself, without correspondence, alone, without metaphysics, as an image without meaning. In painting, a series of analogies opens up; in the moment, matter and soul and spirit, the visible world and the world of meanings, enter into relation with each other. The horoscope expresses all analogies: those of ideas, elements, matter, soul, lines of destiny, intelligence, temperament, and abilities. Therefore, the horoscope expresses the world situation in all its depth and magnitude.

That is why the horoscope is a mandala: a world puzzle, an eternal image, absolute meaning.

There is no need to discuss the 60-degree, 90-degree, and 180-degree aspects in detail here. There are manuals that do this, sometimes with quite a good sense, not in a mechanical, scientific-determinationist interpretation. Of course, there is no mention of those modern interpretations that are limited to descriptions of "good" and "bad" connections – such astrology is mere quackery, nothing more than superstitious fortune-telling. The horoscope goes far beyond good and bad: beyond a pleasant life, luck, prosperity, and fame, what it says is the eternal destiny and eternal face of man – the unique, unrepeatable, indivisible, and indelible being.

6.

Analogy and magic

Anyone who has ever picked up an astrology book and glanced through it casually will have been struck by the long list of planetary correspondences, how each planet relates to a colour, a metal, time of day, geometric figure, number, day of the week, fabric, gemstone, certain animal, certain place and environment. He was struck by this and considered it superstition because he did not understand the meaning of these analogies. Of course, modern astrologers rarely know the explanation for these analogies, and therefore it is necessary for people to reveal the analogies at this point as well.

In ancient times, it was the duty of some members of the clergy to maintain contact with the Fathers. The Fathers – known as pitris in India, fravasis in Iran, and Ancestors in China – reside in the astral world, where departed souls also go. From this sphere, the spirits of the departed and the Fathers can be summoned through certain rituals, and contact can be maintained with them. Whether for divination, counselling, teaching, healing or other purposes, the Fathers can be asked to perform certain activities, but this request is subject to a legal, incredibly strict ritual order. This order is based on analogy.

A priest who wishes to summon the spirit of the Fathers or any of the departed must first choose the place and time. If the place is suitable for performing the ritual on a Wednesday, and the environment also emphasises this, he must know that Wednesday is ruled by Mercury. Mercury prefers either the early or late hours, around sunrise or late afternoon. The colour of Mercury is yellow, its fabric is very light linen, and its metal is mercury. You should dress in Mercury clothing and wear a ring with a Mercury stone, chrysolite or chrysoprase, adorn yourself with decorations made from Mercury bird feathers, and step on a rug made from Mercury animal skin. He must choose different fabrics, metals, precious stones, flowers and fake animal skins on Sunday, the day of the Sun, and different ones on Monday, the day of the Moon. Only those who can answer the question of what analogy means can understand the connection between these colours, days, places, metals and precious stones. "At the root of everything lies analogy, the hidden, secret connection between things. Analogy is also the basis of magic."

In the last century, Abbé Constant attempted to summon Apollonius of Tyana based on traditional memories. He wrote in detail about the externalities and course of this magical invocation, how carefully he had to choose the place, the ceremonial clothing, the animal skin, the flower wreath, the jewellery – and, according to the laws of conformity, the day, the time of day, the hour, and the metal. At the same time, he cannot emphasise enough how fatal even the smallest mistake in this magical ritual can be for the person performing it, since the astral being summoned has a power many hundreds of times greater than that of a person living in the material world. Even though it followed all the rules of ancient times, this magical activity still had an almost devastating effect.

This example is enough to make one understand that the analogies between metals, flowers, fabrics, colours, days and numbers found in astrological books are not a game, and even less a superstition.

For ancient people, astrology was not only horoscopes, but also a magical practice. And this practice, just like foresight, the calculation of events, the reading of human characters and talents, and the understanding of historical events, was guided by analogy.

III. 'twins

1.

Number theory

The myth tells us that at the dawn of time, humanity lived in blissful contentment but in complete ignorance. In this state of happiness, they were nothing more than the most beautiful animals on earth. And the daughters of men were so beautiful that even the angels desired them. Some of them gave in to the passion that burned within them and descended to earth. These angels then taught humans the knowledge of the gods, how to make tools with their hands and build houses, how to cultivate wild grains and tame animals. They taught them how to use fire and understand the movements of the stars. But no knowledge was as great as that which concerned numbers.

The science of numbers, number theory or numerology or number metaphysics, was known to all ancient peoples. It was used in Peru and Yucatán just as it was in China, Tibet, India, Iran, Judea and Egypt. Pythagoras brought it to Europe and made it popular; Plato probably adopted its later form in part. Its archaic form was preserved by the Hebrew Kabbalah as a summary of the Chaldean, Babylonian and Egyptian traditions. More recently, when Court de Gebelin deciphered the meaning of the Gypsy fortune-telling cards, he traced their origin back to Hermes Trismegistus, saying that these fortune-telling cards, like the Chinese fortune-telling sticks, were the first book of mankind. This *tarot*, in its later form of tarok, compared to the Chinese I Ching, Peruvian knot writing, kipu, and Aztec-Mayan pictographic writing, does indeed hint at the outlines of archaic number metaphysics.

Archaic numbers relate to historical humanity in the same way that ancient pictorial language relates to the conceptual or common language of historical humanity. From historical humanity, ideas, metaphysics, images, perspectives – in short, analogy – have disappeared. Numbers have become mere formulas and abstract quantities. Archaic numbers, however, represent more than just ideas and images. Numbers are the radix of all meanings. Human understanding reaches the absolute in material nature at only one point, and that one point is numbers. Numbers are the key with which spiritual understanding can unlock all the secrets of matter, and with which material understanding can unlock the secrets of the spirit. The number is the great mediator, the ultimate intellectual but already perceptible elemental reality that connects the visible and invisible worlds. The number is the medium in which matter is solved for the spirit, and the spirit is solved for matter. The number is the basis of order and value; the number is the ultimate meaning of all laws; numbers are the foundation of human destiny, the destiny of the community, thought, beauty, truth, prosperity, health and knowledge. The number is the simple element that cannot be traced back to anything else, through which man comes into direct contact with the existence of the world.

In Hebrew, the word for number is derived from the words for speech and book, and essentially means the voice of God: writing and speaking are nothing more than counting, and numbers are God's writing and words. Knowledge of numbers is knowledge of the transition where perceptible and experiential reality becomes pure spiritual reality and is transformed, where analogies end and crystallise into unchanging eternal ideas.

"Numbers are not ideas, but the meanings of ideas; the power of beings is not in numbers, but numbers are in powers, and numbers must not be separated from powers and ideas, but neither must they be confused with them."

Pythagoras was the last prehistoric man who clearly understood this. Plato confused the relationship between ideas, numbers and forces, and the clarity of prehistoric times became obscured. Since then, this knowledge has been completely forgotten, until in modern times numbers became mere quantities, countable entities, and lost their spiritual content. The knowledge that numbers, with their divine-spiritual-natural triple meaning and root position, maintain and direct the relationship between the circles of existence has disappeared. The knowledge that the basis of analogy is the number has been lost. This number, which Pythagoras called harmony and Heraclitus called logos, because the word logos also expresses the relationship between two numbers, that is, it means measure.

2.

The number is the chain that links existing things together

A brief glance at number theory does not reveal much. There is nothing in archaic knowledge that is immediately understandable and transparent. The true depths and greatness of alchemy, astrology, the I Ching, the Sankhya and all archaic syntheses can only be revealed after lengthy and intimate study. And this applies to no prehistoric entity as much as it does to number theory. At first glance, it seems like nothing more than an interesting game. When historical man then delves deeper into it, he becomes confused. He cannot follow the train of thought. He does not understand the analogies. Few reach the seriousness of metaphysics. Perhaps no one reaches complete understanding.

Eckartshausen, a thinker who lived at the end of the 18th century, was the one who, in modern times, restored ancient number theory as far as possible, mainly based on rare books on Kabbalah. He was the one who understood Plato's idea that "the world is a reflection of ideas according to numbers" and knew that "sensory experience is false calculation". In number theory, Hermes Trismegistus' great analogy is that what is above is the same as what is below, as follows: "Nothing can appear in the world in form that is not a force above." The sign of this force is the number. And it is a direct sign, because numbers indicate the force that connects form and power, in other words: it connects the spiritual world with material nature. Numbers are the law according to which things not only manifest themselves, but also exist. As the Pythagorean Philolaus writes: "The number is the ruling connecting chain, the uncreated and eternal, which binds things together in the world. Number theory is the science that also governs the laws of all material and all conceivable things."

understands and comprehends it with the help of the intellectual progression of numbers." Because the laws of nature precisely cover the upward and downward progression of numbers. Numbers were not created by understanding: numbers are the pure spiritual image of the ancient spiritual being. The idea is only a deduction from this image. Numbers reveal spiritual reality at the level where it is still force, creative will, and intangible creative thought. What manifests itself in the form of things is nothing other than this force, this will, this thought, but at different levels of progression. For the force, the creative thought, is the One. This One is the All. The All is One. This is *hen kai pan* and *hen panta einai*. This first One, the Force, has an effect and a manifestation. This effect is the Two. The result and consequence of the effect is the Form. The form is the Three. The whole created world is based on the number three: the Force – the One, the Effect – the Two, the Form – the Three. The Three is the basic number of all physical and intellectual reality.

Eckartshausen says the following: "The world is a manifestation of a supernatural simple force." The things of the world are related to each other in the same way that the numbers in things relate to the simple force, that is, in the same way that the numbers in things relate to the One. "The number is the means by which the intellect understands the connection and unity of the whole world. The number is the beginning of those things that man sees as objects, events and phenomena, and since it is the beginning of things, only the intelligent soul can see it."

"Number is the medium by which man can know the divine creative qualities. Number is the tool with which man can contemplate the created world and the relationships within it in their purity. Number is the medium that explains the origin of the elements and what is at the basis of the elements. Numbers are the medium that reveal the forces hidden in the material world. Applying number theory to number theory itself, the situation is as follows: "One is the force; progress is the effect; numbers are the consequence." Thus, numbers themselves, like all that exists, stand in the sign of Three.

3.

The origin of Two from One

A single analogy based on number theory will tell us more about the thinking of archaic man than any extensive further explanation of number theory. For now, let us take as our subject of analysis: the Number Two.

Historical man sees only quantity in numbers and therefore believes that two is more than one. Archaic man, who sees quantity in numbers as a progression of quality and idea, knows that the greatest number is One. Two is not twice as much, but half as much. One is not actually a number. One is unity. It is existence and the absolute. The first number is two, the first quantity – the first manifestation of multiplicity. One is Form, Two is Matter. Therefore, Two is the number of evil, the opposite. According to Pythagoras, one is Apollo, two is Discord. Two is *the number* of the serpent, the number of Evil. Two is the number of science, of artificial and deliberate separation

, opposition. According to Pythagoras, Two is nothing more than the disturbance of One; just as the first colour, white, arises from the first refraction and dimming of colourless brilliant light – which is nothing more than confused light – so Two arises from the brilliant One when it is broken. When the One is broken, it splits into two. The Two is not two ones, but two halves – but the two halves can never be One again and cannot become a unity again. A great mystery must occur for Unity to be restored to a new level. However, this mystery goes beyond the Two. This is the Three.

The origin of the two can be imagined as follows: the One is completeness, the whole – the geometric analogy of the One is the Point, which is at the same time a circle and a sphere. Therefore, no one has ever been able to make the universe perceptible from a geometric point of view other than through analogies: the point, which is a circle and a sphere. The universe is the manifestation and copy of the creator God: its analogy. Therefore, the world is also the One who is the Creator; therefore, it is a point, a circle and a sphere, One in One.

The very first change that the circle, the sphere and the point undergo is distortion. It distorts as colourless light refracts, and the first disturbance, the colour white, is created. The result of the distortion is that the circle and the sphere flatten, and because they have flattened, their centre splits in two. This is the ellipse, or the egg. The ellipse does not have a centre, but two foci. This is the moment when the circle, distorted, splits in two at its single centre, into two foci. This is the creation of the two. The two focal points of the ellipse are called foci because the centre of the circle is a balanced, calm, eternal point of light; when this One point splits in two, a passionate desire to regain perfection, to restore Unity, immediately arises in the two points, and this passionate desire sets the two points ablaze. Therefore, these focal points are the foci, the burning points. However, they cannot become one, even though they burn for each other. In order for them to meet again in the community, in the One, the flame of the two points is not enough. A unifier is also needed. However, this is again the mystery of the Three.

According to ancient tradition, Binarius is also the number of evil and the serpent because the serpent is a symbol of a being that has lost its centre, and when it bites its tail, it searches for the centre. However, what it finds and surrounds is not the centre, but emptiness. This is the symbol of the Self. And the serpent can never actually grasp the centre, because when it bites its tail, it can never step into the centre itself, it always remains on the surface of the circle. This is the periphery. And this is again the symbol of the Self. There is only one centre, and that is: One. The centre of all beings: One. The Self of all beings: God. Therefore, after separation from the One, it is futile to try to find the centre, especially to try to create a centre: only an elusive void and periphery are created. But the relationship between space and periphery is the same as the relationship between two focal points: both want to become one and cannot. In order for the two to reunite and meet again, the power of the periphery and space is insufficient – something new must come along for the two to unite. And this is again the mystery of the Three.

4.

The sacred ball game, the pair, the opposite, the dual, the two poles

Kabbalah says that souls are sent on their earthly journey in pairs, everyone has a partner with whom they must experience the fate of the foci in material nature, they must burn, they must blaze with the passion of union and the thirst for the desire to become one. This divided life in search of union is symbolised by the Mexican sacred ball game.

The ball game is played by two people. Both stand in circles, which they are not allowed to leave, and the two circles touch each other at only one point on their circumference. They run around in circles, back and forth, from the centre and back, throwing a ball decorated with feathers from one circle to the other. This ball is like a word thrown from one soul to another, like a passion that wants to connect them, like a wish. But it is only a message from the other circle. The two circles are actually the magnified forms of the two focal points: the two-pointedness without a centre, which is the relationship between man and woman, without any hope of encounter. The ball flies from one focal point to the other, is thrown back, caught, thrown back again. They cannot meet. They must not step out of the circle. They cannot step out. Each circle is like that formed by a snake when it bites its tail: a point and a surface. Because the individual circles are not One, but each is Two. Neither man can meet himself, nor man can meet woman, nor can one focus meet the other. The only thing they can do is send messages to each other. Like throwing a shuttlecock to each other. They know very well that the two of them are actually and somewhere One, and that they were once One and will be One again, as One as the ball they are throwing, the shuttlecock: the same as the feathered snake, which is nothing more than animated matter. Because the snake is matter, the feather is the symbol of the soul – that is why the bird is a symbol of the soul and an analogy of the soul, and Mexican feather dresses and headdresses were worn by priests, young girls and the dead, all those who had a deeper connection with the soul than others.

The pair is not the only manifestation of the two. Two is the opposite, two is the original and the copy, two is the twins, the two sexes, duality, one and the other, the point and the counterpoint, the dual, the two poles. Of all the dual manifestations, the pair is closest to the one. "The pair hatched at the same time from the same egg: the two children of the One, the One from which two tongues of flame burst forth."

This is called Purusa and Prakriti in Hindu tradition, and yin and yang in Chinese tradition. This is Shiva and Shakti. In Egypt, it is Osiris and Ra: Osiris descended into Tattuba and met the soul of Ra there; the two "gods embraced each other, and at that moment the divine twins were born."

But the same twins are Isis and Nephthys, the dual Maati, the twin form of the mother of the world. In the Hermetic tradition, the Sun is the symbol of reason, and the twin of the Sun is the Moon, the Moon being that other Sun. In Peru, just as in Mexico in the sacred play, the two *zemis* meet, and this play is the dramatic dance. The pair dances are

everywhere the meeting and tension and opposition and harmony and balance of the Sun and the Moon as celestial twins, and everywhere the doubling of the one.

5.

Ahura Mazda and Ahriman

In Iran, Zurvan gave birth to twins. Zurvan is the Hindu Varuna and the Greek Uranus. The twins: Ahura Mazda is light and Ahriman is darkness. "In the beginning, God created heaven and earth." In these twins, we find all opposites, tensions, pairs, dualities, difficulties and doubts. The yin and yang, the twins, fully express that the two are two halves of the One, like Shiva and Shakti, yang and yin, Sun and Moon, Osiris and Ra. For what has been, is, and will be from eternity is only the One. What is not one is already a duplicate of this One. In the Iranian tradition, *maetha* is this simple. The simple is the heavenly archetype, the eternal. What was created and lives is already double: already two, already the image and the being, already the pattern and the form. And this is the basis of all analogy. Analogy means earthly beings and things and phenomena that correspond to the heavenly-spiritual. This correspondence is called analogy.

For the Greeks, the *idea* is the archetype, the original, the model; the *eidolon* is the copy, the form, the descendant. The relationship between idea and eidolon is what in analogy corresponds to one phenomenon and another. Every form has an esoteric duplicate, and every being has an esoteric dual—this is what in Egypt was called ka. The *ka* is the elliptical dual soul; its hieroglyph is two raised hands. This is what Kabbalah refers to when it says that souls are sent into the world in pairs; this is what some traditions call the astral body, the Hindu *sukma sarira*, the subtle spirit body, this is what primitive peoples have preserved in a distorted form as the obscured form of higher knowledge: the totem. The law of two is expressed in the analogy, because when man sees a correspondence, he discovers that one is the idea and the other is the eidolon, the archetype and the copy.

These two took shape in the Peruvian zemi, the Iranian yema, the Hindu asvins, the Greek Dioscuri, and the Roman Gernim. Each of these words means "twins". Twins are opposites, pairs, half, one is the dual of the other, one is the idea of the other, and if one is the idea, the other is the eidolon, if the other is the idea, one is the eidolon, the original and the copy, the archetype and the duplicate, constantly jumping from one to the other and back again, like the feathered ball in the Mexican sacred game. Just as for a man, a woman is sometimes a mother, sometimes a daughter; for a woman, a man is sometimes a father, sometimes a son. This is the duality and ambiguity and double-edgedness of all earthly relationships; a mysterious doubling, the meaning of which, however, is that the being did not become twice as strong, but only half as strong, because it cannot be emphasised enough that two is not more, but less than one, and two is the number of strife, hence the sacred pair of combat games, the gladiatorial games; two is nothing more than the confusion of one, the impure number, the number of disintegration, of falling asleep, of forbidden activity, which arbitrarily separates and leaves the one.

The Iranian twin brothers, Ahura Mazda and Ahriman, represent this duality of the world. Each deity commands a large spiritual army, or "legion." Ahura Mazda's helper spirits are the daenas, while Ahriman's spirits are the drugs. Every daena has a corresponding drug, like a twin. Just as every human being has a daena and a drug, and one is the elliptical dual of the other, so people are daenas and drugs to each other, as friends, siblings, husbands, wives, and children. Existence constantly pulsates between the two poles, and here and there – *ji jang ji jin* – as the Chinese say: a ray of light, a plunge into darkness. A flash, a dimness. A flare, a falling asleep. A yes – a no. A positive – a negative; a day – a night; a winter – a summer; an attraction – a repulsion. In the ancient One, the circle with a single centre, the totality of forces sat in the centre as its own fullness. When the circle of the One became distorted into an ellipse, the One became Two, and two foci emerged from the single centre. The forces separated, one becoming magnetic, the other electric. The magnetic is attractive, pulling, yin, feminine, dark, warm, Shakti, Isis; the electric is active, attacking, yang, light, cold, masculine, Shiva, Osiris. Thus, existence oscillates between warm darkness and cold light: *ji yang - ji yin* - one yes, one no, Osiris-Isis, Ahura Mazda-Ahriman, daena-drug. Therefore, existence is like twins, like Janus, two-faced, like a double-headed axe. Thesis and antithesis, *pravritti-nivritti*, expansion-contraction, *sarga-apavarga*, exhalation-inhalation, evolution-involution, integration-disintegration, formation-dissolution.

6.

Elliptical existence

The Two is the first step of the One, and thus the first number. The One is the whole, the Two is the first fraction, because the Two is not twice one, but half of one. But for the two halves to really be two halves, that is, a single pair, and for the two together to be one again, is impossible: the one and the other in the Two are actually less than half of the One. A true fraction. A fraction that can never be whole again. This is the negative side of the Two.

However, there is also a positive side to this duality. When the snake bites its tail and attempts to form a centre within itself, it actually achieves the whole: but this is the false and the Anti-One. Not the whole, but only its appearance. The eidolon, not the idea. This is the duality of the surface and the space enclosed by it. This image is a symbol of the human self: the false centre enclosed by the surface.

The positive side and positive activity of the two is when it breaks through this false surface and releases and liberates this false point. The symbol of the snake biting its tail is the symbol of closed life, because in closed life the Self rests enclosed by the surface in space. The activity of the two is to open up and unlock the closed life, restoring hundreds of connections in life, initiating the swing between the Self and the Self, as in the *zemi* games in Peru, the gladiator games in Rome, the pair dances in the Mexican sacred ball game.

The activities of the twins, the Dioscuri, free the closed Self and open up closed life. Because the Self is the false point that does not burn: in order for someone to live, they must burn, they must be the focus, they must ignite and be ignited. It must experience the state of being the focal point in order to become the centre again, that is, to merge back into the One. For Ahura Mazda and Ahriman, the ancient twins, this is the other meaning, completely equivalent to the former. The other meaning, because two is two, and it has two meanings: two sides, two meanings, dual activity. The duality of the twins here is liberation. This is also part of understanding the Mexican ball game. Man steps out of his closed singularity and comes into contact with his elliptical dual, ignites and burns, and the flame, because the feather also means flame, flies from one focal point to the other and jumps: *ji yang – ji yin*; a man, a woman; a left, a right; a light, a dark; a warm, a cold.

The male Self must ignite the female Self, and the female Self must ignite the male Self, because if it remains closed, it will never enter into a relationship with the two, it cannot burn and can never become One: it will remain a point and a surface forever, it will remain two forever.

Only the two can make the whole again: the symbol of Castor and Pollux, friendship, twins; this is the secret, compulsion and task of polarised life, that the closed Self must be a pole and catch fire. This is the significance of the wedding: only the two together, in duality, can achieve the One, which no longer has two poles, but a single centre. Chinese and Hindu, Sufi and Mexican, Tibetan and Peruvian asceticism apply this polarisation vigilantly and worldly, insofar as it constantly places itself at the corner, pole, focal point, focus, or opposite, in order to reach the pole-less, opposition-less state of the absolute One, the *vu veit*, the tao. The two are symbols of open and unfolded life, and when the prehistoric king or high priest offered the country and the people to God, he polarised the people with God: God is the heavenly counterpart of the people, their higher focus. God's fire ignites the people, just as a man's fire ignites a woman, and a friend's fire ignites a friend. This is how the people become God's people: God's counterpart, God's bride. This is how the people become the eidolon of the divine idea: a copy of the original archetype. This is how the people become God's elliptical dual-twin. For it is the two that break the surface drawn around the false centre. The ring is a symbol of this false point, that is, the centred, perpendicular surface; the ring is analogous to a snake biting its tail. The wedding ring is nothing more than giving a centre to the human self, which until the exchange of rings was a centred, perpendicular surface, so as to focus and ignite it: to make the human self an elliptical dual. The centre of the woman became the man, and the centre of the man became the woman, just as in the case of the twins, Castor's centre is Pollux and Pollux's centre is Castor.

Everything that belongs to the two has a dual meaning, and everything that is dual applies to both lives of man; therefore, everything that is dual and applies to both lives is eternal in nature. Therefore, duality is a symbol of eternal life, just as the double-edged axe and the double-edged sword and the two-faced Janus and the Twins are images of eternal life. The word, the thelesma, the manna signify this eternal life, where the two, earthly life and otherworldly life, life and existence, time and eternity meet.

IV. The three castes and the four seasons of the

I.

The Three. The Egyptian Great Nine

The first number is two, the first step of Unity. Two is a deficit compared to One, because it is nothing more than the halving of unity. It is the illegitimate number. It is the number of evil, because evil is alien and intolerable to Unity. And two can never return to the One and become one again. In order for the contradiction and tension, doubt and duality and opposition in two to be resolved, one must not return to Unity, but enter into a new step of the One. This new step is three.

The three are thesis, antithesis and synthesis. The Father, the Mother and the Child. Osiris, Isis and Horus. The three are expressed by the sacred syllables of Hinduism: A, U and M, the first, middle and last letters of the alphabet, representing life, contradiction and balance; yes, no and connection. One is power, two is matter, three is the number of time. The two broken halves meet again in the three, in a new unity, balanced. Three is the resolution of polar tension: three is the number of community, where broken beings can meet again and become whole.

There are traditions that are based on the One; these are primarily the Hindu tradition, above all the Vedas. There are traditions that are based on the two, such as those of Mexico and Iran. The Egyptian tradition is based on the three. The Egyptian tradition is nothing more than the revival and unfolding of the forces contained in the three.

In Egypt, the basis of human life was seen in the three: man is nothing more than three times three. The first is the *chat*, the material body. The second is the *ka* – this is the two, the astral dual, who leaves the body after death but always returns to it. The earth's *ka* leaves the earth in autumn and reappears in spring, reviving the earth. It corresponds to the three within man: the *ba*. The *ba* is the feathered soul, the flying, singing being, the bird soul belonging to the body. These were the first three.

The second three: the *ab*, the *chaibit* and the *ren*. The *ab* is the heart. This is where man carries his burden, where good and evil struggle. In the afterlife, the heart is placed on the scales, and a single feather is placed on the other side. The feather is an analogy for the soul, as in Mexico. If the heart is pure, it is light as a feather. In the afterlife, forty-two judges watch the scales. According to Kabbalah, God's greatest name consists of forty-two letters. For forty-two days, the lama in Tibet reads the Bardo Thodol to the departed person. In Mexico, forty-two steps lead up to the most sacred temple of the Sun. The tarot consists of forty-two cards – the great secret of the Hermetic tradition.

Chaibit is the shadow. Not only the shadow of the body, but also the part left dark in the soul, which was not penetrated by the light of Osiris, the light of awareness; this is the unconscious, which man brought from the forgotten darkness of matter, but which did not illuminate his life. Chaibit does not separate from man; it accompanies him to the afterlife and remains a shadow, darkness, unconsciousness, ho-

The ren is the Name. The name is not merely that someone is called Sebastian or Christopher. The Name is a share in the logos. The nameless man is like one who is not accepted into the community of souls, and thus into eternal life. There is no way to address him. Man receives his name from his guardian angel, his protective spirit, his protective god: the higher being and man bear the same name, because man is the elliptical dual of the protective god. A person receives their name from their guardian angel, their guardian spirit, their guardian deity: the higher being and the person bear the same name, because the person is the elliptical dual of the guardian deity, and the name is the third that connects the two. The name is the sacred word by which God calls the person.

The third three: the *chu*, the *sechem* and the *sahu*. The *chu* is the dual of the *chaibit*: not the shadow, but the Shining One. The *chu* is what is awake in man, while the *chaibit*, the shadow, is what is asleep in man. This is the Sun within man. He who is wholly *chu* is Osiris, wakefulness. *Chu* is divine intelligence, the power that orders, understands, creates and sees the world. *Chu* is the gold of alchemists, the sun of astrologers and the Apollo of Pythagoras. Nothing is as important as the role *chu* plays in human life. If one remains stuck in material nature, then the greater part of one remains *chaibit*, or shadow. If one is freed from matter and sees through the illusion of nature, one becomes *chu*, or brightly shining, which the Vedas call *buddhi*: alert intelligence.

The *chu* is related to the *purusa* and the medieval Eckehart Fünklein, because it is the heavenly spark, the little flame that constantly reminds man of God's existence and the divine nature of man's origin. The *chu* is also the conscience. The eternal lamp, which religious custom lights either in memory of the dead or on other occasions, is nothing more than the awakening of *chu*.

The *sechem* is the elliptical dual of *ka*: the celestial body, the eternal form, the idea of the human being. The human being is only an *eidolon*, a copy, a materialised and distorted form of this *sechem*. Man encounters the *sechem* when he crosses the bridge to the afterlife – in the event that he has regained his lost right to his divine origin.

The *sáhu* is the archetype of the whole human being with its physical, spiritual, mental and astral being, its whole series, its individual character, its uniqueness and indivisibility, as One, as the image of the Great One; the highest unity: three times three.

2.

The meaning of AUM and AUR

The meaning of the Egyptian Great Nine is that the entire world system is based on the three stages of the number Three. These three stages exhaust all relationships between spirit and matter. That is why, according to Hindu tradition, life has three qualities. These three *gunas* are *sattva*, *rajas* and *tamas*. *Sattva* is harmonious happiness arising from balanced insight; *rajas* is activity burning with the fire of passion; *tamas* is lazy and blind growth. These three qualities of existence are distant, but in a certain sense analogous to the three elements of alchemy: sal, sulphur and mercury. Sal is the clear, crystalline element; sulphur is fiery and flaming; mercury is all-dissolving, mobile and resonant. Distant

connection; because the symbols of the archaic units never overlap; the analogy is one of equivalence. It is an analogy if only because the colour of sattva and sal is white, the colour of rajas and sulphur is red, and the colour of tamas and mercury is black. White, red and black relate to each other as A, U and M do in the Hindu sacred syllable: the beginning, the middle and the end – action, reaction and balance – force, effect and consequence – space, time and creation, and, according to the Pythagoreans, fate, necessity and order. The sacred syllable of alchemy is AUR, meaning shining sunlight – this is the light that is the true content of life, which is light and fleeting, the condensation and collection of which is the true task of the alchemist, and which he collects just as the archaic cult collects the *asat*.

The three is the unification of the divided existence, the reconciliation of strife, the meeting of the two sexes in marriage, the meeting of the separated human Song and its return to the community. Therefore, three is the number of the first reintegration, when man and life become one again in the great collective unity of humanity; the number of the second reintegration is seven, spiritual unity, the seven sages; the number of the third reintegration is ten, the level of the god-man, the highest level. For reintegration, the return of man to his original state and his union with divine intelligence, is governed by the number three.

The three qualities of life, sattva, rajas and tamas, correspond to the three triads of Kabbalah: the spiritual triad, the celestial triad and the elemental triad. In the world of numbers, single-digit numbers correspond to things in the spiritual world, double-digit numbers correspond to things in the celestial world, and three-digit numbers correspond to things in the elemental world.

3.

The three gunas and the three castes

The meaning of three: Unity – stepping out of the One – returning to the One. Therefore, three is the number of the collective, of humanity. And so the three gunas correspond exactly to the three castes, or the three elements of alchemy: sattva, white, sal, harmonious happiness arising from balanced insight, corresponds to the spiritual caste; rajas, red, sulphur, activity burning in the fire of passion, corresponds to the ruling, warrior, knightly caste; tamas, black, lazy and blind inertia, corresponds to the economic caste. These three castes, the Brahmin, the Kshatriya and the Vaisya, are the human community, the unity of humanity, which is organised according to the three qualities of life and built on these three levels. The Brahmin, the spiritual caste, is analogous to the head, thought, nervous substance, sal; Kshatriya, the ruling-knight caste, is analogous to the torso, the heart, activity, blood, fire; Vaisya, the economic caste, is analogous to the feet, the lower body, because this is the material part of the body, the black, the culture.

Saint-Martin explains the first ten numbers based on the number three. The pure spiritual numbers (sattva numbers) are: 1, 4, 7, 8, 10; the mixed, active, confused numbers

(rajas): 2, 5; the material (tamas) numbers: 3, 6, 9. The human community belongs to the material sphere in the cosmos, therefore its number is three.

The spiritual caste is the bearer of harmonious happiness arising from balanced insight; this does not mean, as historical man would think, that because it carries this quality of being, it uses it for itself. Sattva is not private property, but a quality of being, of which the spiritual caste is the guardian and radiator. In the same way, the kshatriya radiates strength, fire and activity, and the vaisya radiates fertility. The Brahmin makes humanity balanced, thoughtful, spiritual and happy; the Kshatriya makes it active, just, strong and powerful; the Vaisya, insofar as it distributes the wealth of the earth, brings material prosperity and eliminates need.

Among the qualities of existence, one can never exist without the other, just as in the number three, the essence is the whole number three, in which the individual elements have no independence. The three qualities, though not One, are a whole in which the dangerous disintegrating tension of the two has been resolved. This is why three must be the number of community: the orderly community governed by dharma, or the law of the world. And this is why all communities in prehistoric times were based on the number three; in other words, all archaic communities had three castes.

4.

The mystery of the Four. The Tetraktys. The cross. Yod-He-Vau-He

The Pythagoreans said that no man who could understand the next step of Unity had yet been born. There was no human being who could explain the four from the three. There is nothing to understand about the One; it is logical evidence. It needs no proof, much less explanation. The two, as taught by alchemy and the Hermetic tradition, is the violent separation of the *materia prima*. This is why the salt is marked by a divided circle, the earth by a divided triangle standing on its tip. The two is the number of rupture, decay, separation, halving. The three is the new whole of these two halves that have been torn apart. And it seems that the series of advances may end here: the whole has been restored. But no. After three comes four. The greatest mystery, the incomprehensible and shocking new advance that no one has ever understood and no one has ever explained. The creation of four from three is so irrational, so surprising, so unpredictable that only a superhuman intellect can comprehend it. That is why, for the Pythagoreans, the Four – the *tetraktys* – was the symbol of the divine spirit, and why those who were accepted into the circle of Pythagorean esotericists and initiates had to swear an oath to the number Four.

In order for modern man to gain even a vague understanding of what the number four meant to archaic man, a more detailed analysis is necessary. Everyone knows what a cross is, what a swastika is, two lines intersecting at right angles, with branches curving back at the ends of the lines. This circle is divided into four equal parts. The four is also a whole. A whole like the three, but a different kind of whole. The circle divided into four parts and the swastika

were symbols of eternity in archaic times. They symbolised eternal motion, eternal cycle, eternal life.

The horizontal line of the cross runs parallel to the surface of the earth and represents the surface of the earth. The vertical line of the cross, which intersects the horizontal line in the middle, represents the breakthrough of the earth's surface. This vertical line, which intersects the surface of the earth, whether it runs from bottom to top or from top to bottom, penetrates the earth and breaks its unity. It seems as if the cross is a new symbol of the two: there are two lines, the horizontal and the vertical. But there are not two, but four, because the cross has four arms. The four arms point in four directions: east, west, north and south. Right, left, up and down. Towards the four cardinal points, which means in all directions around the world, because the four cardinal points are nothing more than a simplification of the compass rose, and the compass rose is nothing more than an extension of the four cardinal points. Because there are only four cardinal points.

In the triad, the property of Unity triumphs over the Whole, because by overcoming the two, the three becomes a new Whole. In the Four, a new property of Unity emerges. This new property is Completeness. Therefore, the four cardinal points represent not only the whole world, but the complete world: the fulfilled world, the complete and eternal world. The symbol of this eternal and complete world is the cross, which connects the horizontal with the vertical, the earth with the sky, time with eternity, nature with the supernatural. This is why in ancient times China, Egypt and Peru were called the Empire of the Four Directions. The empire of completeness. This is why the ruler swore an oath when he took power over the people, invoking the spirits of all four directions as witnesses. This oath formula remained in primitive form among the Native Americans, who blew the smoke from their ceremonial pipes towards the four corners of the world, and among those peoples who, at coronations, struck the four corners of the world with the king's sword.

In Kabbalah, God's full name consisted of four letters. This is the name that is pronounced with the vowels Yahweh: Yod - Heh - Vau - Heh. This represents the completeness of the four corners of the world. In geometry: the point, the line, the plane and the solid. In physics, the three dimensions of space and time.

Arithmology teaches that after the number three, the number four is an incomprehensible miracle, God's secret, never to be grasped. With this number four, all further progress becomes impossible. There are no more numbers. All further progress of the One can be derived from these four. Five is nothing more than two and three; six is three and three; seven is three and four; eight is four and four; nine is three times three; and ten is again one of the greatest secrets: the sum of the first four numbers: one plus two plus three plus four equals ten. There are no more numbers in heaven or on earth, because the tens, twenties, thirties, hundreds, and thousands are repetitions of the first ten in different circles of existence.

The four spaces: the invisible sky, where the Creator spirit dwells – the ether, where the stars and angels dwell – the space of air, where the souls of the dead who cannot free themselves from the earth and await rebirth dwell – and finally the earth, where living beings dwell

. Above these four spaces, the sky is held up by four archangels, the angels of spring, summer, autumn and winter, the four corners of the world, Aldebaran, Regulus, Antares and Fomalhauta in the constellations of Taurus, Leo, Scorpio and Aquarius. In India, there are four stages of reintegration into life, the four asramas: brahmacharya – the Brahmin guest, grihastha – the head of the family, vanaprastha – the forest hermit, and sannyasin – the pilgrim who renounces all earthly possessions. For the Orphics, the completeness of the number four is expressed in the fact that the Four is the symbol of the duality of the supreme spiritual being, and the four indicates the stage in the human world when someone has completely overcome their sexuality and can be "a woman among women, a man among men".

5.

Closer and more distant analogies based on number theory

We need only take a few more steps along this path to gain, albeit fleetingly, some idea of how arithmology was rooted in the order of archaic analogies.

Not only in the Pythagorean and Orphic traditions, but also in Mexico, China and Judea, sound was considered to be the first material manifestation of numbers. The harmony and disharmony of han-gok is based on numbers. Music, says Saint-Martin, is nothing more than counting, and when the human soul delights in music, it does nothing more than unconsciously follow the progression of numbers. It is safe to say that the soul dances on numbers at such times, because dance is based on numbers just as much as music, sculpture, architecture, poetry, crystals, plant leaves, flowers and colours. When the human body dances, it moves in proportion: it experiences and expresses numbers. It is only natural that architecture is based on numbers, not only because architecture is intrinsically linked to music, but also because it must take into account proportions, the laws governing individual materials, weight, quality and harmony. Architecture is just as much a matter of calculation as the construction of systems of thought, the creation of a state order, or the epic, the drama and the poem. No human activity can do without numbers. There are poems based on the number three, and others based on the number four. Drama as a whole is based on the tension between two elements, because the tension in drama is dialogue, conversation. The ancient drama is the Mexican ball game. The human body is just as much an expression of numerical ratios as a piece of music. Everyone knows the ratio between the length of the leg and the torso, the length of the head and the arm, and the ratio between the foot and the hand is just as regular as the ratio between the different parts of the face. Pythagoras says that numbers are at the root of all phenomena.

If one wishes to go further, one can reveal the relationship between numbers and time. Time has the peculiarity of not harmonising with the number ten. Time is a complex combination of two, three and four, and therefore its measure can only be six and twelve. However, there is time, such as the time of the Moon, whose ruling number is seven.

number is seven. Therefore, there are two types of time, Sun time and Moon time, and these two never overlap. In ancient times, people knew a lot about how these two types of time manifest themselves in human destiny, and more recently, they are beginning to suspect this again.

Moon time generally dominates female beings, and female beings generally harmonise with the numbers of the moon. But the number seven also plays a decisive role in the life of men. The number seven not only governs reintegration and ascension into the spirit world, but also the rhythm of destiny: seven. This number seven harmonises with the seven planets, and the world of the stars is also nothing more than a direct manifestation of numbers, like music, poetry, dance or architecture.

The universe is an enormous space in which everything happens according to the order of numbers. However, the Earth is no exception to the numerical order of the universe, and anyone who has heard anything about the elements knows that these elements relate to each other according to the progression of numbers. It goes without saying that the numerical nature of these elements is also manifested in their crystallisation. It goes without saying, although the key has not yet been found.

But nowhere does the number play such a decisive role as in the world of the soul. Naturally, not according to the modern understanding of psychology, which is like a snake biting its own tail: superficial on the outside and empty on the inside. The relationship between the inner and the outer is governed by the number: the connection between the soul and the physical form is based on the number. But inner qualities also belong together and separate in the same way as numbers, and these numbers always correspond to the numbers that were in the sky at the moment of a person's birth, as the signs of the zodiac and the planets. For what is above is the same as what is below. Numbers govern human destiny, especially involution, the return to the One. And as involution and evolution coincide, this is nothing more than the two – involution and evolution – complementing each other in the three: the Whole. After the Whole, man reaches Completeness. Completeness is nothing other than the Four. After the Four, there is one more step: the All. The number of the All is Ten. These are the three steps that the soul must take to reach its Self, to become One, to return to God. This is the law of the triple increase, from which there is no exception in the world.

6.

The Whole, the Complete, the All. Number and Time.

The four seasons, the four ages, the four elements and the four stages of life

Four stands between Three and Ten; Three is the Whole, Ten is Everything, and between the two is the Complete. This is the Four. But the four, together with the two and the three, is the number of time. Thus, the four represents the whole of time. That is why there are four seasons: winter, spring, summer, autumn. That is why there are four ages: the Golden Age, the Silver Age, the Copper Age, the Iron Age. The analogy between the four seasons and the four ages is clear: the Golden Age is spring, the beginning, blossoming; the Silver Age is summer, unfolding, ripening; the Copper Age is autumn, harvest, gathering; the Iron Age is winter, cooling, hardening, darkness, sleep. Childhood, youth, mature

and old age. Spring corresponds to the east and the morning; summer corresponds to the south, the time when the sun reaches its zenith; autumn corresponds to the afternoon and the west; winter corresponds to the night and the north. The four seasons correspond to the four elements: spring to air, summer to fire, autumn to water, winter to earth. Air corresponds to man, fire to animals, water to plants, earth to minerals. Air corresponds to the divine Self of man, fire to the spirit, water to the soul, and earth to the material body. In any case, it is Wholeness.

Hindu tradition teaches that the golden age, the *Kṛta-yuga*, lasts for four thousand divine years. One divine year is three hundred and sixty thousand solar years. The gods dwell among humans, there is equality among humans, they do not know property or the Self, they live in constant abundance and serenity. Living beings are brothers. Their main occupation is the study of the Vedas and *tapas*, self-denial. The basic feeling of life is joy. There is no error, sin or evil. All of humanity speaks one language, which is understood by the gods, animals, birds and plants. Everyone is content, truthful and learned. Human beings are beautiful, powerful and healthy, like the gods, because illness is unknown on earth. The average lifespan is four thousand years.

The second age is *Treta-yuga*, the Silver Age. The average lifespan of humans is three thousand years. Suffering, disease and sin appear. But through self-denial and immersion in divine knowledge, they can still be overcome. People are no longer as beautiful as they were in the golden age. The brotherhood of humanity ceases to exist, and there are now two castes: the spiritual and the non-spiritual. Living beings are also separated, and humans leave the great community of other beings. The power of truth diminishes and falsehood appears. The gods still live on earth, but they seek distant mountains, lonely forests and sea cliffs. Prosperity and abundance are disappearing, and hunger and poverty appear.

The third age is the *Dvapara-yuga*. The average lifespan of humans is two thousand years. The *Dvapara-yuga* lasts for two thousand divine years. The Vedas become forbidden to certain people. Fewer and fewer people consider self-denial to be the greatest task in life. The gods depart from the earth. Need, hunger and poverty increase. Humanity is now divided into three castes. Money, injustice and deliberate cruelty appear. Sacrifice and ritual are now the privilege of the spiritual caste. In the first age, illness was spiritual and consisted only of confusion of the mind and clouding of the head; in the second age, it spread to the limbs. Now, in the third age, the disease has spread to the tribe and become physical.

The fourth age is *Kali-yuga*, the dark age, the iron age. The average lifespan of humans decreases from a thousand years downwards; at the end of the age, it is no more than ten years: humans are shrinking more and more, becoming smaller, thinner and uglier. At the end of the age, they will not even reach a metre in height, women will become mothers at the age of three and will fade away at the age of five. No one will read the Vedas anymore, no one will practise self-denial, everyone will rush frantically to fill their stomachs, because hunger and need will have become the masters of the earth. The castes

will cease to exist, because everyone will become destitute and outcast. They will no longer know the truth. Terrible wars rage on earth, and only the envy, greed, sensuality and depravity of individual human beings are greater than violence and cruelty. The disease has spread throughout the body, and new painful and terrible ailments are constantly appearing, causing people to suffer for years until they die, shriveled and half-rotten. Irreligion is widespread, no one wants to know about the gods, and the whole spirit becomes hypocritical. Culture declines, good manners and good behaviour die out. People, blinded by passion, trample on each other. Discord becomes the dominant tone in marriages. Friendship becomes unknown, and humanity is decimated by great epidemics. In the wake of inner and outer impurity, spiritual darkness and repulsive outward appearance become commonplace. The cycle of the world comes to an end.

At the end of Kali-yuga, however, some will rediscover the Vedas, begin to read them, and start to live a life of self-denial. What man achieves in inner light will begin to manifest in the outer world: life spans are extended, figures and faces become more beautiful, people begin to understand and uphold truth and justice, violence, greed and envy begin to be eliminated, friendships are formed, and marriages become happier. Winter turns into spring again, old age becomes young, darkness is dispelled, the earth yields its treasures more abundantly, and Kali-yuga reaches Krta-yuga, the Iron Age becomes the Golden Age.

V. 's disease

1.

Analogy and universal intelligence

Historical man may easily understand certain analogies and may even be able to follow the analogical thinking of archaic man. But he is incapable of creating analogies himself or of adopting analogical thinking. All they know and are capable of is simile, which they use in its so-called poetic form; this means, however, that simile has no authentic meaning for them. Seeing analogies and thinking analogically is only possible with universal intelligence, i.e. it is not possible with either individual or collective intelligence. Those who wish to establish analogies without an alert intellect can only achieve similes at best. Historical man has no means of expressing analogies. Historical language is unsuitable for analogy. Language has no symbols, no mythical power, it is not sufficiently cosmic, not universal, not metaphysical, in a word, not alert. Since the Middle Ages, symbols have gradually receded into the background, and language reaches its highest, freest and clearest level in metaphor. However, metaphor becomes a cliché in everyday language. Where more universal signs are needed, and where deeper metaphysical content still lives, historical man is forced to use archaic words. Language gradually ceases to be a treasure trove of analogies and becomes impoverished. This is the so-called sober language of modern times, and the full power and depth of prehistoric analogy survives only in the works of exceptionally great poets.

The analogy between animals and gods is almost incomprehensible to historical man. They cannot follow the idea that sees in animal beings a symbol of the quintessence of existence, the same symbol that is carried by the divine. They do not see that animals associated with the Sun, such as the lion, are symbols of the brave, open, heroic soul. The symbols of the castes can also be animals: the symbol of the Brahmin spiritual caste is the bear, among the Celts and Indians as well as in India; the symbol of the Lo-vagi ruling caste is the wild boar; the symbol of the economic caste is the animal of fertility and abundance, the useful animal, the pig; the symbol of the casteless servant is the dog. But the iste-nek also have plant analogies: there is the Sun flower, the Moon flower, and there are flowers and plants for every Egyptian, Greek, Iranian, Hindu, Chinese, Mexican, Celtic and Peruvian deity. In Greece, the oak is the symbol of Zeus, the laurel is the symbol of Apollo, the olive is the symbol of Pallas Athena, in Iran the lily is Bahman, the supreme Amsaspande, the red jasmine is Ahura Mazda, the rose is Din.

The analogy is present in every area of life. There is hardly a more serious analogy than that of clothing, and this is evident not only in the attire of the various castes, but also in the external appearance of the various human ranks. "Those who live according to the logos," says the Alexandrian record, "must wear clothing marked with cosmic symbols." In the Middle Ages, the loose cloak decorated with celestial symbols, worn by

Iranian, Chaldean and Babylonian astrologers, who were in contact with the spirit of the Fathers. According to ancient tradition, the belt was a sacred garment among all peoples, the Hindu *koshti*, which "regulated the breath and thus connected man with God through the breath." Therefore, they hung on their belts whatever they wanted to preserve (a late memory is that Indians hang scalps and peace pipes on their belts), and disciples wrote their masters' words on their belts. The separation of the parts above and below the belt, which historical man would think of, is already moralising and thus a rather shallow explanation: the belt was a sign of the covenant between God and man, and the dead took the belt with them to the grave. The analogies of food should be discussed separately, mainly to explain why certain foods were forbidden to people living at a certain level of existence and why certain foods were considered unclean.

People living at a certain level of existence were not allowed to come into contact with the dangerous circles of existence, which did not mean that they were not allowed to live in community with certain people, but that they had to avoid this entire circle of existence: the plants, animals, people, food and thoughts belonging to this circle. This is why there were heavenly foods and demonic foods, material foods and unclean foods, and this is why there was an analogy in Greece between wheat and Demeter, and in Mexico between corn and the goddess Kenteotl: if a person ate corn, they entered the world of Demeter and Kenteotl and invoked thousands of analogies. Thus, there was an analogy for every event in the story in the starry sky, just as there was in the flight of the mada-rak, in the entrails of sacrificial animals, and in the highest spiritual circles. That is why there were soothsayers and astrologers who studied the cosmic situation, the flight of birds and the entrails of sacrificial animals, and were able to read them. The flesh of animals could heal just as it could awaken certain animal or divine qualities in humans. Certain plants and minerals also had the same healing effect – they strengthened and liberated certain spheres of existence. But the same effects were known in India, China and Tibet, as well as in Egypt and Mexico and other places. In Egypt, Toth's secret was colour and sound and word and scent; which could kill – but also the scent and sound and word and colour that could raise the dead.

2.

The analogy between illness and the number five

Historical man thinks that what he calls illness can be understood and cured from the outermost, heavy material layer. The fact is that historical man cannot even cope with his life in the outermost, heavy material life and cannot deal with it. Not to mention the deeper layers. They struggle with complete ignorance in psychological and social circles, and have no idea about astral and spiritual circles. A very small part of illness is the illness of the heavy material shell on the surface. The overwhelming majority of it comes from deeper down, and the depth cannot be understood other than through analogy.

In order to shed some light on the disease in a universal and natural way, touching only on the essence, we must find the number of the disease. The number of the disease is five.

Five is in the same relationship to ten as two is to one. It halves, divides, separates. Two, as opposed to one, is the number of strife, doubt, division. Five is the same in relation to ten. It is the progression of unity that has surpassed all possibilities and reached its highest point in the number ten, the All. For ten is nothing more than a return to the All. Five breaks this All in two. In Egypt, the hieroglyph for the number five was the head of a donkey, and the donkey was the animal of Set, representing outer darkness. Five represents the evil and aggressive force in the world with which Set killed Osiris and cut him into pieces. Five is the number of contradiction, opposition, the disruption and destruction of Everything. Since the Flood, the present age is the fifth epoch, called Yamarasana in Hinduism, the source of all that is decayed, heavy, deadly, full of worry, dark, and suffering. According to Egyptian knowledge, the lord of the fifth era is Set, and one meaning of Set is the pentagon: the bottomless depth, the *duat*, the underworld. According to Kabbalah, the number five enables man to do evil. If he knew only the number four, he would be equal to the gods. According to Saint-Martin, five is the number of idols and decay.

The disease is nothing more than the domination of the number five over man: man is the analogy of Min-den, the five is the halving and breaking of this Everything. The five evokes external darkness and stirs the underworld. The five brings weakness and decay, worry, pain, convulsions, torment. The number five tears man apart, like Set tore apart Osiris. Of course, this is not to say that the number five is the centre of power from which decay radiates. The number five is an analogous symbol of everything that is illness, pain, convulsion, darkness, and can still be understood by the intellect. Further connections between things are already incomprehensible to man. The number five actually represents a great and violent catabasis, a descent into the underworld, which is experienced not by a soul crossing the threshold of life, nor by a disciple undergoing the great steps of initiation, but which is temptingly evoked by the demonic power of darkness, and which humans must experience unnaturally and unprepared. This is precisely why illness is related to initiation and death: humans enter doors that are forbidden to the living – they are only allowed to do so in one case, if they do so for sacred knowledge and awareness.

The sick person gains experiences that are, without exception, unlawful and not permitted by the spirits of life. This is why illness is associated with sin and evil. Illness leads to impure darkness, to sinful obscurity, to the world of Seth, to Hades, to Sheol, where one engages in forbidden, sinful contact with evil powers, and these evil powers poison, seduce and hold one captive. There is something tempting in every illness that makes the helpless soul curious: it promises thrilling experiences that the healthy soul cannot even imagine. But happy is the one who does not give in to the desires arising from sinful curiosity and is not intoxicated by the thrilling pleasures of trembling that the dark

: from fainting spells, from staggering weakness, from terrifying shocks, from an unnaturally heightened but impure sense of life, from ghostly tremors, the slow kneading of the powers of disease, in which the soul can only find its hellish joy when it has completely forgotten the beauty and greatness of healthy, bright life.

3.

Illness and hierarchies

After these rather general words, which sufficiently emphasised that illness is not an exception, not something isolated and not something that can be banished from human life – at least not in the way it is thought of in historical times, especially in modern times – it is easy to see what it is in illness that goes far beyond the material body, in other words, why the cause and origin of all illness must lie far beyond the boundaries of the material body: The emphasis is placed in a peculiar and very definite way on the fact that this applies to all illnesses and, without exception, to all conditions that attack and weaken human beings. Not a single needle prick or scratch can occur on the human body for reasons that can be understood and explained by material nature. For what is called chance is a demonic power and a force and factor of fate just like any other: chance is the daemon that breaks into the law and disrupts it at points where it knows it can, making it something that apparently has no antecedent and no consequence.

Illness can never be an isolated disease of a single organ, but always affects the whole life, that is, the whole person. The number of illnesses is five, and five is the number of decay and evil. The closest analogy is the soul. Of course, not the soul that is called the psyche, not the atman, and not even the jiva, but the feather-soul, the bird called baka in Egypt, the fleeting *thumos*, which is completely embedded in prana, the breath, that is, the material and organic body, and only after the body has decayed does it fly back to paradise, to the Tree of Life. This soul is as sensitive as a feather; it dwells in the nerve fibres, but its sensitivity is not only directed outwards, but also, to a greater extent, inwards. It gains its experiences from places inaccessible to the daytime circle of human consciousness and transmits them to the nerves. Physical illness is controlled or brought about by the *ba* through the nerves. But where does it come from?

The immediate vicinity of the earth is inhabited by departed beings who cannot detach themselves from material nature and always hope to return. These are souls living under the compulsion of dark and foolish beliefs, who have been unable to overcome *anankē*, necessity, and thus suffer from insane confusion, *abhimāna*. Here they wander incessantly like ghosts, taking advantage of the slightest opportunity to interfere in the affairs of life in order to convince themselves that they are alive, because even in their earthly presence, what they experienced was an illusion, and they are still unable to distinguish between the two. Kabbalah calls these souls embryos, monstrous creatures that feed on the lives of others. The *ba*

ri's impressions, because this world is closest to him. This world projects its images into human consciousness in most dreams.

Beyond this immediate astral circle, in the wider astral space, live the demonic forces and the powers of fate, which are immeasurably more alert than the former: angelic and satanic forces and beings, the absolute masters of all good and evil phenomena in life. The ba no longer sees this world directly, even though it constantly receives stimuli, commands and instructions. The ba is particularly sensitive to the seven lords of the seven circles of fate – these seven lords are what astrology's system of analogies calls the seven planets. Each of the seven planets and the twelve signs of the zodiac corresponds to a part of the human body. Aries corresponds to the head, Taurus to the neck, Gemini to the lungs, both arms and shoulders, Cancer to the stomach, and so on. The sun corresponds to the eyes, back, face, forehead and blood; the Moon corresponds to the saliva glands and stomach, Mercury to the arms, motor nerves, brain, and so on. In the starry sky, the constellations corresponding to the movement of the planets are analogous to changes in earthly matter and changes in the human body. The seven lords of fate send health and sickness. Each lord is lord only in his own realm: the Sun causes backache, heartache, and eye pain; the Moon causes stomach ache, indigestion, nervous disorders and emotional disturbances, Saturn causes gout, rheumatism, paralysis, bone diseases, toothache, bone fractures, slow digestion and painful wasting.

Beyond the astral circle, the origin of the disease cannot be traced. Prehistoric sacred subjects possessed knowledge and intuition with which they could trace the origin of evil back to its root, back to the basis of the number five. This fact is clearly evident from the healings that these sacred subjects performed not as exceptions, but as a matter of course. The archaic initiated masters, the priests of Thoth and Asclepius, knew the root of disease. All that remains for the historical age is that man can trace the roots of physical illness to the powers of fate.

4.

The unlawful state of dependence on the lower order

The illness of the human body corresponds to the cosmic fact that the One reaches decay and affects it in the course of its manifestations. Illness does not arise in the material body, but in the unattainable spiritual sphere, from where it descends into the circles of fate and the universal disturbance that arose in the original spiritual sphere is realised in a certain circle. From there, it descends further into the circle directly surrounding the material world and only then into the human soul: the soul transmits it to the imagination, the unconscious, and finally to the nerves, and through the nerves, the organic change that is called disease arises. Baader says that illness is the loss of the lawful state of the human body and its transformation into an unlawful state: the sick person does not depend on ideas and does not receive light and strength from them, but depends on the opposite of ideas, in the words of Paracelsus: he receives darkness and decay from the evestrums. Thus, illness expresses the abnormal dependence of the higher order on the lower order – man lefo-

becomes unworthy of its own existence – matter becomes dominant, or worse: the heavy darkness that dwells in matter. According to Kabbalah teachings, illness is the result of deliberate ill will – deliberately entering the circle of the number five. Because physical illness is never the primary cause. The same relationship, writes Al Ghazali, that exists between the body and the shadow, exists between the spiritual and the material world. In archaic times, no one would have thought of talking about the illness of the shadow. First, they looked at the condition of the body, the real body, that is, the invisible one. And, of course, it is equally true that no one would have thought of harbouring hopes, based on purely external means, that illness could be completely eradicated from material life. Some illnesses are the result of a lifestyle that can be corrected and eliminated by returning to a healthy lifestyle. However, there are illnesses that are the result of a certain definite character and mark of the inevitability of fate. This stems from individual existence itself and can only be resolved when individual existence is dissolved into the universal. For human existence is nothing more than the abnormal dependence of a higher spiritual being on lower material forces. This illness is closely related to what tradition calls materialisation, separation from the One, the Fall, or original sin.

5.

Archaic healing

Prehistoric humanity understood illness in a fundamentally different way than historical humanity, and therefore had significantly different methods of healing at its disposal. The first thing to do was always to determine which sphere of existence the illness originated from. If it originated from the sphere of the nerves, the nature of the illness was different, relatively simpler, smoother, more superficial, and easier to cure, because it only floated on the surface of the material. If it originated in the soul (thumos, ba, prana), a different healing method had to be used than if it originated in the immediate sphere of the earth, that is, if it was a so-called Hades-inspired, underworld disease. Yet another treatment must be applied if it originates from the astral sphere, and healing is simply impossible and pointless if the illness is a natural consequence of a person's fate, their material incarnation. In such cases, the healer's only duty is to awaken clarity, strength and awareness in the person so that they can bear their fate. Illness belongs to the person as the fifth chapter of their destiny.

In many cases, the medicine is an animal, plant or mineral substance. The choice is always guided by analogical thinking. The effects of animal, plant and mineral substances are analogous to certain spheres of existence. In astrological terms, plant, animal and mineral substances are under the control of astral powers; in the language of alchemy: substances always represent metaphysical essences. Sun diseases must be cured by increasing the power of the Sun. If it is only a superficial disease, it is enough to act on the surface. If the disease comes from deeper within, a more lasting effect

medicine is needed. Sacral sleep was often used to treat diseases of the nerves and the soul (thumos), for example in Egypt, India, Tibet, and even in historical times at the sanctuary of Asclepius in Epidaurus. After sufficient preparation, which mainly consisted of the priests of Asclepius awakening certain latent forces in the patient by evoking certain images, the patient lay down and slept in the sanctuary. In his sleep, the effect of the evoked images unfolded. Healing was usually accompanied by dreams. According to tradition, this was the most common method of healing in Egypt.

The healer was, of course, just as indifferent as anyone else: not everyone who mechanically learns certain externalities with their rational mind is a doctor. And here, in most cases, the analogies of alchemy or astrology were again used to determine whether someone had enough healing power. Healing is completely hopeless without personal spiritual, mental, astral and mystical influences; the impure, greedy, selfish, envious, vain and foolish make the patient even sicker. Healing is the most personal influence possible, even if it is mediated by plant or mineral substances, and it transfers personal spiritual, astral and mystical powers from the doctor to the patient. In ancient times, only those initiates who had learned to realise the powers of the deity of health within themselves could heal, radiating not their own human abilities but divine power. There were initiates, and not infrequently, who experienced divine power so intensely that they could heal by the laying on of hands. In such cases, no one thought to thank the doctor or talk about miracles.

The high tool of healing was the mantra – the word, the word of power. Later it was called a magic spell, but the mantra has nothing to do with magic. The word awakened the dormant health force in the patient and was able to drive away the demonic power of the parasite. Certain metals, precious stones and movements also had a mantra effect. The connection is again analogical. At the end of the Middle Ages, a sick ear was healed by writing down a prayer and inserting the paper into the ear; this has become meaningless, a grotesque remnant of a prehistoric ritual, and in many ways resembles modern medicine, which gives the patient chemical preparations and expects them to heal.

The deepest healing, when the origin of the disease extends beyond the circles of fate, was religious healing. Every disease is a kind of catabasis, that is, contact with the underworld and demons. However, the patient does not descend into the underworld with an alert mind, like a disciple awaiting initiation, but with a blind passion for pleasure, domination and enjoyment. And so every illness has a part in the shameless lust for life that exposes man to the powers of darkness. Illness is therefore both sin and punishment, even if the soul is unaware of it. This is why deep-rooted illnesses – more so than milder ones – must be healed with the deepest metaphysical forces, with religion. For what is at stake is the transformation of bad katabasis into good anabasis. Sometimes the use of mantras is sufficient for this; sometimes sacred sleep is enough; sometimes a longer and more thorough procedure is necessary. For all healing is awakening

awakening, of course, where it is possible and necessary to awaken, in the hidden soul and spiritual possessions. The only medicine is light. The light that the soul itself must shine from itself and within itself. And healing must never be negative. Even those who are free from illness are not healthy. Health is something positive: the greatest physical positive in earthly life. New forces must be unleashed and life must be deepened. From this point of view, illness has a stimulating effect: it forces us to live more deeply and with greater clarity. After proper healing, a person is healthier than before.

The analogy says that every illness is a share in the suffering of God. Man can choose God's destiny with conscious determination, and then suffering and illness, whatever they may be, only affect the material body and do not touch the deeper and higher parts: man remains whole, untouched and healthy inside, in soul and spirit. If man does not accept the divine fate, he protests; because he protests, he is negative, and because he is negative, he must suffer in his deep and higher spirit and soul. The origin of illness always transcends the physical body and is always metaphysical in nature. If a person knows that they must suffer because they must share in the fate of the suffering god, they have taken on the fate of the god – bringing dignity, peace, certainty and, above all, clarity. And when the soul is clear, it smiles at all the decay of the body.

6.

The sacred vessel

The human body itself is an analogy: an analogy of the whole of the created world. And the analogy of the human body is the holy vessel.

The myth of the Grail is still remembered from the Middle Ages, and even today, people sometimes have a strange, distant inkling when they see ancient Greek, Egyptian, Chinese or Peruvian vases; and they understand, or perhaps do not understand, that this vessel has some hidden meaning and symbolism: In Peru, pottery was made by initiated women: the work was preceded by fasting, purification, bathing and ascetic prayer, and the making of the pottery was a sacred secret, as was the choice of material, the mixing of the paint and the firing.

Pottery making was an alchemical activity: a symbol of human creation, because humans were also created and shaped from clay. The pot is a sacred vessel containing soma, the substance of life, existence, thalesma, the eternal and immortal being. The sacred vessel was entrusted to man to collect the sacred liquid, wine or oil, or the sacred substance: wheat or gold, and thus increase the salvation of the world, making it richer and brighter. The vase is the collecting basin of the *asa*, which is used to collect divine gifts – this is what the myth of the Grail tells us, and this is what Greek, Chinese, Peruvian, Egyptian and Mexican vases tell us with their beauty and mystical significance.

Man does not always fill the sacred vessel with gold and wine or wheat, and if something other than *asa*, something that is not eternal and immortal, is placed in the vessel...

worthy, then an inappropriate passion, desire, wish, will, or memory will spoil and corrupt the contents of the vase. This corruption is illness. In such cases, the archaic ritual involved taking the vase to the temple, carefully cleaning it, and having the priest use fragrant incense to make it suitable once again for receiving the sacred substance. Great mystical vessels, such as the Grail, purified themselves and were refilled with sacred blood on the same day of the year. The cleansing of the vase, filling it with fresh water and placing fresh flowers in it is a sign of the ancient ritual's gradual decline, but the ritual's grandeur can still be felt in it. The flower is a symbol of the soul, and the soul lives from the water in the vase – in the body, it lives from the blood: it feeds on blood, just as the flower absorbs water. The flower is the soul living in the body, and the body is the sacred vase, the vessel of the sacred fluid, the holder of the life-giving moisture, so that the flower may bloom and fragrance within it.

VI.

1.

Analogy and the realism of archaic man. Transcendental perception of reality

The analogy is the realism of archaic man. Prehistoric man had the ability to see the invisible spiritual connections between things; these connections are correspondences: between the lower and the higher, the sensual and the supersensual, the earthly and the astral, the material and the immaterial. "Things in time and space," says the Kabbalah, "come into being by separating from divine glory. The separated things then slowly sink; at first they still remember their origin, but then they become heavier and more impenetrable; finally, they sink completely into matter." In ancient times, man still remembered the ideas from which things had separated at the beginning of time; later, only exceptional individuals could see the idea, and they alone possessed the knowledge that things had a higher origin and correspondence. Then this knowledge also became obscured, and man began to believe that the material world stood alone. Man's awareness sank into obscurity. With his daytime consciousness, man no longer saw the analogies. Awareness still knows about correspondences today: in dreams or in moments of inspiration and intuition, when people are awake, they see these correspondences. In modern terms, the unconscious still thinks in analogies. Daytime consciousness, however, has completely immersed itself in heavy matter.

Prehistoric man had the peculiar characteristic of never seeing things as they were, but rather as gaps in the densely woven fabric of the sensory world – through these gaps he saw what lay behind the things, and behind that, and behind that again, one after another, into the unfathomable distances. What prehistoric man saw as reality existed in interconnected and ever-deepening correspondences and relationships. This was reality: an endless series of things opening up into each other and corresponding to each other, in which only the external point and surface could be experienced by the senses, but which in itself had neither meaning nor reality. Prehistoric man viewed beings, events and objects from a metaphysical perspective, with inner depth, and his spiritual vision did not stop at ideas and gods, nor could it stop. This is why ideas had actual reality and why gods were actually present beings: because man saw them. Prehistoric man saw not only what material things were, but also what they meant. Behind the meaning, however, there was a corresponding new meaning, and behind that, yet another meaning.

More recently, attempts have been made to approach certain symbols of prehistory based on Swedenborg's analogical vision. Reading the symbols, we learn that the snake on the Egyptian pharaoh's forehead signifies vigilance. "Be alert, like the serpent." The fact that this serpent is on the ruler's forehead means that alert wisdom is not an end in itself, but serves the good of the people. For the forehead is a symbol of goodwill towards people. The

wise king takes vigilant care of his subjects. The headdress surrounding the snake, which encircles the neck and reaches down to the chest, means that goodwill does not stop at the head, i.e. at the mind, but is actually realised in the physical world.

When Heraclitus says that invisible harmony is stronger than visible harmony, he means that the invisible connection between things is decisive, because it goes deep, while visible harmony only floats on the surface. The true essence of things is determined by the invisible measure, the logos, because everything visible is only the outer surface of an infinite invisible connection. Man does not know the world by seeing its surface, but by understanding the chain of interconnected correspondences to ideas, gods, and the metaphysical absolute.

2.

Nature requires divine, not human, knowledge

It would sound particularly strange to prehistoric man if someone said that because he sees something, he already knows it. Sensory experience is only that I momentarily observe the superficial appearance of something, nothing more. If someone sees the Nile, they only see it, but they do not yet know it. In order for someone to know what the Nile is, they must know that this Nile here on earth is a copy of the heavenly Nile. Just as this desert is a copy of the heavenly desert, the sea is a copy of the heavenly sea, the Ganges and the Brahmaputra and the Yangtze and Mount Fuji are copies of the heavenly rivers and mountains, and just as the whole earth is a copy of the heavenly earth, and just as earthly man is a copy of the heavenly elliptical dual. Only those who know that the original is in the invisible metaphysical world know things, and those who see things only with their senses touch their surface. Archaic man experienced geography in analogies, just as he did anatomy, cosmology, and chemistry, not to mention physics and psychology. Analogical vision is transcendental realism, which lived in the supernatural and experiential correspondences of sensory things. The essence of the product is not even touched by the senses. *Hé phüszisz theian ga kai ouk anthrópinén endekhetai gnószin*, says Philolaos: nature requires divine and not human knowledge. Divine means supersensory, that is, metaphysical. Sensory experience is false calculation. Nothing in nature can be understood without metaphysical, divine knowledge.

Looking back from historical time, man stands in almost exactly the same position towards prehistoric phenomena as he does towards the symbols of dreams. Dreams also constantly use animal, plant and cosmic symbols, events whose figurative meaning and significance humans vaguely sense – they hear words, experience shocks, encounter the departed and demons. Prehistoric man interpreted the world as man interprets dreams today: in the transcendent depths of things. This transcendent vision, expressed by the Greek word *theorein-theoria*, is immeasurably more exact, more essential, deeper and more real than mere sensory vision. And knowledge in the spiritual realm, as Saint-Martin says, is infinitely more certain than knowledge in the material realm.

3.

Thales' water metaphysics

He considers the Greek thinkers who lived before Socrates to be naive natural philosophers of the modern age. He finds it primitive that one thinker derives the world from water, another from air, a third from fire, and a fourth from the vague apeiron. He cannot find anything else, because modern man believes that water is what he experiences with his senses, and fire and air are what he sees in the material world. Thus, it is not difficult to decide which man is more primitive: the one who thinks of the world symbolically with a metaphysical vision, or the one who believes that only material and tangible things exist. The thinkers who lived before Socrates were metaphysicians who thought and knew the same as Philolaus: nature requires divine and not human knowledge. Divine, which means transcendent, which in turn means that the element from which the world is derived can be understood on the basis of a cosmic analogy that is impressive in its dimensions and immeasurable in its depths.

If one were to attempt to reconstruct Thales' archaic water metaphysics, at least in its outlines, one would soon come to realise that there is no question of primitiveness or naivety here. After a certain amount of time, they would be forced to conclude that in terms of courage, depth, beauty and truth, none of the modern metaphysics can compare to Thales' universal water world.

Once again, it is advisable to begin with a preliminary understanding of number theory. For, as the Pythagorean Philolaus says, number is the ruling connecting chain that is independent of the created world and binds things together from within. In a purely spiritual sense, numbers indicate the connection between material nature and ideas at the point where ideas become material. Number theory teaches that the number of water is six.

The explanation is as follows: looking at the origin and material realisation of things, the primordial substance, the primordial essence, the primordial beginning, the first step towards material realisation is light. Light is the One. The first activity of the One is attraction. This is the Two. Attraction manifests itself in material nature as oxygen. The second phenomenon is repulsion. This is the three. Repulsion corresponds to hydrogen in nature. Attraction and repulsion unite and become complete. This is the four. The union of oxygen and hydrogen is an airy substance.

The number of airy matter is four. Oxygen and hydrogen mix and ignite. Ignition, fire: the number five. The ignited hydrogen and oxygen separate. Because the number five is the separator and the dissolver. The substance separates from the spirit. The spiritual part rises, the material part settles. This settled part is water. Water: six. The basis of water is fire, the basis of fire is air, the basis of air is light. Water, the first actual, tangible substance, rests on these bases. It was created by the explosion of the airy elements, which then settled and took shape. This is why Thales says that water is the primordial substance and first material of the world.

Böhme also understands water to be the result of a tremendous catastrophe: the power of the number five operating in the universe, the separator, exploded the gaseous elements. The burnt material is actually water. Water is a complex material: the composite number six. The

Elementary water is the foundation of the earth, the earth is based on water, just as water is based on fire, and fire is based on air, and air is based on the first material manifestation, the primordial substance: light. Water is burnt matter. Baader draws a parallel between the fall of the soul, the fall of the angels, the fall of man into sin, and the creation of water. There is a correspondence between these events. In each event, the explosive, disruptive activity of the number five is decisive, separating the faithful and unfaithful souls, the divine and rebellious angels, paradisiacal bliss and man, and finally the invisible nature of air and fire from material nature. Water is the first stage of incarnation.

But Böhme says something else. When the airy explodes, the spiritual and material worlds separate. Thus, two types of water are created: the upper and heavenly water, the spiritual water – the idea; but also the material, lower water, the eidolon. That is why there is a heavenly sea and there are heavenly springs and there is the heavenly Nile, Ganges, Brahmaputra. That is why there is the water of life. Earthly water is only a copy of heavenly water, it is heavy material water, which fell helplessly when the gases exploded and filled the depths. But under the influence of fire and heat, it also moves, and like mist, or steam, or fog, or cloud, it tries to rise again. However, its weight pulls it down, and it falls again. But water always wants to rise, always evaporates, and always falls back. This is the cycle of water, like the eternal cycle of the planets, beings and time, and the planets, beings and time learned this cycle from the primordial water, from their own wateriness, because everything is watery in its material origin.

That is why Thales said that the primordial substance of the world is water.

4.

Water gods and water in individual prehistoric units

In Iran, the spirit of water, Ized, was called Aban. Aban was also the king of time. Because time is nothing but water, it flows and gushes from an unknown source, so unstoppable – "no one can step into the same river twice," says Heraclitus. Time is the invisible water in which the world flows, in which all our existence flows in a dissolved state. Visible water, streams, rivers, lakes and seas are only the manifestation and correspondence of this time in a heavy material body. Its analogy. "The visible world is only an imprint and imitation of the invisible." This imprint and imitation is the mother water, the nourishment and sustainer of life, the Mother of Life. Existence also exists in visible water, in a dissolved state. Water is the elliptical dual of air and light – that is, its wife. In Iran, Ahura Mazda's first love was Arduiszur, the goddess of the power of water, the Water Goddess, the Mother of Life. Water is nothing more than the first stage of the materialisation of the spirit after light. As the symbol and analogy of material spirit, in Iran there is the goddess Ainyahita: the goddess of incarnation, birth and rebirth. In Egypt, Ptah, the creator and maker, was born from the primordial water, Nun. The first day was born from the marriage of Ptah and Nun: the Water-Sun. Because when the world was in its primordial state of water, nothing else existed, when all living creatures were still in the water, even the supreme god, Vishnu, was still a fish in India, and the Sun could be nothing other than the Water Sun. In Peru, this Water Sun was called Atonatuh, and it was this Sun that caused the water death, the flood

caused it. In Peru, water is a sign of wealth. The tenth day of the calendar was marked with water: its other meaning is fertility and abundance. That is why all water deities were associated with women, the fertility of the earth and good harvests. This is why Bahman, the first amsapand, who was worshipped in the form of the moon and water, was at the centre of the rain cult in Iran. This is why Tlalok was the god of rain in Mexico, and Kenteotl was the husband of the corn goddess. Tlalok, the rain, fertilised the goddess Kenteotl with his sperm. But Tlaloc was not only the god of rain. Tlaloc was the name given to the water underworld, the water Hades, from which springs flow, and Tlaloc was the lord of departed souls, which returned to earth in the form of rain to fertilise the earth. The Upanishads discuss this in detail. The Hindu Tlalok was the Moon, where, just like in Tlalocan in Mexico, the dead lived. The fertilising rain fell from there. No element makes the earth as fertile as water, as suitable for beauty, richness, fertility, joy and salvation. Water has the same significance in the material world as women have in human existence: the soft element, the nourishing, the emotional, the deep, the opaque, the easily confused but just as easily purified, the refreshing, the dangerous, the mirror-smooth and the stormy, the enchantingly attractive, the one who is full of hidden sweetness and monsters.

Archaic mythologies knew these water creatures well: in Greece, Proteus, Halios Geron, the old man of the salty seas, Nereus, Okeanos, Poseidon were the chief gods – but they lived together with hundreds of water creatures, girls, women, men, horses, monsters, and dragons.

Astrology sees the eschatology of water as follows: there are three water signs in the zodiac: Cancer, Scorpio and Pisces. Cancer is primarily fresh water, slow-moving streams, lake water teeming with life, surrounded by reeds and rushes, mostly swampy, greenish, opalescent, lukewarm water, the softest of all waters. Scorpio is fiery, red, hot, active, evaporating, fierce and corrosive, enraged, passionate water. Pisces is cool, blue, crystal clear sea water, ethereal water, the water of Aphrodite Urania.

The three signs correspond to three ideas, three states of mind, three types of people, three spiritualities, three visions, three ways of life. Cancer is the matriarchal sign, and the swamp is the water of matriarchy. Scorpio is the water of apocalyptic judgement, the hot water of separation. Pisces is blue water, and blue is, according to Schuler, the very first colour of the material world, the very first degree of glow – at the beginning of time, the world shone blue: the sky and the sea. Pisces is the virginal maiden, Scorpio is the passionate woman, Cancer is the nurturing mother. All three are images of the Earth Goddess: beauty and flowers were born from the waters of Pisces, passion and wine from Scorpio, and care and bread from Cancer.

5.

In a certain sense, the only element

"The four," says Thales, "which are the subject of so much talk, the first of which we call water, and which in a certain sense we consider to be the only element, is that which connects, unites and mixes earthly things together."

The Four, which Thales says are the subject of so much discussion, *polythruleta tettara*, are the four elements: air, fire, earth and water. Of these, the first and, in a sense, the only one is water. Why? It is not difficult to understand. Because just as the female came into being from the male, which came into being later in time but earlier in ideality, and therefore earlier in the absolute, so too did water, the element that came into being later in time but earlier in ideality, come into being from air and fire. Therefore, in time, air and fire are the basis of water; in the absolute, however, the basis is water. Water is therefore the primordial substance, the mother substance from which everything was born, the woman, the mother, the parent among the elements. This is why Thales says that water is the first of the elements.

In a certain sense, it is the only one, Thales continues, because water is the only element that has all four properties: it is the most mobile, the most malleable, the easiest to change its state of aggregation, the easiest to turn into air, fire and earth. And if the archetype of water is analogous to woman, it also constantly retains the properties of man. Water is the mother, from which life is born, but on the other hand, water falls on dry land like sperm into a fertilised womb, and fertilises the earth. Therefore, alchemy recognises three types of water: masculine sperm water, feminine nurturing water, and androgynous water, in which man and woman are balanced and become non-gendered. This was *aqua ignificata*, burning water, fire-water, which astrology calls Scorpio. It is the meeting of water and logos, the burning spirit, the word, the thought, the creative fire.

The disciple who followed the path of water initiation – and Thales certainly taught this – first had to create female water from male water, and then unite the two into non-material water, so that it would be similar to the primordial water and the Creator, for whom water is only a material symbol, because the Creator created the elements, the earth, beings, and in the beginning of time, when life was still asleep in the Creator's mind and there was nothing else but the Creator's spirit hovering over the dark waters. "The spirit of the Lord nourished the waters." For initiation is nothing more than reintegration, that is, a return to the original primordial state: those who walk the path of water initiation must reckon with the "separation of the waters from the waters." For the Holy Book says: "Let there be an extended dominion over the water that separates the waters from the waters." Thus the sky was separated from the water - the air and fire, the first word, the logos. The disciple awaiting initiation had to reunite fire, air and water in order to restore the One.

Every element is suitable for developing metaphysics and achieving a complete understanding of the world through analogies – but no element is more suitable than water, if only because life is infinitely more water-like than air- or

. Life is fertile and maternal and sensitive, and there is no living creature whose physical being is not predominantly water. *Theiosz hüdör ouden esztin*, says Zosimosz: without divine water, there is nothing. One face is masculine, the other feminine, one face is eternal life: the sea, the other is unstoppable life: the river. That is why the mysterious spiritual primordial water, the *mare philosophorum*, was the primordial element of alchemy: the water of the spirit. The water of life, the eternal source. Ahriman, the serpent of darkness, appeared on earth and killed fertility. But before he could kill it, Ahura Mazda created the Water of Life.

In Egypt, the number three reigns supreme and three waters are known: the heavenly, earthly and underworld waters. When the star Sirius appeared at dawn on 17 July, the three waters united and the Nile began to flood. The three waters: the female – underworld, fertile, water of the Mothers; the male – earthly, active water; the androgynous – heavenly water, the water of life, the idea of water, the primordial water. The water that humans drink, which flows in the Nile, in which sea creatures live, is to the primordial water as life is to the idea, the copy to the original. In Iran, seven types of water were distinguished: the water of plants, the water of mountains, sweat, rain, the water of sperm, saliva and urine. Kabbalah teaches that water is the element that connects and unites the parts of the world and holds them together, essentially saying the same thing as Thales. Samaim, the burning water, was what mediated between the fire of the world, which wanted to unite with the earth in vain, and the sky and the earth: water connected the fire of the sky with the helpless earth, and since then the sky has been in contact with the earth through water. Water nourishes the earth, fertilises it, and water is the sustainer of life: it is water that dissolves and washes away the filth that clings to human beings. *Halade müsztai!* – sea bathers, says the Greek mystery: bathing in water renews man, because bathing is the initiation and purification of the body.

6.

The beginning of the existing world

Hüdón einai arkhé tón ontón – water is the beginning of the existing world. But arkhé does not mean the primordial material from which everything was made, but rather the primordial substance that is the essence of all existence, the origin, the *dynamis*, the first Power, the One. The first Power of all existing life, the origin of all beings, the substance that connects, sustains and nourishes them. Life moves on the surface, ripples, flows, floods, pulsates, foams, changes with time, is restless, passionate, rushing, different in every moment – but in the depths it is calm, constant and unchanging, eternal and final. Life floats on the surface of time – existence is in the depths of time. Life is the rippling water and the rushing river; existence is the mirror-smooth and motionless sea. Human history seems like a river, as if it had sprung from somewhere and was rushing somewhere – but human existence is a sea, because it has been, is, and will be from eternity. What happens is only the surface of the ocean, where it ripples, waves, and circulates. The essence, however, is the depths of the ocean, the transparent, calm, clear depths. It is as if everything that happens were the peaks and valleys of waves, the eddies of currents; but everything calms down and smoothes out. Dive into the water, says the Veda, and you will

you will see the divine Maya. You will see that only on the surface is there movement and change, waves and restlessness, whirlpools and foam. Only on the surface is there maya, illusion, magic. Only on the surface is there time. Deep in the ocean there are no waves, no whirlpools, no magic, no time, only eternal constancy and unchanging existence.

What exists can be viewed in time as a river, as magic, as a liver, as if it had sprung from somewhere and was rushing in some direction. But what exists in the world can be viewed in the depths of time as tranquillity, as the manifestation of unchanging existence. If someone sees the world as a river, they see it on the surface of time, and then they see history. They see that everything is moving, changing, rushing, wanting, having a goal that it is approaching or moving away from. If someone sees the world as an ocean, they do not see a continuous story, they do not see progress or movement, but they see the manifestations of the depths of the ocean, the ancient realities, the beginnings, the archetype, the dynamism, the Ocean itself, the One, and the face of this One. Those who walk on the surface of time, live in history, in change, and have no inkling of the depths that open up beneath them, live in the spell of maya. Those who walk in the depths of time live above history, or outside history, or within it in tranquillity, and face the eternal reality of the One. Water is also in the story and the illusion and the movement and the river; but it is also in the depths of time, constancy, tranquillity, the ocean. Water is in everything. *Theiosz hüdör ouden esztin:* without divine water, there is nothing. Water is the beginning of the existing world: *arkhé tón ontón*. History is water, eternity is water, because the surface of time is water, its depths are water. The ocean of blood pulsates in man, just as the blood of the earth, the sea pulsates and pulsates, the ether swirls and circulates: in time, in the ocean, on the surface, in illusion. Inside, deep down, there is no pulsation, no swirl, only the unchanging eternal One.

SIXTH BOOK

The King and the People

* * *

I. The archaic community

1.

The hierarchy of prehistoric communities. Hierarchy and class

When discussing prehistory, no matter how much one may wish to avoid comparisons with historical times, modern times and the present day, there are cases where this is unavoidable. Making such comparisons can easily provoke reproach. The comparison sounds like an accusation against historical humanity. Of course, this cannot be the case. Historical humanity is not presented here as more or less valuable, but as a familiar basis on which the picture of the archaic community can be drawn. The comparison is therefore not an evaluation, but a methodological approach. For if someone were to say, without any comparison, that archaic communities lived in a hierarchy, and then proceed to explain the analogies and analysis of hierarchy, modern man would not understand. The situation is immediately different if one begins by exploring the foundations of modern communities. If they were to show the roots of the natural and social sciences, which are based on material foundations, as well as political, legal and legislative endeavours, it would soon become clear that they are all based on a single foundation: nature. Thus, if you were able to outline a community built on nature with a few basic lines and draw a dividing line, it would also become clear that the basis of the archaic community is not nature, but spiritual hierarchy.

Under such circumstances, modern man is forced to acknowledge not only that there were communities whose way of life was completely different from that of the present day. In this way, he would understand the essence of hierarchy, and perhaps even that a society built on hierarchy is perhaps superior to a society built on nature.

Contemporary society is usually divided into classes. These classes are: peasants, workers, artisans, citizens, the intellectual middle class, and the ruling class, which is based on birth and wealth. These classes have no spiritual values. This division, as they say, has developed naturally and is natural. This is just another way of saying that it corresponds to the material way of life that modern man follows and considers right. With this division, modern man recognises the order of nature above himself and tacitly accepts the law of nature that the stronger always decides the order and degrees of value. As long as the aristocrat is stronger, he is the ruling class; if it is the citizen, then he is; if the peasant or the worker is stronger, then he is the ruler. The stronger is sometimes also the more numerous. This is a community built on the order of nature.

The hierarchical community does not take its origin from below, does not build its order from below, and does not base its existence on material nature. The hierarchical community is not built on cosmic and metaphysical values, on higher spiritual realities outside of man, but depends on them and is structured according to them. The community has no foundation, but a condition, and what is important is not what is below, but what is above, not what it rests on, but what it depends on and what it manifests. The teachings of archaic metaphysics speak of values. Numbers are the spiritual symbols of values, independent of all other considerations. Therefore, if someone wants to give an exact answer to the question of what order the prehistoric community was built on, they must answer: the order of numbers.

Pythagoras and Orpheus share the same view in this regard as the initiated Egyptian priesthood: the basis of the Iranian community is the ten Amsaspand, just as the basis of the Palestinian community is the ten Sephiroth, and that of the Hindu community is the ten Prajapatis. This does not mean that the basic number of the community is ten. The number ten is the image of the Whole-All-Complete. The material manifestation of this sign is the world. The human manifestation of the world is the community. The basic numbers of the community are three: the Whole, four: the Complete, seven: Creation, and ten: the All. But all numbers exist and live in the community. And, of course, it exists and lives in its first tangible form as an idea. According to Plato, the basis of community is the idea, and community is nothing more than the application of ideas. Psychology, anthropology, metaphysics, astrology, geometry, and alchemy are the application of these fundamental principles in different spheres of existence. However, the fundamental principles retain their nature in all spheres. This is why there is an analogy between the different spheres of existence. There is an analogy between psychology and sociology, and between astrology and alchemy. Metaphysics calls it *sattva* – this is balanced calmness, above the passions. *Sattva* corresponds to *buddhi* in the soul, the highest degree of human intellect, to gold among metals, to the Sun among the planets, and to the spiritual caste in society: the Brahmins. Metaphysics calls it *rajas* – passionate activity, the quality of existence that cannot be traced back to anything else. *Rajas* corresponds to the Self, to sulphur in alchemy, to Mars among the cosmic forces, and to the ruling, active, warrior knight caste, the *kshatriya*, in society.

Hierarchies correspond to world realities: spheres of existence, astral spirits, metals. The caste was originally a hierarchy, but when it lost its metaphysical connections, its relationship with related spheres of existence ceased, and therefore the analogy became blurred. Now it seemed as if it were natural. Modern class divisions are often believed to be based entirely on the order of nature and to have grown out of nature. In many respects, modern class divisions are nothing more than a hierarchy in which no one remembers the original values.

2.

The Brahmin, the Kshatriya and the Vaishya

In a hierarchical community, it is not the foundation that is important, but the archetype, the manifestation of which is the foundation. The archetype and the idea, symbolised by the number, manifests itself in all spheres of existence. This is why there is a correspondence, or analogy, between the way of life of the community and the cosmic order between the planets, the order of the soul and the order of metals.

If the leader in the community is the spiritual person, and the spiritual person has dominion, this corresponds exactly to the fact that in the life and destiny of each individual, the governing power and quality is clear understanding. If the leader in the community is the active person, this corresponds to the fact that in the life of each individual, the governing power and quality is active passion. If the ruling class in the community is the economic order, this corresponds to the fact that in the life of the individual, the governing power is profit, acquisition, and the overvaluation of material things. If the ruling class in the community is the servile class, this corresponds to the fact that in the individual, the governing power is the unconscious.

If the intellectual class rules, the fate of the individual is governed by clear reason, the form of the state is a kingdom; the order corresponds to the metaphysical order, morality is based on absolute values, and the division is hierarchical. If the active class rules, the passion for activity drives the state, and this is the conquering state; morality is chivalrous morality, and the division of labour is determined by chivalrous virtues. If the economic class rules, the fate of the individual is governed by enrichment and the acquisition of wealth, the form of government is bourgeoisie; the prevailing morality is that the rich are right and the poor are wrong. If servitude reigns, human destiny is at the mercy of unconscious forces, and these forces arbitrarily influence man; the form of the state is autocracy; the prevailing morality is hatred of all individual excellence.

It is completely impossible for human society to live in a civilised manner and at the same time for human destiny to be guided by clear reason; just as it is completely impossible for the form of government to be autocracy and for spiritual morality to prevail in society. Exceptionally, some individuals may succeed in breaking the universal law, but when they have their say, they never act or speak in harmony with the community. If servitude prevails in the community, at that moment the blind unconscious takes over the fate of individuals, and at that moment, any meaningful words sound as if they were disrupting the unity of the community, and every determined action sounds revolutionary, simply because the way of life has become unconscious, and the unconscious tolerates nothing but what is vague and instinctive. When servitude reigns in the community, humanity stands outside the order of values; its existence is like a gender that has not been born: it sinks back into the oblivion and darkness of matter. Under such circumstances, the oblivion of matter, the unconscious, floods the entire community. It takes the greatest effort for the individual to think clearly. What is natural and self-evident in a hierarchical community: reason, becomes exceptional here. The

intelligent person stands in opposition to the community because the community lives in obscurity and does not comprehend the clarity of reason, but only senses that it is different from itself and therefore hates and persecutes it. Servitude corresponds to the unconscious state of the soul, and when servitude gains the upper hand, the unconsciousness of the soul becomes a force of destiny.

Hierarchy is nothing more than the application of knowledge based on archaic metaphysics to human society. It is the correspondence between the dominance of certain human characteristics and the dominance of certain castes. Humanity is not happy and peaceful when it is torn by passions, when it becomes materialistic, when it is not orderly, proportionate, and balanced, when it is torn by unconscious forces, but when it is governed by clear reason. That is why it is sensible to listen to reason: let the intelligent person take the lead, let the active person govern, let the economic person remain in the economy and prosper, and let the servant serve. This is in accordance with the universal order of the world, not only in the community, but also in the fate of the individual, in the soul, in morality, in the state, among metals and in the world of ideas. The order of the community rests on the unchangeable values of the world of the " ": this is the hierarchy.

3.

Efforts to restore hierarchy at the dawn of the historical era

Hierarchy is not an arbitrary human value system, but the order of the sacred values of existence. Around the year 600 BC, there was a disturbance in the order of these sacred values of existence. According to Confucius, the sacred order is that "the king should be king, and the servant should be servant". The order is that everyone should be who they are, in the place where they are. The disturbance arose when the king began to not be king and the servant began to not be servant. People suddenly began to be different from who they were, in a place other than where they stood. The hierarchy began to break down.

At the dawn of prehistory in China, two men attempted to restore the hierarchy: Lao-Tzu and Confucius. This was a time when the Way, the Tao, had been lost, and human existence had become mere life. Life is that which springs from material nature, a purely biological phenomenon, nothing more. "When there is no Tao, life comes," says Lao Tzu. But things did not stop there. Regression, degeneration, spiritual decline and primitivisation began. Life also began to decline. "When there is no life, love comes." Further: "When there is no love, morality comes." "Morality is nothing more than coercion. Man believes out of coercion and is faithful out of coercion." The Way is mere appearance; the spirit is only a mask. "The world starts from the appearance of spirit, and this is where the upheaval begins." Lao Tzu said that the order of values must be restored through non-action. Not by controlling or interfering, but by allowing things to find themselves and their place again. "The high life has no intention and does not act." There is only one way for life to be life again, for what is closed to open again, to flourish, to calm down and to be as orderly as the eternal order of Heaven: to let the high forces permeate life freely again. "The Tao does not act, but nothing remains undone." "If the king and the prince

could use it, all things would be directed by themselves." One must be dispassionate, desireless, and without wishes; one must not interfere, one must not be active. "The world is a spirit that cannot be acted upon; those who act upon it spoil it." "The reason the world is spoiled is because rulers act too much."

Confucius chose action. He studied hard, gathered disciples, took up a position, was a minister – he spoke, taught, worked. He visited the houses of rulers and tried to convince kings that the essence of state governance is morality. He said that order could only be restored by the *Junzi*, the active, noble and wise man who, through self-denial, devoted himself entirely to the community. After Kung and Lao, Chinese tradition split in two. Kung's disciples called the followers of Tao superstitious metaphysicians and unrealistic fantasists. The realistic requirement: action, intervention, activity, because after all, a person of good sense cannot stand idly by and watch decay. Lao's followers mocked Confucius' disciples. Chuang-tzu lectured Master Kung thus: "Tell me, Kiu, are you really incapable of giving up your provocative behaviour so that you can finally become a decent person? You are incapable of bearing the suffering of a single generation, and you are constantly concerned with the troubles of a thousand generations... Have you lost your mind? Are you teaching us to think? All thinking is the source of trouble; all activity is the source of confusion. A wise man acts only when he must, but even then he does not care whether he succeeds or fails. Only the arrogant and conceited man attaches importance to his actions."

Lao-Tzu speaks of the highest point of the hierarchy. Tao is non-action, which acts without activity. It is the intensity of being, the power of open existence. But the time has already passed when the effect of open existence could unfold in the community; this is the beginning of the story, the age of life, the closed and increasingly closed existence. Confucius's activity is the manifestation of the active passion of the ruling order. The ruler, the *Junzi*, the Greek aristocrat, the Hindu *kshatriya*, cannot imagine life as anything other than unceasing activity. In Lao-tzu's Tao, the path of the ancient kingdom appears once again, just as on the other side of the earth, in Pythagoras, the ancient Orphic tradition of spiritual rule flares up once more: government depends not on activity, but solely on spiritual influence.

In Confucius's teachings and activities, the *kshatriya* appears, as it does on the other side of the world in Plato: the passionate desire to restore order to the community through action. Lao-Tzu's Tao had to be lost because the community no longer understood it and times had changed. Confucius' teachings, like Plato's, were fundamentally flawed: the knightly order could never lead the community because it was not suited to the task. Those who could have led the community were no longer accepted by the times, and those whom the times called upon were, by their very nature, always unsuited to leading the community and remained so.

This situation clearly shows what hierarchy means in the life of a community: it is a system of values of a transcendent origin, which, if rejected by the community, denies the law of its own existence, but which, if lost, cannot be regained by any effort or activity.

4.

Tripartite and quadripartite hierarchy

In Inca tradition, the god Vichama threw three eggs onto the earth at the time of creation: one of gold, one of silver and one of iron. From the gold hatched the members of the spiritual order, from the silver the members of the knightly order, and from the iron the members of the economic order. The three eggs correspond to the three gunas of Hindu tradition: the thoughtful spirit (sattva), fiery activity (rajas), and material fertility (tamas). These are the three spheres of community life: the sacred, the cultural and the natural; these are the three degrees of morality: dharma, kama and artha, morality based on universal law, the morality of pleasure and the morality of profit; these are the three elements of alchemy: sal, sulphur and mercury – in short, these are the three irreducible and primary values and qualities of existence on which the hierarchy, the order of community life, rests.

The meaning of life in the spiritual order is to grasp the law of the world. This is the first order, because without knowledge of the law of the world, dharma, the human community is not human, but a mob. The spiritual order is the guardian of truth, the spiritual order preserves tradition, the spiritual order enables humanity to participate in divine existence through its life. Brahman is the sacrificer; he who maintains the continuity of the relationship with the divine, who represents man before God and God before man.

Kshatriya does not mean dharma, but kama, joy, the mobility of life, its colours, feelings and passions. The knight is not the spirit, but the heroic soul. When the soul breaks away from the earth, it becomes heroic in its first transformation. This is sulphur, fire, this free and burning flame, the kshatriya. If the knightly order breaks away from the brahmin, it becomes a sudra, a servant. The hierarchical existence of the knight excludes despotism. With earthly means, he enforces the law of the world, which is always spiritual. The symbol of the knight is the sword; the sword is nothing other than the logos, the word, the active verb, the manifestation of the spirit, but in the world of action, because the sword is the symbol of absolute activity. The sword is the instrument of the active word, which the knight receives from the spiritual caste as a sacred instrument to defend the law.

The vaisya is the economic order, the artha, the order of profit, which deals with matter, cultivates the earth, produces the tools of life, and trades. Its task is to maintain material abundance and fertility in life. Therefore, tamas is the bearer of dark and mysterious material fertility. The vaisya is the bound order: bound by property, wealth, profit, and land. This is the heavy, earthy, material caste.

The ancient tradition also recognises a hierarchy based on the number four. This value system is understood through the analogy of the four yugas, the four world ages. The golden age corresponds to the brahman: complete unity with the divine, absolute spiritual domination. The silver age corresponds to the kshatriya: when the human ego's separate will, passion, arises. The copper age corresponds to the vaisya: when man has become materialistic but still lives in the order of dharma. The iron age corresponds to the sudra: servitude.

In China, the king has four assistants: Si Tu, the master of teaching, who represents spring; Si Ma, the master of the sword, who represents summer; Si Kan, the master of the lands, who represents autumn; and Si Wu, the master of the arts, who represents winter.

means autumn – Si Kung, the master of work, who represents winter. Because servitude, sudra, as Hindu tradition says, is only the master of work, nothing else.

The number four corresponds to the vertical order of the prehistoric community, the four asramas. The four asramas are the four fundamental stages of life within the circle of an individual's destiny:

The first stage is the disciple, the *brahmacharya*. He is called a Brahman disciple because every young man learns from Brahman, the highest deity, through the mediation of the teacher priest.

The second stage is *the grihastha*, the head of the family. When someone has learned what a human being needs to learn, they continue their life, start a family, participate in the governance of the state, practise and perfect their craft according to which caste they belong to, priest, governor, merchant, farmer, and raise children. Most people never aspire to go higher. Human destiny can be perfect, beautiful and complete here, at the stage of grihastha.

However, if one wishes to attain a higher stage, one retreats to the forest. This is the *vanaprastha*, the forest hermit. One spends one's time in contemplation, further study and ascetic practices.

If they wish to go even higher, they give away all their possessions, put on a sackcloth, hang their penitential bowl, their only possession, on their belt, and wander. They sleep in the ditches along the road and live on alms. They usually even change their name. This is the *sannyasin*.

5.

The twice-born. The impure

The human community originally had three levels of values, which corresponded to the universal sacred order of the world. However, the lowest level of values, the vaisya, split into two over time, giving rise to the "fourth caste", the sudra. The initiated community does not include servitude, the sudra. No archaic law book refers to servitude as an equal part of the community. Plato also mentions it only in passing, as does Manu. The attitude of the higher castes towards the sudra is one of perspective and compassion. The sudra is the instrument, the foot of the god Brahman, not yet completely separated from matter. Manu's law code makes this distinction by stating that only the *divdza*, the twice-born, can be a member of the community. The once-born are born only in matter and cannot be members of the sacred community. There is hardly any fact about the archaic community that historical man understands less than the exclusion of the sudra from the sacrificial order. The reason for this lack of understanding is, above all, that historical man has become dull to hierarchy and does not know that the sacred way of life has a transcendent rather than a human origin. The second reason is not metaphysical, but social and psychological in nature. In their diminished awareness, historical man is unwilling and unable to understand that in apocalyptic times, every human community must have and does have its sudras, and even

avarna (outcasts) and chandala (unclean, excommunicated) in apocalyptic times. Every society, without exception, consists of lawful and unlawful members.

The sacred prehistoric order considers the sudras merely as a means by which to accomplish and achieve something. In the knightly community, as in Plato's, the unclean are the slaves, who have no say in the direction of their common destiny. In the bourgeois-economic community, the unclean are the so-called "poor," who have no means of actively participating in the community as a large economic enterprise and therefore have no say. Finally, in the mixed community, impurity is something variable and undefined, which is sometimes linked to religious denomination, sometimes to nationality, sometimes to race, and sometimes to political behaviour. There are always outcasts, whatever they may be called: Protestants, Huguenots, proletarians, bourgeois, Jews or others. Every community has its "impure" members, but only non-hierarchical communities impose the stigma of impurity on a certain group of people, not in the sense of universal order, but in the sense of historical passion.

In prehistoric communities, Brahmins, Kshatriyas and Vaishyas were members of the sacred order, because members of these castes were not only born in the material world as physical beings, but also, through initiation, in the divine order of consciousness. Therefore, only those who have been born twice can be members of the community: *dvidzsa*. At initiation, one learns that it is not the foundation on which one stands that is important, but the spiritual thread on which one depends. One learns that, as Manu says:

"It is better not to be born into the world at all than to live a lowly, blind, foolish, meaningless, confused life in it and not share in the knowledge of the great truths."

At initiation, one learns to keep one's body clean, to prepare simple meals, to observe the rules of health, to distinguish between harmful and nutritious foods, to maintain pure morals, to immerse oneself in the spirit, meditate, listen to serious words, and beware of the temptations of material things and the senses. One learns that a physically pure life is connected to a morally pure life, and this to a spiritually pure life. One learns to speak calmly and sensibly, because "all understanding, ideas, intentions, plans, emotions, and knowledge are expressed through speech. Those who do not value speech, do not learn it, do not express themselves concisely, intelligently, beautifully, simply and seriously, understand nothing and cannot take anything seriously."

And humanity has always had its share of those who do not recognise these laws as binding upon themselves. This is what Hindu tradition calls *chandala*, or outcast. They listen only to their instincts, disregarding propriety, purity and moral integrity, and showing no respect for customs or courtesy. They are carried away by their passions, live in bondage to base desires, and therefore feel no shame, indulge their physical desires, and even boast of their lack of inhibitions, using foul language and a coarse and uncouth tone. It is not the order of values that condemns this person to not being a member of the sacred community. This person places himself outside the law. He is not unclean because some law book arbitrarily decreed it so, but because this person is at home in uncleanness, that is where he belongs, that is his place in the world and that is where he feels good. He is only

once born, in the material world, and is perfectly content with this, and the desire to rise to a higher order does not even arise in him. He has no idea of the higher order of the spirit, and when he hears about it, he stands incredulous or mocks it. The high goal of its life is to eat well and sleep long, like a dog. That is why in prehistoric times its symbol was the unclean and shameless animal: the dog.

The essence of initiation is, after all, nothing more than the realisation that the basis of a higher life is self-denial. It is this patch, this self-denial, that makes human life sacred. And this is what the chandala does not understand and does not want to understand, what he does not believe and cannot believe. The chandala wants to live out his instincts freely. That is why he becomes impure. The word of the hierarchical community is therefore: the law; the word of the chandala is therefore: unlimited indulgence.

The presence of this mass is a constant danger to the community, and only the careful maintenance of the sacred order can preserve the community, keeping the dark impurity down, suppressed, restrained, because if impurity breaks out, the whole community will sink into its mire and drown. Impurity must be kept strictly in check by each individual and by the community in the social order, for woe betide the one who utters the impure word, and a hundred times woe betide the community in which the impure, who does not know the spirit, who does not see the value system, becomes the leader.

6.

Hierarchy and the four yugas

When the Li Ki says, "The sign of an orderly community is that the minister is loyal, the official is trustworthy, the people are sincere, the worker is simple, the merchant is honest, the girl is virginal, and the woman is humble," it is actually expressing a hierarchy. When Lao-Tzu speaks of the Tao, Zarathustra of the Asa, Plato of the Alétheia, Pythagoras of the eternal order of numbers, Manu and the Veda of the Rita, they are all actually expressing a hierarchy. Hierarchy is not tied to a single form. One is based on the three gunas, another on the four ages, and a third on the number two. In Egypt, the community rested on the Ten, as in Iran on the ten Amsaspandas and in Palestine on the ten Sephiroth.

According to the Veda-smriti, the hierarchy did not develop all at once. In the Golden Age, existence was golden, and only spiritual people, Brahmins, lived. In the Silver Age, the Kshatriya, the knight, was born. In the Copper Age, the Vaisya, the economic caste, was born. In the Iron Age, the Kali Yuga, the dark age, the sudras were born. For this reason, the castes would only have a role in the Kali Yuga, but the dark age is precisely the age of disorder and the breakdown of values, when souls are not born into their own caste and do not live where they naturally belong. At the end of this age, all of humanity will become casteless, and the community as a whole will become impure. This age began in the sixth century BC.

II. , coachman

I.

The Delphic charioteer. Antarjamin. Krishna

A statue from the very end of the Archaic period has been preserved for us in Delphi. The statue is commonly referred to as the Delphic charioteer. A young man stands in a long robe reaching almost to his ankles, as if holding reins in his hands; the folds of his robe are as regular as the grooves of the column; his posture is straight as an arrow, and his face radiates knowledge and strength. No other prehistoric statue says so much with its eyes, with this dead certain, cloudless gaze. The statue's uprightness and inflexibility reach their peak in the eyes. Inflexible? Yes. Because he is the driver. The charioteer. There is nothing soft or yielding, gentle or emotional in this gaze. But this intellect cannot be compared to human intellect, which always involves calculation, interest, relativity and the ego. This is the perfect certainty of a completely alert intellect. It is not man who drives, not the body, not the hand; the eye is the charioteer.

The artist who carved the statue was probably no longer under the influence of the instructions of the spiritual caste, as artists in Egypt, Mexico or Judea created at the behest of the spiritual caste. But the sculptor has not yet become universal, classical, as they say, because his inspiration is purely spiritual.

There can be no doubt about who this charioteer is. "The inner charioteer, says the Veda, is the one who controls this world and the afterlife and all worlds from within." In Sanskrit: *antarjamin*. Zarathustra says: "I am the high priest, the one who drives the foremost chariot, the first man." In Iranian: *ratha eszthar*. Sankara writes: "By virtue of his qualities, he is the charioteer in the realm of the gods, just as he is on earth." And he adds: "Only the atman, the immortal Self, can be the inner charioteer." The Katha Upanishad: "Know that you are the charioteer, and your material body is the chariot." The Zohar: "Nature is the chariot, the heavenly man is the charioteer." "The heavenly man is divine reason." This divine reason is Thoth, Hermes, Mercury, Manu, Quetzalcoatl, Manko Kapak. "Governance," says the Li Ki, "is driving a chariot. The power of the spirit is the reins, so that the ruler may lead the people; the official is the harness, punishment is the whip. The Son of Heaven is the charioteer. The leader and the advisor are the right and left hands." In Peru, Egypt and India, the king appeared at great celebrations in almost identical attire: in a chariot, reins in hand, a square canopy above him, a circular carpet under his feet, with the twelve signs of the zodiac and the twenty-eight signs of the lunar zodiac, and the whole picture surrounded by a wheel, which is nothing other than the cross (swastika), the symbol of eternal cycle, the sign of the world's immortality: on four sides, the four seasons and the four ages: the images of the Golden, Silver, Copper and Iron Ages, and on the roof, the bell of world peace.

In all likelihood, this is not a coincidence of images, especially since we are not talking about images. In prehistoric times, nothing depended on images, but on meaning, and meaning depended on analogy, that is, on the correspondence of the circles of existence. The

The analogy is that there is a being on earth who holds the reins of earthly life in his hands and drives the chariot of life. This is *the antarjain*, the charioteer: the heavenly intellect, Hermes, Thoth, Kecalkoatl, this is the *ratha eszthar*, Manu: Man, the universal divine man, the ancient and eternal and first man: divine intelligence. He is the straight, alert, clear one, who is knowledge and power, who is unyielding, because he is the charioteer. The body, nature, matter, the earth, the state, the people: the chariot. Intellect is the charioteer, the one who knows no soft emotions, no vain ego, no personal interest, no selfish calculation. He is the absolute eye: vision, cloudless, sure, unwavering and upright vigilance. He is the atman, the immortal Self, the charioteer in the realm of the gods and on earth: above him is the starry sky, around him is the eternal change of eras and seasons, but he is the steadfast, immovable, uninfluenced knowledge. He is the Son of Heaven, the ruler, the charioteer. Above him, the bell of world peace rings, for reason knows no strife, no duality, no *sa kadás*, no war, no discord. This is the antarjain, the charioteer.

2.

The manifestation of the One in human life

The charioteer is the king.

Leadership has two manifestations: dominion and power. Dominion is non-active spiritual leadership; power is active leadership. The charioteer is beyond dominion and beyond power. Spiritual dominion is exercised by the spiritual order, the Brahmins; active dominion is exercised by the ruling order, the Kshatriyas. The king is more than a Brahmin and more than a Kshatriya; the king's leadership is more than spiritual and inactive, more than active. The charioteer is the Son of Heaven, who stands out from the earthly order like a pillar, alone, incomparable to anyone else, who is only vigilance and understanding and knowledge and strength. Who only looks and sees, like the charioteer of Delphi. In China, they say: he looks south. To look south is to live. The king is the being on earth who lives; compared to him, everyone else is just matter and tool, reins or whip, right or left hand. He is the eye. Rule and power are already two, already strife and hierarchy, only two halves of the One. The king is the One – the manifestation of the inexplicable and inaccessible, heavenly intellect that transcends human understanding, the highest stone cube at the top of the pyramid, which has no opposite or pole: that is, its pole is the world itself, nature, the people. The king is the only One facing the many, the Centre and the Heart and the Head.

It is not the people, the multitude, the earth that is understandable and natural, and not the One, the king, that is incomprehensible and unnatural. Just as it is not the universe, nature, the stars, the multitude of souls that is understandable, and the One God that is incomprehensible. The One God is natural, self-evident, and the multitude of stars and souls is wonderful, strange, not self-evident. For the One is who and what: is. He is being, the One – in comparison to whom and to whom everything else is contingent. The king: is. The king is natural. The king is the sensible, self-evident and clear, because he is the One, and compared to him, the multitude of peoples, castes and orders, words and laws, history and events are subordinate and

incidental contingencies. Everything outside the king is just the carriage, the wheel, the reins, the horse. He is the coachman.

In modern times, the most a king could say about himself was: I am the state. This is completely false. It is false because it is small and insignificant. The king is more than the state, just as God is more than the world. The king is the sacred person whose relationship to the state is that of God to the created world. Without a king, humanity is a "multitude," as Heraclitus says, and human life is meaningless turmoil.

3.

The Tao Te Ching and royal initiation

Historical man considers the *Tao Te Ching* to be a philosophy or a system of yoga, or at best metaphysics, but in any case he understands that the Way, which the Tao means, can be everyone's way. It is as if anyone has the right to step onto this path, and as if anyone can do so at any time. The source of the error is the same as elsewhere and in many places: historical man has no sense of hierarchy; he cannot distinguish between human ranks. This is why the idea of equality developed, which ultimately undermined the value system of the community. For it was not the idea of equality that destroyed social differences, but insensitivity to the value ranks that exist in human life, as a result of which all people lost their rank and became outwardly equal to others, while the difference in their spiritual selves remained. Historical man believes that the Tao is a path that anyone can step onto and walk on.

The Tao is the way of the king: the way in which the coachman drives the carriage. The *Tao Te Ching* is the book of royal initiation. Its ascetic teachings, yoga, philosophy and metaphysics are secondary. The Tao is about a greater mystery. The Tao is the path of humanity, the path of the charioteer, which only the initiated king can enter and only the king can walk.

The king embodies an incomprehensible and inexplicable mystery that differs so strikingly from all beings and things on earth that when one encounters him, one begins to doubt one's own sanity or the veracity of one's experience. Nothing on earth resembles him, nothing can prove his existence; indeed, it is earthly existence that must be proven before him, and it is the multitude of beings and things that suddenly lose their meaning at his appearance. "Man looks and does not see; his name is the equal. Man listens and does not hear; his name is the imperceptible. Man grasps and does not hold, his name is: the one above all... He acts incessantly and cannot be named... he is called formless and visible invisible... a phenomenon, but without appearance." What the king must first know is that he alone has actual reality in all earthly existence. The king's relationship to the earth and the people, to all material nature, is the same as the soul's relationship to the body; it is the relationship of the divine, immortal Self to the transitory earthly Self. Only the atman is reality, the atman is existence, everything else is passing, illusion, unreal, dream, magic. Only the soul is real, the body

transient image. Only the king is real; the people, the state, the masses, the land are like physical reality. The king is the immortal Self of the people, the king is the soul of the country, the king is reality: the antarjain, the inner charioteer. "When a son of the people dies," writes Li Ki, "they say: he died. Nothing more. When an official dies, they say: he will receive no more salary. When one of the powerful dies, they say: we must sober up. When the king dies, it is collapse."

"There are four great things in the world: Heaven, Earth, the Tao, and the fourth is the king."

The king does not act. The king is. He is being: the atman – immortal being and Self, the antarjain, the presence of the divine man on earth. "To conquer the world through action? No one has ever succeeded. The world is a spiritual thing that cannot be acted upon. He who acts spoils it; he who keeps it loses it." This is the second thing the king must know. "The high existence has no intention and does not act. The low life is all intention and only acts, acts." "Discipline is needed to govern the state; strong practice is needed for the weapons of war; but the kingdom is created by those who are far from all activity."

This is the message of the Tao Te Ching. This is the kingdom. This is the royal initiation. Know that you are the king, the charioteer, and that nothing and no one on this earth has any reality compared to you. You are Being. You are reality. You are the immortal, divine soul, the only person, the only subject. And know that you have only one task: to be. "Turn south and watch." You must see everything, you must know everything – but not from reports and informants and spies. You must know in such a way that you know before it happens. You are the alert one – you walk the path, you lead. Leading is not an activity. Leading is being itself. Driving a car is not an action. Driving a car is like walking the path, and walking the path is like being – being with complete alertness, with sunny divine understanding. The fact that you alone are the one who is, you are the one who sees, you are the one who knows, that is what makes you powerful. This power is not an action. It is radiant being. In your light, the people shine; from your power, the country lives; at your command, fruit and grain grow; at your word, the sun rises and sets. But you must do nothing and say nothing, only give, but only yourself. This is what is called blessing. You are the blessing on earth, the dissolving touch of divine reason. "The Tao of Heaven is to bless."

And what is not tao is meaningless, maddening confusion. "Everything outside the way is without way." If life strays from the way, it loses its whole life. Law? "The more prohibitions there are, the greater the poverty of the people." Wealth? "The more means of prosperity there are, the greater the confusion in the state." Education? "The more skilled people there are, the more contradictions there are." "The more laws and regulations there are, the more thieves and robbers there are." "The reason the people are difficult to lead is because they know too much. Therefore, those who rule their country with knowledge are robbers of their country; those who rule their country with ignorance are a blessing to their country. Those who know these two things have found the law of Heaven." "The reason rivers and lakes can receive the homage of the valleys is because they know how to remain below. Therefore, they are kings."

The Tao is not a law, not a right, not a rule, not a power, not a practice, not something to be discussed, not something that can be expressed. The Tao is the Way. The Way of Being. The Tao is: to be – innocently, carefree, childlike, simply, directly. "The whole world says that the Tao is great. But it seems that it is not suitable for implementation. The great thing about it is that it is not suitable for implementation. Because applicability leads to fragmentation. There are three treasures: love... contentment... and humility. Love makes a person brave; contentment makes a person generous; humility makes a person capable of ruling."

4.

Initiation and hierarchy

Initiation is of decisive importance in both the spiritual and governmental orders. Initiation is the second, true birth. Without initiation, a person is born only once, like an animal or a servant. Through initiation, a person participates in the knowledge of the law of the world, dharma, that is, he awakens: not in the sensual world, but in the supernatural world, that is, in the true world of man. In the mystery of initiation, the soul undergoes the same metamorphosis as the human body in the womb: it becomes an autonomous living being from a seed, as it matures to the point of being able to bear the knowledge that it is of divine origin and immortal.

However, royal initiation is infinitely more important than spiritual and governmental initiation. No soul has to travel such a significant and great path from the embryonic state in which it lives in material nature. It is true that from the moment of its natural birth, the royal soul differs from all other earthly souls. This is clearly indicated and demonstrated by the cosmic situation. The conception of the royal soul is preceded by signs. Not every time is suitable for the conception of a king. The sacred periods, which are indicated primarily by the positions of the Sun, Venus, and Jupiter, and secondarily by the Moon, Mercury, Mars, and Saturn, are known to the father and mother of the royal soul. It is important that the birth take place during a period when the Sun is moving upwards – between 21 December and 21 June – and that the Moon is waxing. Mercury should not be too far from the Sun, nor too close to it. None of the planets should be moving backwards. However, these are only astrological prerequisites for birth. The parents' diet is just as important as the environment, especially the mother's environment. Surround her with lots of plants, preferably flowering ones, but not with intoxicating scents. There should be many young and beautiful people around her, dressed in pleasant but not provocative or ornate clothing.

From the moment of birth, the royal soul stands above all other humans. In Egypt, the shahut, the eternal and immortal body, can only be attained after death through immeasurable effort: asceticism, self-denial, and learning. The king is the only earthly being who lives his earthly existence in the shahut, the immortal and eternal body. This is the ancient meaning of embalming and mummification. It was not just any body that was preserved for eternity, but only the shahut. The actual initiation begins at the end of childhood

. The initiation is always led by the high priest. And the first thing the young king must learn is what other initiations end with: he must know his divine origin. History and the ancient form of the epic are nothing more than the tradition created for the young king so that he may learn about the nature and deeds of his great ancestors. Only kings have a history, and prehistoric man would feel pity if he saw the multitude of different stories in the historical era, especially in modern times. Apart from the history of kings, no other story has any significance.

The great knowledge of initiation, which Li Ki describes as follows: "From the Son of Heaven to the most ordinary person, the same law applies to everyone: the cultivation of man. For it is completely impossible for someone to have disordered roots and orderly branches. It is impossible for someone not to take what is important seriously, but to take what is unimportant seriously. One must start with the roots and with taking things seriously." This is what was called knowledge in ancient times. "What does it mean to cultivate oneself? It means to use human life correctly. Cultivating oneself depends on the correct use of life. And correct use, as the masters of ancient times said, is simply this: never deceive yourself."

Initiation is more important for the king than for anyone else: for no one else is it so true that the only thing that matters is the cultivation of the self as it is for the king. The king does nothing else but cultivate himself: he understands more and more the character and deeds of his great ancestors; he sees more and more deeply the laws of the world; all the hidden mysteries of existence become clearer and clearer to him; he understands more and more the mysterious radiance of the immortal Self within himself; he draws ever closer to the light of divine understanding; in a word, he becomes ever more alert. He is already able to command the boundless respect for the divine Self within him that his subjects pay him. He already understands that worship is not due to the small human physical Self, but to the divinity; but he also understands that he is the only one in the whole country in whom the divinity of the soul coincides with the divinity of physical manifestation, that the king is a sahu, an eternal body, living in immortal manifestation. And so he must respect himself a thousand times over, and he must be a thousand times careful with every word, deed and thought. His whole being must be permeated by the thought: God dwells in me, and I must be worthy of this God, because I am Him. My mother was the Earth itself, my father was the Sky, I am the son of the Sky. Everyone takes me as an example. My word is law; my thoughts influence the actions and dreams of my subjects. The power of my actions will have an impact for hundreds and hundreds of years. A single mistake on my part can cause the unhappiness of hundreds of thousands of people and bring tears to the eyes of millions. "The most important thing in human existence is to rule. And to rule means to live according to the law. As they said in Egypt, the king is the image of God on earth, born of the son of God, and after his death he returns directly to the Supreme Being. Kingship is therefore only an earthly office; he is the ruler of the state, but in his person he is more: he is the head of the hierarchy, the sacred world order.

5.

Chuang Tzu, Bhagavad Gita, Kohelet

From ancient times, apart from the Tao Te Ching, we have inherited a whole host of royal initiations, such as the Sunan Sephah, the Kohelet, and the Bhagavad Gita, but there is no archaic holy book that does not relate to royal initiation. Sacred books are all works of the spiritual order, and the spiritual order is primarily nothing other than the direct service of the king. Historical and modern humanity believes that material nature is primary in the world; but if it does not believe this, then it is convinced that spirit is primary. The spiritual order, the Brahman, knows that spirit is not primary, supreme and most important, for then it would be at the highest point of the hierarchy, at the top of the pyramid. Spirit is not primary. What is primary is beyond spirit: One, the Tao, Heaven – the absolute, the subject beyond spirit, incomprehensible, intangible: the atman, the soul-Self, the immortal divine being. "Don't you understand?" asks Chuang Tzu. "You cannot understand, because you want to grasp it spiritually." "He from whom human things roll off has a heavenly nature. He who is helped by the forces of Heaven is the son of Heaven." This Heaven is the incomprehensible, incomprehensible and super-spiritual first One – it is the primary, the highest peak of the hierarchy. Those who attempt to understand it are mad: "He who stands before the unknowable with reverence has attained it." "That which can be described in words, and which can be explored and understood through knowledge, is only a thing, and therefore belongs to the world of things."

The king is the head of the hierarchy, and when he rules over the people on earth, he continues his sacred activity: he makes sacrifices. Ruling is the king's self-denial and renunciation. The king is the atman, the soul, and the soul is by nature inactive and inactive, for action is suffering. At his initiation, the king must reach the stage where all activity is suffering for him, so that he himself is nothing but pure, absolute, motionless, cloudless, radiant being. He must reach the level where, as a ruler, ruling is self-denial and sacrifice: patient renunciation and suffering, so that when he rules, he renounces his undisturbed and free tranquillity and the enjoyment of life.

This is the greatest teaching and message of all royal initiations: the Bhagavad Gita, the Kohelet, the Sunahseph, the Tao Te Ching. "Give up the passion for action," says Krishna, the god and charioteer, in the Bhagavad Gita, "and if you must act, think this: I have taken on suffering, but I do it out of duty and sacrifice." Action is not glory, it brings no fame, only suffering. Give up the idea that your actions will make you win or lose, great or small. "Vanity, all is vanity," writes Kohelet; I have created great works, built, planted gardens, gathered servants, gold, silver, land... vanity, all is a passing breeze, nothingness, chasing the wind.

"True courtesy does not concern itself with people; true justice does not concern itself with details; true wisdom does not make plans; true love is not biased." "He who loves the people destroys the people." "He who ends war with just peace

is preparing for the next war." What should the king do? "When the Lord of the Yellow Earth asked a shepherd boy, he said: governing the state is like guarding horses. It's simple: keep away what harms the horses. Nothing more."

6.

The king guides the reintegration of the human community through his very existence

"I understood that the Great Way is not mysterious." There is no secret in it, it is not difficult, it is not obscure, it is not complicated. It is simply walking the Way. Walking the Way means being pure, benevolent, unbiased, not passionate, but simple, calm, peaceful, and sensible. This is the easiest thing to do, because it is in harmony with the eternal laws of Heaven and Earth. Where eternal laws are in force and alive, there is the kingdom. "When order and law prevail," says the Li Ki, "and the spirit lives, it is called the kingdom. And the king is responsible for order, law, spirit, purity, peace, and the sensible life of the people, the king alone, no one else." "If the provisions do not have the desired effect, it is the fault of the ruler." Moreover, "If the stars in the sky do not revolve regularly, it is because disorder has taken hold in the royal palace." The king is responsible for order and the morality of the people, just as he is responsible for good harvests, the integrity of his ministers, the courage of his warriors, and the fertility of his women. In ancient China, the Seng Te was the living spiritual force over which the king ruled. "It is up to the Son of Heaven to ensure that the people are moral and pure, that there are no epidemics among domestic animals, that grain grows in abundance, that there is no strife among the vassal princes, and that the people do not have to be punished." The life of the country depended on a single centre, the core of existence, the king, just as the existence of the world depends on the one Creator.

The king is the guardian of renewal. He watches over everything that is superficial and external, material and illusory, so that it may be separated from the essence, but the soul may remain, grow stronger and return to its ancient home, divine existence. The king watches over so that "the outer man perishes, but the inner man is renewed". That is why he must pay attention to the movement of the stars as well as to the orders of the ministers and the sacrifices of the priests. The symbol of the king in Egypt is the double crown: ruler and priest, active and spiritual, the common lord of dominion and power. His name is not Osiris, not Set, but Horus. He is a divine apparition, for whom kingship is only his assumed human destiny, task and calling. In Peru, the king wore a sword on his forehead. The sword is not a symbol of power, but of the power sanctified by rule. This is the power that has become spiritual. The sword is a symbol of logos: but the logos of the camel-keny order, because the ruling order guards and cultivates the land with the sword, just as the spiritual order does the same with the word.

The ultimate meaning of the charioteer is this: in the beginning of time, Heaven prepared the Way for the souls who had fallen into matter, so that those who wanted to return could do so. The Way can only be travelled in very exceptional cases: Heaven does not accept the lonely Self back, except as an act of mercy. Reintegration can only happen collectively, because it is collectively

the departure and the fall happened collectively, as "armies". The king is the leader of the community on the Path.

The king is a sacred figure in the community who knows and sees the Way. The spiritual order, the governing order, the economic order, and servitude all follow him. The king is a priest and a soldier, a judge and a minister, the lord of the land and gold, the commander of servants. But nothing belongs to him, because he is more than a priest, soldier, governor, rich man, and commander. The king is the charioteer. He is the leader on the Path, on which humanity collectively returns to its origin, to divine existence. The king leads this reintegration not with his deeds and words, but with his very existence, nothing else. In the king's life, everything depends on the sacred superiority of the king's existence. The king does not command and act, he does not think and seek new truths, he does not explore the spirit, he does not learn and acquire knowledge. The king does nothing but cultivate himself. He cultivates himself sacramentally so that his light may be brighter and his meaning more meaningful, so that this light and meaning may shine freely and impressively upon the whole people, serving as an example and a source of clarity. This is the antarjamin, the charioteer.

III. Rule and power

1.

Prehistory and history

The aimless but coherent agitation that we call history takes place on the surface of time. It is aimless because, although it is said to be progress, especially nowadays, no one knows where it is heading, where the goal is, what it is, when it will be reached, by whom and how. For this very reason, the idea that history is progress must be regarded as an illusion invented by people who do not know their purpose, so that the meaninglessness of their existence can be given substance, even if that substance is illusory. History is a continuous agitation, and people cannot escape it. Existence does not open up at any point, nor does it resolve itself at any point. The difficulties, obstacles, dangers and shackles are always and forever the same: the same trap you have fallen into and the same disturbance that torments you. And this disturbance is not only continuous, but also coherent. Events follow one another and inevitably precede and follow one another, and indeed, events inevitably repeat themselves. All this takes place on the surface of time, on one plane, while in the depths of time, existence remains unchanged; just as humanity wages war, makes peace, trades, builds and hurries on the surface of the earth, while deep beneath the earth, the primordial mass remains untouched; and just as man uses his consciousness to orient himself, observe, think, exert himself, and delight, so too, deep within, the unconscious, like the primordial mass, lives in undisturbed tranquillity.

This is precisely the paradox: that in the story, while events unfold on the surface of time, nothing happens in the depths of time; and in prehistoric times, while it seemed that nothing was happening because there was no story, the depths of time revealed themselves. The story has only life, no existence; life is the illusion that takes place on the surface of time, war, peace, love, state, struggle, pleasure, wealth, fame – all without meaning or purpose, without depth, without real connection, without truth and beauty, like a fleeting spell that only belongs on the surface, meaningless, empty, futile and insignificant on the inside. Prehistoric times, devoid of history, did not connect events to each other, but knew and saw everything that happened bursting forth from timelessness – just as prehistoric man lived in constant awareness of the primordial mass of the earth – and just as he had an unbroken connection with the depths of the unconscious. What happens on the surface has no independent meaning. Only what is already fading away appears on the surface: it is the last moment when something is already disappearing. In prehistoric times, it was not the events on the surface that were connected, but what appeared visibly was connected with the invisible. And so the connection was not a flat continuity, but the actual cause of the phenomenon: in the depths of time, in being, in the invisible.

The Veda speaks of the path of the ancestors and the path of the gods. After death, the departed soul enters the path of the ancestors. Although during their lifetime they observed religious customs, committed no major sins, were compassionate, and respected the law, they did not awaken, and thus must remain in the

world of illusion. They receive their reward for their good deeds and attain happiness, but when the world cycle ends, they must return to suffering. The soul that used its human life to attain awareness follows the path of the gods. Even after death, it does not desire to be among the happy, because it knows that happiness is followed by unhappiness, salvation by suffering, life by death, joy by sorrow, light by darkness here in the world of illusion, as Heraclitus says, "the way up and down is the same", and as the Chinese say: *ji yang, ji yin*, one light, one dark, one good, one bad, forever and unstopably. The soul transcends the heavens that promise happiness and reaches the atman, the radiant awareness and the tranquillity of divine understanding.

Historical humanity follows in the footsteps of its ancestors: in the illusion where good and evil, light and darkness, the Self and the Other, kinship and antipathy are significant. This is the *pitriyana*, in Greek tradition the *hodos makaron*, the path of the blessed, because on this path man seeks happiness. Happiness is on the surface, and history is nothing more than the story of the search for happiness. It must remain on the surface of time, but what it achieves is nothing more than constant turmoil and suffering. Prehistoric humanity walks the path of the gods, where what is good or bad, friend or foe, yin or yang, has no significance. This is the *devajana* or *srutir devah*, the *hodosz theón* in Greek tradition, because here no one is seeking happiness, but awareness. The story is the story of the earthly self seeking happiness; prehistory is ahistorical because it was not conceived with the earthly self seeking happiness, but with the immortal self seeking awareness.

René Guénon says that the prehistoric community lived and lives under the sign of *autorité spirituelle*, while historical humanity lives under the sign of *pouvoir temporel*. *Autorité spirituelle* is the supremacy of spiritual revelation; *pouvoir temporel* is the superiority of the stronger in time. The former, in a figurative sense and in a word: domination; the latter, in the same sense: power. The root of domination is spiritual; it stretches back into the depths of time; it guides humanity along the path of the gods; it pays no heed to the bustling crowd of people seeking happiness, and thus does not even notice what is happening on the surface of time, the agitated and aimless rush. The roots of power, on the other hand, are earthly and material; it always remains on the surface, the stronger always prevails, the goal is always happiness, the protagonist is always the Self, and it always guides humanity along the path of the ancestors.

2.

Homer and the philosophers

The point in time referred to as the beginning of the story is the six hundredth year before our era, when humanity strayed from the path of the gods and set out on the path of the ancestors. The story is the story of the path of the ancestors; there is no story on the path of the gods. This sixth century is the beginning of the story, the beginning of the apocalypse, the beginning of the crisis of human existence, when the rule of spiritual revelation ceased and was replaced by the superiority of the stronger in time.

This time coincides with the decline of the spiritual-priestly caste and the rise of the ruling-warrior-knight caste. The path of the gods is none other than the path on which humanity is led by the Brahman: the path of vigilance. The path of the ancestors is none other than the path on which humanity is led by the knightly order, the kshatriya: the path of happiness.

In China, the Tao sinks into obscurity, and Confucius begins to preach the virtues of the knight, the Junzi. In Greece, the Orphic tradition sinks into obscurity, and the knightly life—the advance of the Homeric worldview—transforms life. In India, Buddha appears, who is a kshatriya by birth, and launches a battle against the Brahmins. Egypt is invaded by the warrior peoples of Asia Minor, who destroy the traditions of the ancient priesthood. In Iran, the last Zarathustra makes one last attempt to curb the spread of the haoma cult, but after his death he is quickly forgotten, and people begin to rush after individual happiness.

The historical man did not understand at all why Greek thinkers spoke so harshly against Homer, and he did not dare to explain Heraclitus' anger with emotional bias, because Xenophanes and Plato, among others, fought against Homer's poems in the same way. Homer's poems reflect the same theme as Master Kung's teachings: the knightly man as opposed to the intellectual man. Heraclitus, Xenophanes and Plato saw very clearly that a process threatening the existence of human society was beginning: the knightly man, who does not have the transcendent connections of the intellectual caste, begins to see events on the surface and to judge the surface. The story begins with Homer. The story that was once an essential chapter of royal initiation: the activities of the great Fathers, as examples and ideals, as realised ideas, now become superficial spectacles and fall prey to the public. When this spectacle first appears, it is all light – it still carries with it the spirit of prehistory, and that is why it shines. But it has already severed its connection with the spiritual man. The knight has already made himself independent, he already begins to take pleasure in his own separate existence, he already rejects coexistence with the spiritual order, and most importantly, he already carries the desire and image of power in his life, not that of dominion.

Heraclitus, Xenophanes and Plato, who directly saw and understood the rejection of the tradition of the spiritual order in Homer, made efforts with anger, passion and intelligent argumentation to prevent the rule of the spiritual man from turning into the power of the stronger man. With their teachings, these thinkers sought to halt and prevent history: the senseless but incessant turmoil.

Heraclitus' situation differs fundamentally from Plato's, of course. Heraclitus was a member of the spiritual order (*basileus*), or, in Sanskrit, a brahman, and he lived his entire life in the tradition of antiquity. Plato, however, was already a knight, a kshatriya, whose feelings and thoughts may have been spiritual, but whose being was not. Therefore, the parallel to Heraclitus' fate is Lao Tzu. He describes his knowledge and remains silent. Can he do more? No. The parallel to Plato's fate is Confucius, no longer the ruler, the *wei vu-wei*, the man of spirit, but the man of action. The kshatriya is recognisable from this activity

can be recognised always and everywhere. The Brahmin is the *scientia sacra*, the guardian and pronouncer of sacred knowledge. The Kshatriya is the *ars regia*, the executor of the art of governance. Plato's thinking was not *scientia sacra*, but *ars regia*.

3.

Brahman and Kshatriya

The moment when rule and power, instead of complementing each other as in prehistoric times, first come into conflict with each other can only be understood if one is familiar with the people of the knightly caste. The kshatriya is so immersed in the atmosphere of power that he cannot distinguish between power and rule. He believes that domination is also active power; he believes that the spiritual order is above him and commands him. He lives in the conviction that he is the servant of the Brahmin. He has no idea that every caste has its place in the sacred order and that fulfilling his place gives his life and destiny completeness and satisfaction. He does not see that domination has no earthly, applicable, commanding, practical relevance. Rule is the manifestation of the spiritual word, completely independent of following, realisation, or even acknowledgement: it simply is. The kshatriya cannot understand all this, because he is a kshatriya. He is not a spiritual but an active person, in whom the ruling character is not *sattva*, balanced spiritual deliberation, but fiery activity. He is not contemplative but active. The knightly class does not correspond to *buddhi*, intellectual intuition, but to *ahamkara*, the ego-creator. Therefore, its nature is the assertion of the active Self. But because ignorance lives in the kshatriya, there lives what is an unchangeable characteristic in every knight: an unquenchable resentment towards the spiritual order. Believing that dominion stands above power, in his envy he also wants to gain dominion so that his Self can rule without limitation. Of course, what he gains cannot be dominion, only power, and always only power; and power is his anyway. Dominion can never be his, because the kshatriya can never be an outsider, indifferent, impersonal, dispassionate, contemplative. He can never achieve *vei vu veit*, non-action. The *autorité* spirituelle and the *pouvoir* temporel cannot be confused; no one can walk the path of the ancestors and the path of the gods at the same time.

Around the sixth century BC, the active factor in the change that took place in the community was the resentment of the knights. This is at work in Confucius, in the kshatriya Sákya Muni, later called Buddha, and in Plato. This was the decisive act of the Mexican king Akamipihltli, as recorded in Indian tradition: he separated spiritual and governmental rule and power from each other. The connection with the depths of time, which was maintained by the Brahmin order, was severed. The events of the world no longer pulsed from the depths, but remained on the surface. The first manifestations of these surface phenomena were poems such as the *Iliad* and the *Odyssey*. This is the beginning of the story.

What the kshatriya does not know is that rule and power must complement each other, just as thought and action, spirit and activity complement each other. In human society, human thought and action are represented by a type of person who can never, under any circumstances, be active. Action is represented by a type of person who can never, under any circumstances, be thoughtful, spiritual, or contemplative. "The work of Heaven is light, the work of Earth is fertility," writes the Li Ki, "and man on earth must connect the two, because only from the two together can blessings flow to the community." The sacred saint and the sacred hero must live in harmony in the community, because the saint can never be a hero, and the hero can never be a saint. And if the saint falls, the hero must also fall – and in this fall, order is lost, the law of the world is broken, and the community falls apart. The active person can never become contemplative, and the contemplative cannot become active: but in order for the community to live according to the law of the world, the dharma, both are necessary. The Brahman, the spiritual caste, preserves the rule of divine law: the only authentic knowledge, mindfulness. And: "All prosperity depends on true knowledge," says Manu. "If true knowledge disappears from the community, no action can be fruitful, no action can be lawful, no action can even be useful." If the rule of divine law ceases, the community falls apart into a hundred thousand pieces. Empires are not held together by force, power, or activity, no matter how noble, brave, just, or heroic the kshatriya may be. Empires are held together by the rule of divine law, and the law lives in the person who is in constant contact with the spirit world. The Brahmin is not a human being in the sense that every member of the community is a human being: the Brahmin is the instrument of the revelation of the divine spirit, the bearer of rule. The high priest is the incarnation of the Logos. In Egypt, he bears the name of the god Thoth, in India, the spiritual caste is called Brahman, after the name of the creator god Brah-man. In Mexico, the high priest is called teotikutli, which means God and Lord.

4.

The kshatriya resentment. The way of life changes

The first condition of dominion is humility. That is why the spiritual man must be an ascetic. That is why he must spend his life in self-denial, renouncing all passions of happiness, so that he may become capable, in his humility, of understanding and expressing the manifestation of the divine spirit. Those who represent dominion must remain distant from human goals, live in contemplation, be in harmony with the events of the spiritual world, and know the true meaning of the visible signs of the world. They must know the significance of time, the starry sky, and the changes in the elements, and they must influence the life of humanity by performing rituals accurately, making sacrifices, educating the youth, advising the ruling caste, and communicating the divine will to humanity.

In contrast, there is nothing transcendent about power. Power in human society is the maintenance of human order and justice, the distribution of rewards and punishments,

defence and attack. The root of power lies in domination, because it is thought that gives meaning to action. Power in itself is only human. It is the duty of the kshatriya to unite power and domination. With the fall of man at the beginning of time, when matter and spirit, the visible and the invisible, were separated, dominion and power were also separated. Dominion corresponds to the spirit and the invisible; power corresponds to the visible and the material. Rule is a calm radiance, like that of the Sun; power is active effort, like that of a man struggling with his fate. The task of the kshatriya is to bring the human back to the divine and to reunite matter with spirit in community: to be just, proud, self-denying, heroic, distinguished, noble, strict, tireless, to be a ruler and judge and warrior.

There is no need to give many examples of the immediate consequences of the separation of rule and power; one example, that of Pythagoras, suffices. "The moment the sense of the centre is lost, the sense of the surface enters." The sense of the surface creates the story. Instead of springing from a single central guiding spirit, events spread out across the surface and drifted aimlessly. Alert destiny is replaced by meaningless agitation. Pythagoras attempted to restore the rule of the sacred spiritual beings of the ancient tradition: he attempted to make the life of the community dependent on the centre once again. He raised Brahmanaspati, whom he initiated into the secrets of sacred rule. But neither man nor time was ready for this. The resentment of the kshatriya rebelled, and his angry passion for power overshadowed every spiritual manifestation of rule. Later, the same thing happened to Empedocles. And later still, to Plato.

The same thing happened on the other side of the world, in China. The Li Ki writes: "Tradition preserves the tasks of peace and war. If there is a suitable person to implement tradition, the government is in harmony with the laws of the world; if there is no suitable person, tradition is forgotten." At that time, there was no suitable person; humanity was unable to live in harmony with the laws of the world, and tradition was forgotten. "A single word can ruin everything. A single person can strengthen the state." A single word ruined everything; that word was "power." But there was no longer a single person who could have strengthened the entire state.

The rise of knightly power brought about a fundamental change in the way of life in the community. In ancient times, the authoritative word and respect belonged to the mature man and the calm old man. This was the example. Now the young, physically strong man was favoured, because no one had a sense of spiritual calm and maturity. Calmness was cast aside and replaced by passionate greed. Prudence ceased to exist and was replaced by frenzied revolutionism. No one listened to reason anymore, because hot blood became the ideal. Sattva was replaced by rajas.

Contemplative calm was followed by the fervour of action. People began to admire the power of action. The role model of the community was no longer the clear-minded, disinterested old sage, but the warrior burning with activity.

Knowledge, tranquillity, self-denial and virtue were replaced by ambition and a thirst for glory. Previously, solitary silence had been the highest standard of life; this corresponded to *sattva*: spiritual superiority; this corresponded to the *sannyasin*, the holy beggar, of the four *ashramas*. Now everything began to rush towards the public: competition, spectacle, market fairs, theatre: human existence became superficial, a story. This is *agón*, the Homeric ideal of life.

The ancestors of the Brahmins were gods; the ancestors of the Kshatriyas were only heroes, that is, embe-

In the spirit of intellectual domination, human society was a mirror image of the heavenly community: the people. In the name of power, the earthly passions and demonic forces that had been restrained by the word of domination in the community were suddenly unleashed: vanity, glory, fame, ambition burst forth at once and began to tear humanity apart. The basis of prehistoric community, which is the basis of all human life, self-denial, disappeared in an instant. The place of self-denial was taken by the ego's instinct for power.

5.

The wild boar

In ancient tradition, the symbol of the kshatriya is the wild boar, just as the symbol of the brahmin is the bear. The bear is a calm, wise, teaching animal. The wild boar is passionate, greedy and uncontrollable. In Iran, ten incarnations of the wild boar were known: the windstorm, the golden-horned bull, the white horse, the male camel, the wild boar, the fifteen-year-old strong boy, the eagle, the ram, the goat and the warrior soldier. The power of the wild boar blazes in all its glory in these creatures. To understand this ancient symbol, it is enough to analyse a single manifestation of it. This manifestation is the eagle.

The eagle is one of the four archangels who hold up the sky. The first is the Bull (Aldebaran), the second is the Lion (Regulus), the third is the Eagle (Antares), and the fourth is Man (Fomalhaut). The constellation of the Eagle is what later traditions know as Scorpio. Scorpio is the home of fiery water, the constellation of Mars, which in Hindu tradition corresponds to *rajas*, the fiery element, and in alchemical tradition corresponds to sulphur, the burning element. In Hindu mythology, the eagle was the bird of Indra, the king of the gods; and Indra was the supreme kshatriya among the gods. For all peoples, the eagle is the symbol of power, the soldier, the armed force, the insignia of the army. That is why it is the bird of Zeus and Jupiter, because Zeus and Jupiter have power. Among the qualities of the soul, it corresponds to the will, but the will alone, without inspiration, is not a creative force.

That is enough of analogies. Just one more thing: in Iran, the name of the knightly caste is *khaetu*. The word means power, and one of its attributes is *verethragna*, meaning one who breaks resistance, who creates order. The warrior is the bearer of *khvarenah*, the shining and burning world power: sulphur, *rajas*, fire – the eagle; Mars, Ares, the strong and invincible. However, *khaetu* is always an external power, only the physical power of force – therefore, on earth, in the community, in the state, it is the guardian of the external, and in the universe, it guards the external order of the cosmos.

In Egypt, the god of knights is Set, the red deity, the god of thunderstorms, earthquakes and whirlwinds: the symbol of natural forces. The statues of Set were painted red, like the statues of Huicilopohtli in Mexico, because they represented blood, passionate activity, bloodshed, war, the manifestation of material power, sulphur, rajas, in short, the superiority of the stronger at the time, that is, the eagle – that is, power.

If this power is separated from spiritual inspiration, it remains without direction and law, and is nothing more than the unlimited and unrestrained activity of senseless force. If the kshatriya separates from the brahman, he becomes a slave to darkness. Darkness: passion, anger, wild force; war: Set in Egypt, Huicilopohtli in Mexico, Ares in Greece, Mars in Rome, the gods of strife, turmoil, rebellion and upheaval. If the knight is left alone, he invokes the gods of death in politics. The only sign of power is strength; power is the stronger. If there is no rule to control strength, power must become evil. This evil darkness is the god of death, the destruction of the state, the unhappiness of the people and the destruction of light, Set: the murderer of Osiris. The kshatriya conspires with the gods of death against the Brahman. This is the meaning of kshatriya resentment.

6.

The decline of power

Power is naturally insufficient to maintain world order, just as it is insufficient to maintain order within the state and among the people. In his blind passion, the knight does not know this, nor can he know it; the kshatriya is not one who knows, but one who acts with determination. The brahmin is the one who knows, sees and thinks in his stead. And if force is insufficient to maintain order, but force still has the final say, order will break down.

But what the knight also does not know is that power can remain in his hands only for a very short time. After a brief flowering, the world of chivalry must disappear among all peoples, power sinks lower, and now falls into increasingly unworthy hands. What is pure politics is pure action, without spirit and reflection, the use of force, pure history, irrelevant and unlawful. The knight knows no other way to maintain order than physical force and convention. And he does not know that "external force provokes internal opposition in all circumstances. For if the word is not the spirit, the use of force is only an act of power, and power breeds strife, opposition and hatred".

And if power sinks even lower, it falls into the hands of the vaisya: the citizen, the merchant, the craftsman, the farmer. However, the power of the economic caste is no longer the passionate and fiery raw force that can be evil, yet is often magnificent. The power of the bourgeoisie is insidious. The bourgeoisie is not a symbol of strength. It does not trust itself. Therefore, this power is hypocritical Machiavellianism. "If the common man is left to his own devices," says Li Ki, "he will pile evil upon evil and shy away from nothing. When he sees the intellectual man, he begins to hide and conceal the evil he has done. Now he tries to show his good side. The intellectual man, however, sees through him.

What good is hypocrisy? It's like looking at you with ten eyes and pointing at you with ten fingers: how serious and frightening this is! The citizen wants to appear liberal and humane, while his only goal is to empty everyone's pockets. It is no longer a question of political power, but of economic power. Resentment intensifies, and the more openly humanity is pursued, the more cruel the secret and hidden lust for wealth becomes.

But power does not stop there. Confucius says that the power of the knightly order lasts three hundred years, and the power of the economic caste lasts one hundred and fifty years. The pace of decline is accelerating. The lower power sinks, the shorter its life span. And what happens then? The turmoil continues. The turmoil grows, the whole aimless and meaningless drift revolves around itself. In other words, the story continues. In the hands of the Sudras, power becomes demonic. This demonic power is called violence. The knight and the citizen are replaced by the tyrant, the dictator. Violence is not the intensification of power, but its brutalisation. Power is a cosmic manifestation, the appearance of sulphur, rajas, which has its own gods: Mars, Ares, Huicilopohtli, Set, Indra. Violence has no god, only a liberated demonic mass. Violence is no longer power, but pure individual arbitrariness. There is nobility, beauty and greatness in power; but power is lost in hypocrisy; now only evil, fearful and base instincts boil in violence.

IV. Brahma- pura

1.

The heavenly city and the earthly city. The primordial form of existence

Historical man believes that the city, from the cave, the tent, the hut, the farmstead, and the village, has undergone a long process of development before finally becoming a city. Just as historical man believes, the formation of the community, from the solitary cave dweller, the horde, the tribe, to the community we know today, was preceded by a long period of development. Prehistoric tradition teaches that community is not the result of development; there is a primary prehistoric collective that existed at the very beginning, and this prehistoric collective is the people. But there is also a prehistoric city, because the city was a form of human community even at the very beginning.

The heavenly city, the city of God, was known to all ancient peoples. In Peru, it was called Korikansa, and a replica made of pure gold was kept in the secret courtyard of the main temple. In India, it was called Brahma-pura: the city of Brahma. In China, it is Ta Csing, the heavenly city. In Egypt, the city was called Szmun. In Alexandria, it was called Ogdoad, which is the same as the Palestinian tradition of Heavenly Jerusalem.

Tradition also attached special significance to the founding and construction of earthly cities. It was not possible to build a city anywhere, anytime, anyhow. The Greek polis were built according to spiritual laws, just like the Mexican cities, which are so similar to the city that was built in the middle of Atlantis; they resemble the cities of Egypt and Babylon, the cities of China and Tibet, not to mention Ur and the ruined cities found in the deserts of Asia.

According to ancient tradition, the city has two great analogies: one is the heavenly city, the other is the human body. Both are essentially nothing more than a replica of the universe, a microcosm, as historical man would say. In the beginning, the city was in heaven, which means that it was an immaterial spiritual archetype, and the first humans were taught how to build cities by angels, or spiritual forces. Because it matters how a city is built. The city is a manifestation of the world's value system, and therefore there are inviolable laws governing its construction. Anyone who attempts to build a city without knowing and observing these laws will gather stones in one place, but the stones do not mean that what they have built is a city. The secret of construction was communicated to humans by spiritual forces, and every city has its own unique secret, just as every human being does.

The second analogy is the human body. For "man does not represent any particular characteristic or aspect of nature, but rather the meaning of the unity of the world". In the Hindu tradition, Brahma-purana, in the Judean tradition, New Jerusalem, and in the Alexandrian Ogdoad, the meaning is that a city is built in and with man. Man is the image of the spiritual city, but man himself builds it with good thoughts, good words and good deeds, as the Iranian tradition teaches. And by doing so, man

builds himself as a spiritual city, just as he builds houses, paves streets, builds walls and gates, builds temples and palaces, and organises an orderly, lawful community in the midst of a barren and desolate material nature, man is in fact building the eternal spiritual city. In many respects, the Ogdoad is nothing other than the Celestial City that all of humanity is building: every good deed, every good thought, every good word is a brick with which man contributes to the building of the eternal city until the city is completely built, completed, and when it is ready, humanity moves in to occupy it and dwell in it. The eternal city is the place of eternal life, which is occupied by liberated souls, who live eternal life there, in the community of the heavenly city.

The city built in the material world should be as faithful a replica as possible of the heavenly city and the inner city of the soul. In outward appearance as well as in spirit. And the first human settlement on earth was a replica of the heavenly city. The city did not arise from the farmstead and the village; its idea descended from the spirit world, and the village and the farmstead were modelled on the city. The village was a re-creation of the city, just as the masses were a re-creation of the people, and the savage was a re-creation of the spiritual man. We must get used to the fact that the archaic man takes the origin of everything from above, that is, he sees things in their true origin.

2.

The city and the number. Architecture

In the city, the number four, exceptionally, as in the case of the Ogdoad, is dominated by the number eight, but in this case, eight is nothing more than twice four. The heavenly city has four walls and four gates. The four gates correspond to the four elements: air, fire, water and earth; the four cardinal points: east, south, west and north; the four ages: the Golden Age, the Silver Age, the Copper Age and the Iron Age; the four seasons: spring, summer, autumn and winter. This tradition was still alive even late in the construction of Roman cities, although it was not clear why the gates were called *porta aurea* or *porta argentea*. The heavenly city stood in the middle of the sky. It represented immutable eternity, and those who left the city stepped into time.

Four straight roads led through four gates to the square in the centre of the city. The heart of the city, the sanctuary, the temple, was built in the square in the centre of the city. The temple preserved what was the core of the city, the meaning of the whole community; that which held the whole community together and sanctified it. In the Middle Ages, this was the relic. In archaic times, the central core did not always have to be visible, as in Solomon's Temple in Jerusalem, where the visible Ark of the Covenant was kept: the Ark of the Covenant with God's commandments, on which rested the covenant between God and man, that is, the marriage of spirit and nature. For the city could not be built on any arbitrarily chosen spot – perhaps in a place suitable for material gain. The nature of a sacred place can always be recognised by whether a piece of land is a suitable partner for the spirit, a suitable piece of land for the

spiritual forces to manifest themselves, that is, whether the land is suitable for the spirit to dwell in and become the spouse of the heavenly spirit. The first condition for the existence and flourishing of the city is precisely the sacred place where a mountain marked with heavenly signs stood, a spring flowed, a river flowed, or a sea bay opened. The earth is yin, the spirit is yang. The earth is the woman; the spirit is the man. The Apocalypse calls New Jerusalem the bride of the Lamb. Sacred life could only exist in a city where spiritual forces were married to the earth, because the city is a replica of the world, and it is the rhythm of the world that governs and sustains life within it. Ji yin – ji yang, one yin, one yang – just as the heart of the universe beats, so must the heart of the community beat in the city.

In the temple in the centre of the city, the alliance between the deity and the people was preserved in some form: this is the actual place of the community, the sanctuary. The sanctuary corresponds to the purusha in human beings, the immortal spark of life; or the luz, the immortal and indestructible bone fragment that every human being carries within themselves, because it is from this luz that the human body grows again at the time of judgement. Not far from the temple is the royal palace, preferably standing on a hill or mountain. The royal palace is surrounded by the houses of the members of the spiritual and governing castes. Here is the hall of the ancestors and here are the temples of the gods. Every city must have living water, even if only a spring; if there is no living water, the presence of water must be symbolised by an artificial lake. There must be a temple in the city where the eternal fire is kept. The fire is usually tended by girls. This is true in Athens and Rome, as well as in Mexico and Cuzco.

The city had a regular layout with residential buildings, workshops, a bazaar, shops, inns, soldiers' barracks, and the homes of merchants, craftsmen and workers. Guards stood at the gates. Gardens with flowers and leafy trees were cultivated around the palaces. The unclean and the guilty were removed from the city. Houses could only be built in a prescribed order, because a house is nothing more than a miniature image of the city: the number four reigns supreme in the house, just as it does in the city. The difference between prehistoric and historical man is evident here too: historical man says that the city is made up of a multitude of houses, while prehistoric man says that the city came first, and the house is nothing more than a small city, whose independent existence is only material, not spiritual. The spirit lives in the large and universal community. Here, as elsewhere, the difference is fundamental.

3.

The palladium of open existence. City and countryside

Schuler writes that the city is "the very palladium of open existence" in the lives of peoples. "A wise man once said that power can only be exercised over rural people... The deeper meaning of the city is expressed by the Greek word *asty*, which is clearly related to the Roman *vestis*, meaning clothing or veil, in contrast to the Greek *polis*, which was always a political centre... The esoteric meaning of the city is also expressed by the cities of India, which were built on the basis of the swastika."

The symbol and counterpart of the untamed and wild soul is the forest and the ocean; the symbol and counterpart of the tamed and cultivated soul is the garden and the ploughed field. The landscape in nature does not correspond to the soul that has become spiritual; this is the completely cultivated image of the soul, completely detached from matter: the city. The wild soul lives unconsciously in the forest and the ocean; the enlightened and open soul lives on cultivated land; the alert and open soul lives in the city. This is how Schuler understands that the city is the palladium of open existence, and this is how he understands that power can only be exercised over rural people.

The city dweller no longer needs the whip of power. He is alert, clear, open and free. And even at the end of a dark age, the city dweller never sinks so low that he does not retain something of this openness and freedom. The city is the garment and veil of this open and free existence. In some of the archaic cities, this open divine light mostly lived in the form of a goddess. This was the case with Saint Helena in Troy, who was abducted by the Greek armies; this was the case with Pallas Athena in Athens and Artemis in Ephesus. The goddess was the spark guarded in the heart of the city, who gave the city's existence transcendent significance, that is, its very meaning. The temples, statues, streets, houses, and walls are the goddess's clothing and adornment, which is why the deeper essence of the city is expressed by the words *astu* and *vestis*.

This interpretation of the city and the countryside was ubiquitous in prehistoric times and even survived into historical times, until sentimental Rousseauism reversed the order of original values. Since then, humanity has blindly believed not only in the superiority of rural life, but also in its primacy.

Nothing speaks more clearly of this archaic interpretation than the myth of Hiram. Hiram, the master builder of the Temple of Jerusalem, was one of the human manifestations of light, the Sun God. It was he who hid the secret of the creation of the world in the construction of the temple in the symbolism of numbers and proportions. The temple was built on the number ten. The number ten means Everything. The temple, the symbol of the universe, and the core of everything stood at the centre of the city: whoever understood the building understood the divine secret of the creation of the world. Hiram was the mythical figure of the archaic master builders, who did not place a single stone without it having a transcendent meaning and significance. The temple represented the universe, and the city around it represented the eternal city, the spiritual city, where liberated, awakened souls lived.

The late, but partly prehistoric tradition of the Rosicrucians says: "The city was born from the spirit of the first heaven. This first heaven is a place of joy, where existence is joy without a single drop of bitterness. Here, the spirit is beyond the influence of matter, beyond earthly conditions, and has completely absorbed and ennobled all the good that it experienced in earthly life. This is a place of tranquillity, and the more difficult and challenging life was, the greater the joyful peace here. This is the place where the thoughts of souls build the Holy City. Wonderful houses rise among flower-filled paths and gardens. Every brick of the houses in the Heavenly City is made of the spiritually refined substance of thought.

spirit-refined material. However, these houses are just as real and tangible as the material houses on earth.

The city is the archetype of the spiritualised human community, which lives in accordance with divine law. The city expresses this order, this communal life and this spiritualised existence, whether it is the Heavenly City or an earthly one. When viewed from the transcendent side of humanity, it is the face of the communal soul, which is many yet one. The unifier. The universal and sacred existence in which all souls are one. The symbol of this universal existence was the *lithos empsykhos* – the animated stone. This is the stone from which man builds the city of the blessed, but which is also the soul of the earthly city. If man looks at the city from its natural side, then the city is the Magna Mater, the protective, nurturing, caring Mother Goddess. But whether man looks at it from the transcendent or the natural side, the city is in any case the place of universal, open, immaterial and spiritual existence.

At the same time, however, the city is also the place of community life. The self-evident polyphony of community life can only unfold in the city. This polyphony, when distorted, is complexity; when it lives in spiritual order, it is the symphonic completeness of existence. A complicated and disturbed community: the crowd; the crowd riots, protests, loots, destroys, makes noise, and jostles. In the city, a degraded, dull passion takes over, and this slowly erodes and dissolves both the community and the city. But if the community lives in alert clarity, it attains universal and open existence. This is symphonic life. From the harmonious polyphony, from the people, radiates what Ramakrishna said when he entered the gates of Benares: "I feel the intensity of concentrated spirituality flowing over me."

4.

Ars regia

The city is the highest form of community existence. That is why the Sun God builds the city, Hiram, the divine master builder; that is why Helena, the divine beauty, lives at its centre; that is why they say that angels taught humans to build cities; that is why the city is the bride of the Lamb; that is why the earthly city is a copy of the Heavenly city. The city is the dwelling place of the spiritualised human community, the universal and open existence of harmonious polyphonic life. And because the city is a place whose order and existence are completely separate from the earth, where everything, even the stones, has been spiritualised, there is no longer any way to exercise power over people living in the material world. The city should not be governed by power, but led by spirit. This is the appropriate means of rule for this spiritualised existence. The ancients called this *ars regia*, the royal art, because it was not severity or punishment, but high knowledge: art.

Ars regia is only possible where the unlimited power of material and earthly forces has ceased. In the countryside, where the lord is the land, the village, the economy, it is impossible, because there the power of material and earthly forces is complete. In the countryside, life has not yet emerged from the material and is mixed with the degenerate life that is being re-formed from the spiritual world. Life is largely under the influence of material

forces, and thus it can only be governed with force, severity, harshness, that is, with power.

In the city, the power of material and earthly forces is pushed into the background: the city is a sacred place surrounded by sacred walls, and the city is cut off from the material earth by the paving stones of its streets. The city is cut off from the earth according to the teachings of the divine master builder. It is no longer material. The power of earthly forces ceases here. The city serves not material forces, but the spirit: it lives according to this, it is governed by this, this is its meaning, this is what the goddess living in its heart, who is the bride of the spirit, means.

Anyone who wanted to translate the knowledge of the *ars regia* word for word into today's language would take away the actual metaphysical meaning of the royal art. The symbols, analogies, myths and supernatural connections would become obscured and, in some cases, completely lost. Yet what we are talking about here is a web of symbols, analogies, myths and metaphysical references. The city is the full expression of the polyphony of the community, and the *ars regia*, which guides and sustains the life of the city, is just as polyphonic as the existence it governs. This time, we must refrain from translating the archaic expression. The images in which the ancients preserved the royal art remain untouched, and the *ars regia* also remains the mystery known to prehistoric man.

There is a myth about the founding of the city. This myth preserves the meaning of its founding. Because the meaning of the countryside is always general and the same everywhere, but every city has its own subjective, individual and unique secret of its origin. Every city fulfils a single mission, and this is its own, just as fate or character is unique to each individual.

The myth preserves the memory of a heroic deed. At the beginning of time, the hero defeated the dragon in that place. Defeating the dragon means defeating material nature: earthly passions, the demonic forces of matter. The dragon is the guardian of the tree of life, sitting among the roots of the tree. The tree of life is supernatural, metaphysical knowledge and awareness – the tree of the universe. The goddess of the tree is *Kore Kosmou*, the World Virgin, Hesperides or Pallas Athena, Andromeda or Ariadne. He who defeats the dragon frees the virgin. For the virgin, in the dragon's captivity, is forced to serve the monster: the transcendent Self, until it is freed, is subject to man's physical existence.

The liberation of the maiden and the destruction of the dragon is nothing more than the application of initiation to the mystical forces of the world. Those who undergo initiation defeat the dragon within themselves, free the maiden, and become masters of the Tree of Life. The source of life springs from the roots of the Tree of Life, the inexhaustible, crystal-clear water, the water of immortality. Those who apply initiation in the reality of the world participate in the creation of the spirit world and actively contribute to liberating the world from the domination of material forces.

However, the dragon can only be defeated in the world by those who have previously defeated it within themselves. The hero is the human being who has crossed the most dangerous threshold of initiation, become liberated and deified. Becoming divine means surrendering oneself completely to the divine forces so that one can be the direct manifestation of spiritual forces.

manifestation of spiritual forces. Those who have achieved this have achieved the Way. This is what Chinese tradition calls Tao. Tao means to no longer act, to no longer do anything, and to completely give up the passion for activity, so that one can unreservedly place oneself at the service of divine forces. Those who have attained the Tao no longer act; they are the instruments of the divine and the executors of the divine's deeds. This is the hero, the instrument of the divine spirit; this is the slayer of the dragon, Heracles, Perseus, Theseus; the liberator of the virgin; the hero who found the source of life, brought forth water in the desert and gave humanity to drink from the water of life.

When the heroic soul defeated the dragon and freed the maiden, he married her. The hero united with the World Maiden. The maiden is the World itself, the Mother, the Magna Mater. And marriage is mystical incest, when the hero marries his own mother. This is the sign of the great reversal: metanoia. The meaning of the reversal is that after defeating the dragon, the heroic soul unites with the maiden: it turns around. It turns back towards the Mother. Not outwards, but inwards, towards the origin, towards the roots, towards the spirit and the divine. This is the meaning of mystical incest: turning away from the illusions of material nature and awakening in the spiritual world. Awakening in spiritual reality means that the divine Self, the universal human Self, awakens within.

This mythical drama lives in the heart of the city. This is the transcendent, or true, meaning of urban existence. To live in a city is to be part of this mystery. Urban existence essentially means that one participates in a collective initiation. Initiation is the *ars regia*, the royal art, so called because the artist is the head of the hierarchy: the king. However, the *ars regia* is not an activity; it is quite the opposite. It is participation in the mystical drama. The king is not the master of collective drama and initiation because he directs it, but because he is the model and symbol of the heroic soul, who, in the moments of mystery, sacrifices, prays, forgives sins, does penance, confesses, or celebrates on behalf of the whole city.

5.

The city in history. Utopias

In historical time, the city seemingly lost its meaning, just like rule, power, kingship, hierarchy, or the people. The city became a mere external cohabitation. No one understood sacred existence anymore. It is true that at almost all times there were endeavours to preserve the spirit of prehistoric tradition in some form. There were many such endeavours in the Middle Ages, but none of them rose above the level of suspicious and secret societies. In these secret societies, members were conspiratorially initiated into the secrets of sacred city building, and only the framework or appearance of the prehistoric city community was preserved.

The significance of the city in human life is evident from the fact that such secret societies can even be found among completely regressed folk groups, among primitive peoples. They broke away from a high standard of living many thousands of years ago, and their slow descent into materialism has been going on for a very long time. Nevertheless, almost all of them

There are secret male societies among Papuan, Negro and Indian tribes, whose rules, rituals, words and customs reveal distorted traces of the mysteries of archaic urban life. The various Sun societies of the North American Indians represent this; the Australian virgin societies point to the same thing. In Europe, Freemasonry and related societies have preserved much of the tradition, but their activities are largely limited to the acquisition of positions of power.

Another trace of the *ars regia* in historical times is what is generally called utopia, from Plato's *Politeia*, through Augustine's *Civitas Dei*, Campanella's *City of the Sun*, Bacon's *New Atlantis*, and More's *Utopia*, to the latest artificial and abstract community constructions. Utopia preserves the tradition of building the spiritual city, without, of course, having any inkling of this, but mainly without remembering the sacred mystery of the archaic city. In Plato and Augustine, utopia had not yet forgotten its origins. From the modern era onwards, however, it has become nothing more than a meaningless rational construct and a naive, unrealistic fantasy. The utopian self-image seeks to eliminate the mystery of human existence, the very foundation of human and therefore communal existence.

6.

The city and the community Száhuja

The city is the place where the universal human community is realised, but it is not actually a place, rather a harmonious, alert and open unity of polyphonic existence. This is why in the Middle Ages it was said that the city is not in the sign of the Father and not in the sign of the Son, but in the sign of the Holy Spirit: not in the sign of the Creator, not in the sign of the Saviour and Sustainer, but in the sign of the re-ascension and reunification of the fallen and divided world, in the sign of the ultimate solution of existence.

In ancient Egypt, it was taught that the city was the *sahu* of the community. *Sahu* means the eternal spirit body, the glorified being who succeeded in spiritualising the matter entrusted to him and redeeming the nature that fell upon him. Transcendence and redemption are not the task of the individual human being, except in very exceptional cases. The goal of man is not to redeem himself. Redemption is a task assigned to humanity as a whole once and for all, and it can only be accomplished collectively. It is the task of humanity as a whole to bring the whole earth back to where it was at the beginning of time, when it was dragged down by materialism. Man must spiritualise the whole of nature.

This spiritualisation is taking place in the city, alertly and clearly. All life activities must be present in the city, but each in an intensified form and detached from the material. Therefore, the city is a symbol of all earthly life, and therefore this earthly symbol coincides with the heavenly symbol, the material stone with the *lithos empsykhos*, the city built from the earth with the heavenly city, the outer city with the inner city, *Brahma-pura*, *Ogdoad* and *Ta Ching*. The city is the place of intense *asa*. This is where gold is collected. The *thalesma*. The king is the hero of the city, the dragon slayer Theseus and Heracles and Horus and Brahma and

Kecalkoatl, as they are called in different traditions. The king is the bearer of quintessential being. In the city, ancient being is realised once again: the first and divine being – in the unified community. Therefore, the city is the body of the community, the immortal, imperishable, glorified spirit body of the community. That is why Hiram cut the city off from the earth with four walls and cut it off from the earth with the paving of the streets and the floors of the houses, so that the city could be separated from matter and rise up in its entirety. The city is a body: the reintegrated community, the body of the multitude returned to unity, which has separated itself from the material world and is closed on all sides, remaining open only upwards

V. The people of

1.

The Primordial Collective

The thinking that historical, especially modern, man calls science sought to understand the great facts of existence through the intellect of the individual self, rather than through the direct intuition of universal man. Since it started from the opposite premise, it had to arrive at the opposite conclusion. This is how the idea that the origin of existence lies below developed, and how the idea of progress or development from the bottom up came about.

It is enough to consider what Saint-Martin says about Newton's law of gravity, which has become an unshakeable dogma of the entire modern view of nature. The law of gravity arose from a fundamental misunderstanding. Newton says that objects that are not suspended or supported fall because they are attracted by the gravitational force of the earth. Saint-Martin, on the other hand, says that the force is polar: the attraction of the earth is completely parallel to the tendency of objects to move towards the centre. In free fall, the tendency to return to the centre of the earth is just as characteristic as the attraction to the centre. Objects do not fall back to earth out of sheer passivity

"fall back to earth" out of pure passivity, but out of the "activity" of striving to return to the centre. However, nowhere is the confusion greater than in the science to which the individual

In the life of the community, every moment lives and exists in exact analogy to the inner life of man, because every moment is an exact correspondence to the psychological world. Every phenomenon can only be understood metaphysically. In contrast, science sees the human community as the result of a long development, and this community is composed of the so-called elements of life: in the beginning there was the lonely savage, then came the tribe, then the family, then the state, and so on. Science, on the other hand, sees human society as the result of a long process of development, and this society is composed of the so-called elements of life: in the beginning there was the lonely savage, then came the family, several families formed a tribe, the tribe formed a nation, and so on, all the way to humanity. It is as if cells first arose separately in the human organism, then assembled into cell groups, developed organs, and then, arranged in a certain order, realised the living being.

Prehistoric humanity knew that the community was a living organism, and at the moment of its creation, which did not originate from below, from material nature, but from above, from the idea of the creator deity, the idea, it was just as whole as it was at the time of its greatest expansion. The community is a community at every moment: one in many and many in one; it is the living organism, the community, the primordial collective, which is the realisation of the idea of community in material nature: the people.

The people cannot be defined because it is not a concept. The people are not defined by a common language: the common language is also created by the people. The people are not defined by a common destiny: the common destiny is also created by the people. The people are not defined by race: race is a physiological sign of the common life of the people. A people is not defined by cohabitation: cohabitation is a necessary consequence of the life of a people. A people is not defined by external factors; a people precedes all external factors and is a prerequisite for everything else.

prerequisite for everything else. The people are the archetype of the primary community. The people are the primordial collective.

Those who sensed something of the archaic world, but especially those who knew tradition, even if only in fragments but knew it, and above all those who rejected the findings of modern science and calmly trusted their intuition, such as Böhme, Saint-Martin, Baader, and more recently, in many respects, Goldberg, clearly saw that the people are not the result of so-called late development, but a primary fact of life. Goldberg, albeit using scientific terminology, expressly emphasises that the existence of the people is not only of transcendent origin, but also that the most important facts of the life of the people: language, myth, morality, custom and law cannot be understood in any other way than transcendently.

"Not only can the existence of the people not be explained by material nature, but the existence of the people contradicts everything that is of material nature or has arisen from it." – "The people did not arise from nature, but stand in opposition to nature." The people are the universal form of existence of the community: just as there are individual and universal human beings, so there are natural and universal communities. The people are a universal, in other words, spiritual form of existence. The existence of the people is always and in all cases, as he says, characterised by heightened performance. A large number of people together do not yet constitute a people; the people are only that true community in which human activity can be multiplied and is multiplied. In metaphysical, or more precisely, exact language: a people is a true community in which the intensity of individual human existence is heightened, solely and exclusively because, together with others, it stands at a level of existence that is immeasurably more intense than individual existence: clearer, higher, more spiritual, more primary. An individual human being can never create language, myth, art or morality, nor can they ever know how to do so. Language, myth and morality are the creations of the people: the flowering and shining forth of the intensity of shared existence. This is precisely what distinguishes the people from a mere collection of human beings. The mere multitude, the mass, represents the degradation of the individual human being, while the people, the spiritual, transcendent primordial community, represents the elevation of the individual human being. Those who live in the mass live in a state of degradation in terms of their intellect, emotions, activities, knowledge and the absolute value of their lives. Those who live among the people, on the other hand, live in an elevated state intellectually, emotionally, in their activities, knowledge, and the absolute value of their lives. This elevated existence is manifested in language, customs, myths, rituals, art, and morals. The masses are a mere numerical multitude, not a real community: they are just a collection of people who happen to speak the same language and live in the same place, separate and material. A real community, the people, created and held together by a supernatural force, is a unity of homogeneous beings.

It is likely that historical man, and thus science, has no experience of the people because, around the turn of the historical era, peoples became masses, and the transcendent possibility of the people's existence ceased to exist. Therefore, no new myth arose and could not arise; ritual slowly became externalised and then hypocritical; languages did not deepen and become spiritualised, but on the contrary: they became impoverished and withered away. The people disintegrated, and the intensity of existence also declined. The community became a mere

mass, in which the life of the human individual, instead of opening up and intensifying, closed in on itself and sank.

2.

The king and the people, the two poles

The first thing to know about the archaic people, who began to disintegrate at the dawn of history and slowly fell apart completely, becoming a mere mass of material beings, is that in human society, every person without exception is a member of the people, with one sole exception: the king. The king is the charioteer, the people are the chariot; the king is the atman, the people are the body; the king is the soul, the people are nature; the king is the man, the yang, the people are the woman, the yin. The king is the sky and the spirit, the people are the earth and nature. The people are the high priest, the priest, the soldier, the governor, the knight, the judge, the merchant, the farmer, the labourer, the servant. The people are the human community, the primary unit of coexistence. The three castes are represented by the number three, and therefore the three castes together are the whole. However, the people are represented by the number four, and therefore the people are completeness. This is why archaic empires are not empires of three orders, but of four cardinal points: China, India, Peru, Iran and Egypt alike, because four is not only the whole, but also completeness. The people are the completeness of human community, the completeness of hierarchy, whose head and master, husband and coachman is the king.

The king and the people are the two poles of existence, and the two belong together. One cannot be conceived without the other, just as one cannot conceive of a man without a woman, darkness without light, or heaven without earth. The king is the One who stands opposite the Many; but the many are as many as the people: One through the king, who makes them one. This is why the people become whole. And at the dawn of the archaic age, when the people disintegrate, the king also disappears. This is how the kingdom falls into the hands of the Brahmins and becomes a dominion; this is how it later becomes pure power when the Kshatriyas rise to power. When yang is lost, yin is lost with it. The rhythm of existence now stops: there is no longer yi yang – yi yin: once yang, once yin. The focal points fade away, the intensity of existence subsides: the elevated level of the people's existence sinks, humanity becomes a disorderly mass. This is the state that Heraclitus calls *polloi*, multitude.

3.

The divine epiphany

"God is doubly present in friendship," says the Iranian holy book, "triplly present in companionship; God is fivefold present in the family, ninefold present among brothers; tenfold present between father and son, a hundredfold present in the country, ten thousandfold present in the people."

It is impossible to describe more precisely what the people are. The people are not the single divine presence that is the human self, nor the double presence that is friendship, nor the tenfold presence that is the relationship between father and son, nor the hundredfold presence that is the relationship between the inhabitants of a country. The people are the hundredfold, or ten thousandfold, divine presence. In the *dhaja*, the country, it lives only a hundredfold, but in the *daena* it lives ten thousandfold. The

people are the ten thousandfold presence of God, that is, the ten thousandfold presence of humanity in God. Because by living in the people, I not only represent and express myself in divine existence, but every being who lives with me in the people represents and expresses me, and I represent and express all those who live with me in the people. This is the first: the people are a sacred community, a ten thousand times sacred community.

The second step is this: even though a person does not understand their own destiny or see their own existence, they still know, even if sleepily and hazily, but absolutely and always, that their true Self is divine. Man can never sink so low, his awareness can never be so clouded that he cannot feel the presence of the divine being within himself. This is why, throughout history, the image of God has developed as a person, an immortal soul, an eternal being, like the atman or purusa or soul or spiritual Self that dwells within man. In archaic times, however, it was known that God living in the spiritual Self of man is only one of many faces, the other face being that God lives in the community and lives as a community. One in many and many in one, like ten thousand beings together in a single face. How can it be, asks Baader, that God lives in the one Self just as He lives in the community? Yes, how can it be that God as the multitude of the community is just as much God as the one Self? It is possible that God is both a single person and an innumerable multitude, and one is just like the other. And this countless multitude, where God truly lives and exists, and which is just as much a manifestation of the divine image as a single human being, this multitude is the true and real community: the people.

This is why God is present ten thousand times over in the Daena community, that is why the people represent the exalted nature of existence, that the people are an elevated existence compared to individual life, that the people are the sacred community, because the people are the face and presence of God, but that face is immeasurably more intense and real than the one that manifests itself in the human individual self.

This is also the meaning of the relationship between the king and the people. Both existences are sacred, both are manifestations of the divine face: the king is the One – the people are the Ten Thousand, a hundred times a hundred, that is, the many. Archaic man knows that One is the greatest number, One is as great a number as the infinite, the uncountable, the most, beyond which there is nothing more. This most is equal to the One: the infinite multitude is the same as the One, because both are the greatest. The two greatest faces of God are manifested in the face of the royal being and the face of the people.

The third step is as follows: existence in the daena means not only the divine image, divine epiphany and the ten thousandfold presence of God, that is, the sacred community, but also that, except for the king, the only lawful order of existence on earth is to live among the people, because the people are nothing other than the earthly counterpart of the heavenly community. This heavenly community, later called *ekklésia* in Greek, is nothing other than the community of the chosen ones, the spiritual community, the eternal community of souls, the exact and faithful replica of eternal togetherness. Just as the earthly Nile corresponds to the heavenly Nile, and the earthly Ganges to the heavenly Ganges, so too does the earth correspond to the heavenly earth, and the sea to the heavenly sea, because everything that is seen in material nature...

It has an effective, spiritual elliptical duality, a celestial analogy, just as the heavenly people, the holy community of the celestials, corresponded to the earthly people. The only difference is that the earth, the sea, the river, the mountains, the country, the celestial counterpart, the archetype, the idea – are already manifestations. The people are not a manifestation, but God himself, the face of God, his existence, his being, like the king: only it is not the One Face, but the Many Faces, not yang, but yin, and ultimately not the king, but the people.

4.

Analogies of the people. Earth, woman, yin, nature. The people and the number. The twelve tribes

It is natural that the people are yin, the dark element, the woman, the earth, the passive, not a mere metaphor that may say something, but seems to be only appearance and similarity. Archaic humanity called the people earth because there is a correspondence, or analogy, between the people and material nature. The analogy is not based on external similarity, but on the fact that the same spiritual reality has analogous manifestations in different spheres of existence. There is always a lawful correspondence between the manifestations of identical ideas. Archaic man did not think of anything in external terms, because he saw everything metaphysically and alertly. Tradition taught prehistoric man that understanding reality is only possible *through metaphysics*, from beyond nature. That is why, when they saw the analogy between the earth and the people in prehistoric times, when they recognised the analogy between the people and the yin, the people and the woman, the unformed but formative element, they realised that the people corresponded to material nature. The people are the bedrock of hierarchy: the order of world values is manifested in the people, and the people carry within themselves the correspondence of the order of values in human existence. The people embody the castes: the qualities of spiritual, active and productive existence – the three gunas: sattva, rajas and tamas. The people accept the order of spiritual rule; the people obey the power of the active order, and the people live in the fertility of nature. The people are the possibility of human existence, where and in which values can live and be realised, govern and rule, grow and flourish. The people are the place of realisation of the four asramas, the four stages of life: the brahma-disciple, the head of the family, the forest hermit and the pilgrim of life. The great ten, the ten Amsapand and the ten Sephiroth, are manifested in the people. In archaic humanity, the tribes of the people corresponded to the numbers ten, seven or four, not because ten, seven, or four separate tribes of different genders formed a unity, but because the cosmic hierarchy had to manifest itself in the life of the people so that they could live a life analogous to the values of the world. In Peru and Egypt, the numbers three and ten prevailed. In Peru, the tenfold hierarchy was so strictly observed that no *ajllu*, a community of ten times ten, could ever exceed this number by a single person: if a child was born into a hundred-strong *ajllu*, someone was immediately transferred to another *ajllu*. In Babylon, Chaldea and Palestine, the hierarchy of twelve prevailed: this is why there were twelve tribes in Judea, and each tribe corresponded to one of the twelve signs of the zodiac.

Among the fire signs, the tribe of Judah corresponded to Leo, Issachar to Aries, and Zebulun to Sagittarius; Judah's stone was ruby, Issachar's was topaz, and Zebulun's was emerald; Judah's planet was the Sun, Issachar's was Mars, and Zebulun's was Jupiter. The air signs were: Ephraim corresponded to Gemini, Manasseh to Libra, and Benjamin to Aquarius. Each tribe corresponded to an animal, a plant, a human occupation, clothing, land suited to its nature, camel-riding, and a task. The same order existed, based on other analogies, in India, China, Tibet, and Mexico.

5.

Daena, the celestial community

If the disintegration of the people at the border between archaic times and the historical era had been an isolated phenomenon, it could be said that it was the greatest catastrophe ever to befall humanity in its earthly existence. However, the disintegration did not stand alone; indeed, there is no area of human existence where the catastrophe, in the strict sense of the word, did not occur in the same way, to the same extent and in the same manner. At the same time as the disintegration of the people, the eternal hierarchy of humanity was shaken, and the strife between the castes began; but the upheaval could only happen because, as Confucius says, the king was not a king, the servant was not a servant, the father was not a father, and the son was not a son. However, the king was no longer king because the ancient, single metaphysics of archaic humanity had become obscured, and individual so-called philosophies began to appear; at the same time, the vigilance of the unified spiritual Self in human existence became increasingly drowsy, and the dull, sensual consciousness of the material Self became dominant. The awareness of man's divine origin rapidly disappears; initiation becomes a mere externality, then hides itself in secret societies. These societies are persecuted by public and official governmental, economic and servile powers. Timelessness is completely lost from human life within a few generations, and is replaced by historical consciousness, constant agitation. The unity and connection are so close that no single phenomenon can be understood without understanding all of them. And when we are talking here only about the disintegration of the people, all the factors of existence are hidden there: besides community, metaphysics, hierarchy, soul, vigilance and caste.

For human society, the existence of the people makes it possible to have a deep and meaningful language, rituals, myths, kings, a hierarchical way of life, and laws. The existence of the people makes this possible because the people are the epiphany of the divine spirit in human society: the only possible epiphany, and therefore the people are the only legitimate form of existence for society. The existence of the people makes it possible for the individual life of man to be intensified and to come into contact with supernatural reality. But – and here comes the decisive moment – the existence of the people also makes something else possible. In this heightened, intense existence, which is the ten thousandfold presence of the divine spirit, man does not live in material nature – not immersed in matter, blindly, at the mercy of material forces – but above matter: he hovers above nature, as one who has been master of the elements from the beginning.

master of nature from the beginning. And what is most important in all this: in human existence, the forces of material nature become servants of man. The material forces melt away in this existence, become powerless, and lose their dangerous dark power over human nature.

"The people did not arise from nature, but stand in opposition to nature." The people did not develop from below, but descended from above. The people have no natural counterpart: their counterpart is the daena, the heavenly community, the ecclesia, the eternal unity of the chosen ones. Therefore, the people did not come from nature and are not in nature, but came from the spirit world and are against nature, to rule over nature and to restrain nature.

The influence, power and validity of the laws of material nature are not constant and absolute, the same from the beginning and unchangeable, but always depend on the degree and extent of man's materialisation. It is conceivable that there is a state of human existence in which the laws of matter alone and exclusively rule over life, and nothing else has any influence. At the end of the dark age, humanity is close to this state and almost completely reaches it. However, prehistoric life should not be measured by this standard. In prehistoric times, the material, so-called natural laws had disproportionately less power over man, and the older the era, the less power the material natural laws had, eventually disappearing completely at a certain point. The influence of the laws of the material and spiritual worlds always depends not on the individual human being, but on the extent to which humanity as a whole is dependent on certain powers and serves certain powers. In archaic times, the leaders of the people, especially the king, knew this order of evolution and devolution, and they knew that the first task of the leader and the charioteer was to make human life dependent not on material nature, but on the Powers of the spiritual world-universe. This was done by the Brahman, the spiritual order, but above all by the head of the hierarchy, the king. It was the king who offered human life to the spiritual world, served it and sacrificed it, mainly by maintaining the hierarchy of the spiritual world in human life and supervising the unconditional rule of world values.

The people are the human community in whose existence the laws of material nature melt away and in which material forces are broken in an atmosphere of spiritual domination. The people are the sacred circle of community life, the perimeter of which cannot be crossed by unholy, inferior material forces. And if such a force does cross the perimeter, it is the fault of the people, who have fallen into the sin of materialism and must therefore atone. Various holy books speak at length about this collective sin, even if historical man has no idea what this collective crime means. The meaning is this: the people have broken the law of spiritual rule, wounded the hierarchy, and committed treason and betrayal against the divine spirit. The consequence of this sin was immediately apparent in that the spiritual forces withdrew from among the people, and to the extent of the community's sin, it fell under the power of cruel, spiritless, wild, demonic forces.

Thus appeared the punishment of the people who had been unfaithful to their god: hardship, calamity, epidemic, drought, which the people, together with the king, had to atone for with sacrifices and penance. The spiritual hierarchy had to be restored, because if it was not, the influence of the material forces would grow ever greater, and the people would become increasingly prey to the blind, indifferent forces of necessity.

This knowledge was possessed by the guardians of tradition in Egypt, Babylon, Chaldea, Judea, China, Mexico, Peru, and India, and last appeared at the dawn of the historical era in Greece with Pythagoras. Pythagoras was the last prehistoric man who wanted to save the people from disintegration by restoring the sacred order. He knew that this was only possible in one way: by gradually neutralising the forces of material nature and gradually elevating the forces of the spirit world, giving spiritual forces ever greater influence. Empedocles' attempt to achieve the same thing was already hopeless, as the people were already under the power of the forces of nature. Plato, on the other hand, was most likely unaware of this knowledge.

6.

The reformation of the people. Zarathustra

At the dawn of history, when the last sacred subjects of prehistoric humanity, from China to Greece, spoke of saving and renewing the community, they clearly saw that material forces were becoming increasingly powerful in humanity, rendering spiritual forces increasingly ineffective. And because they saw what was happening, they knew that the blind forces of matter were brought about by the collective sin of the people. Dark powers broke into the sacred circle, powers that would have fallen back helplessly if the people had lived according to spiritual values. There was never any possibility for blind forces to penetrate the heightened intensity of the people's existence, and if a dark force did break through an unguarded gap, it was repelled by the power of sacred existence. Now it seemed that the entire people had suddenly become exposed: in a few years, they had lost so much of the intensity of their existence that they were unable to resist. And the terrible thing was that the catastrophe of the community occurred in parallel with the dimming of the vigilance of the individual. For what happened in the community was only one half of the story; the other half was what happened within the individual. What is outside is always parallel to what is inside. What is above, says Hermes Trismegistus, is the same as what is below. In man, alertness began to be replaced by drowsiness. In the community, the people began to be replaced by the masses. In all of humanity, intense existence began to be replaced by diminished existence, and open existence began to be replaced by closed life.

In this drowsy crowd, which began to live a closed and diminished life, the power of blind material forces multiplied within a few years. Forces that had previously been ignored suddenly appeared and began to conquer more and more areas of life. Darkness spread at a terrifying pace, blindness increased, and in just a few years, humanity forgot even the means of defence and, in its blind stupor, no longer recognised its saviours, but began to persecute them.

, no longer recognising their saviours, but instead began to persecute them. This is where the domination of matter over man begins, the primacy of so-called physical laws over spiritual laws, the power of material nature over man: the origins of the decisive importance of nutrition, clothing, agriculture, weather, and physical and chemical processes are all here. The sin of the people was that they no longer kept the sacred circle of their existence pure. The dark forces broke in and destroyed the people. The intensity of existence was lost, the community disintegrated. Humanity ceased to be a people: it became a disjointed collection of separate beings. This collection: the masses.

The final effort of prehistoric man was nowhere more stirring than among the Iranians. Zarathustra, with all his knowledge and supernatural powers as an archaic sacred figure, made one last attempt to pull his people back. Zarathustra knew that if humanity surrendered itself to the forces of material nature and ceded power over life to the forces of the mother, this process could no longer be stopped. Humanity would become completely materialistic, its life would become a mere biological phenomenon, its meaning would be reduced to animal practicality, its instincts would become animalistic, its existence would be governed by crude and brutal physical and chemical laws, and, worst of all, the community itself will increasingly resemble a spiritless and meaningless mass, first becoming primitive, barbaric, savage, then, on its downward path, it begins to shed even its human form, becoming increasingly dark, degenerating, increasingly mechanical, sleepier, lazier, until, descending further and further, it leaves even the nobler animal circles behind.

In Iranian tradition, the ant has always had special significance: the ant is the image of a community that was originally also human, sacred, and superior, but the people committed a sin and did not atone for it. Thus, it had to become a mass, disintegrating into a meaningless collection. The power of material forces grew, it obeyed increasingly blind and lower forces with increasing helplessness, and the voice of the dark forces grew louder and louder. Thus, the people slowly changed from human form and became insects. If someone in their individual life moves away from awareness and becomes increasingly numb, they arrive at external darkness: they move from the centre to the periphery and become increasingly peripheral. The most peripheral form of existence, the animal symbol of external darkness, is the snake – the most despised animal. In Iran, they know that the snake is a degenerate human being – a human being who has completely lost his centre and has become a mere circumference, a mere exterior, a mere external darkness: that is why the snake has neither wings nor legs, and the shape of the animal itself is nothing more than a circumference without a centre. If humans collectively degenerate and step out of human existence as a community, they must become insects, bustling, machine-like, rushing, robot-like ants. The narrowed, increasingly dark, monotonous existence became more and more degenerate. The ant no longer has a destiny or existence, knows nothing of the sacred circle, knows neither God nor spirit, neither liberation nor the blossoming of life, neither joy nor beauty, only monotonous rushing, meaningless duty, mechanical work in hopeless grey uniformity.

VI. 's Law

1.

Artha, Kama and Dharma

In an orderly community, ancient tradition sees three goals and meanings in human life. These three goals correspond to the three moral orders, the three moral orders correspond to the three castes, the three castes correspond to the three qualities of existence, and the three qualities enable three kinds of laws.

In an orderly community, the three goals of life are artha, kama and dharma. Artha can be roughly translated as profit, gain, material growth. There is nothing to prevent artha from being equated with tamas, material fertility, among the three gunas, and with vaisya, the merchant and farmer caste, among the castes. Of the three possible moral orders, this corresponds to pragmatic morality. The law of artha is the law that seeks to ensure the benefit, advantage and growth of the people.

The translation of kama is more difficult. Kama is that which contains passion and feeling, which brings joy and satisfaction, physical and spiritual pleasure, and therefore in ancient India, kama was just as much a part of love as it was of art; there was a science of kama, which served the pleasure and satisfaction of people. Kama corresponds to eudaimonist morality. Of the three qualities of existence, kama is parallel to rajas, and of the three castes, it is parallel to kshatriya. If the law is brought about by kama, then the goal is to bring joy and satisfaction to people.

The translation of dharma is almost impossible. It actually means world law, but also fate and order, because the world, the people, the country, man, the family, everything has its dharma – history is nothing more than the manifestation of dharma, but character is also dharma, the impulse to act is dharma, and the cosmic world order is also dharma. The caste that parallels dharma is brahman. The quality of being that parallels it is sattva, balanced understanding. The moral analogy of dharma: normative morality. The law that dharma brings is universal, metaphysical, and based on revelation. Such dharma laws are the Ten Commandments of the Hebrew Bible and the Law of Moses, the laws of Manu, Menes, and Chamuragga.

In historical times, when the universal unity of the human community was divided into races and nationalities, and the universality of the people was divided into classes, it was natural that they could not bring forth any other law than one that served either satisfaction or profit, but always only the satisfaction or profit of one nation, one race, one class. And so the historical era has no inkling that not only is the law of dharma possible and existent, but that it is in fact the only and absolute law. The root of the law that brings satisfaction and joy lies in feeling and passion, while the root of the law that brings profit lies in the desire for material gain. Therefore, the kama law is brought by the

kshatriya, in accordance with his nature, rajas, because the nature of a knight is passionate activity. The law of artha is brought by the vaisya, in accordance with his nature, tamas.

The historical man does not think that what brings satisfaction or profit floats on the surface of time, is bound to the moment and is highly transient. That is why the laws of kama and artha cannot be considered laws. As long as it is only a matter of satisfaction and profit, they may be quite adequate for a time. However, as soon as deeper issues arise, such as decisions of spiritual significance or the order of the community, kama and artha must fail, and indeed they do fail. No community can be maintained by laws based on satisfaction or the desire for profit. This is why the community of historical man must fail at the first step, in the creation of a legal order. Behind historical laws lies either pragmatic or eudaimonistic morality, brought about either by passion (rajas) or the desire for profit (tamas), but never by hierarchical and normative morality, and never by spiritual reflection (sattva).

The law only creates order and regulates community life satisfactorily if the law of the community reflects the law of the world, that is, if the direct source is dharma. This is how Confucius failed at the dawn of the historical era, wishing to entrust the fate of the community to the sense of duty, to the activities of the knight, the kshatriya. This is how Plato failed, who also wanted to create a ruler from the kshatriya. The kshatriya can only bring the law of satisfaction; and the law of satisfaction may be noble, serious, beautiful, and great, but it can never create a permanent order in the community.

Later in history, when the noble spirit had cooled and the laws were driven by the desire for profit, the order of the community broke down even further. One cannot help but feel pity for the fact that at the end of the historical era, a community consisting partly of uninitiated and profit-driven vaisyas, partly of power-hungry, impatient, passionate kshatriyas, but mostly of sudras obsessed with completely unconscious instincts, enacted written provisions and believed that they had created law. The result, of course, could only be what actually happened: the life of the community became increasingly disorderly, the tension between the castes became increasingly dangerous, and the spirit of the community became increasingly dark.

2.

Law and revelation

The meaning of existence is as old as the creation of the world. There is no need to emphasise this, since the Creator did not create the world out of meaninglessness, but with awareness, and when creation manifested itself, the meaning of creation was also revealed. The embodied form of this meaning is man, the First and Primordial Man, the universal man, the bearer of divine meaning. The universal man knows the meaning of existence directly and consciously, because this meaning is himself. Direct and primary knowledge of the meaning of existence

that which is preserved by ancient tradition and which is the essence and content of the metaphysics of ancient peoples. This sruti, as Hindu tradition teaches, is direct revelation. The second moment of the creation of the world: ensuring the maintenance of existence. There are rules, order and laws for the maintenance of existence. It can only be maintained in one way; in all other cases, existence suffers, decays, deteriorates, darkens or diminishes. Knowledge of the meaning of existence is directly followed by the law of the maintenance of existence. The law is the second moment, the smriti, as Hindu tradition teaches, that which is memorable from the beginning, which must be kept in order for existence to continue.

Knowledge of existence and the law of maintaining existence are closely related; the law always springs from knowledge of the meaning of existence, and must spring from it. The law must have a metaphysical basis. The law is only a law if it is revealed.

The law does not merely lay down the rules for the coexistence of beings living in human society. It is always based on the fundamental characteristics of existence and speaks of the fate of the soul, education, the duties of the sexes, food, clothing, sacrifice, death, eternal life, initiation, hierarchy, and the circles of the afterlife. The law is the universal law of existence, which, according to the Creator, arose at the moment of creation as the only correct possibility for the maintenance of creation. This universal law of existence, which was declared together with existence, is what the Hindu tradition calls dharma.

All ancient peoples received their laws as direct revelations from God, the Egyptians as well as the Chinese, the Iranians and the Greeks. The law is a divine revelation, whether it be the Book of Manu or the Torah. The deity itself directly communicates what existence is and how it should be maintained, what should be done and what should not be done; what order should be maintained, what kind of people should be leaders, what kind of people should rule, in whose hands power should lie, in whose hands wealth should lie, what kind of workers there should be. This law is completely independent of whether human passions are satisfied or not; it is completely independent of whether it is useful or not. The basis of the law is not kama and not artha, but dharma, and dharma is nothing other than this law itself, far above all human desires and wishes and above all benefits. Dharma is the point where law and the manifestation of existence coincide, where knowledge of existence becomes law, and where the law itself is nothing other than eternal knowledge of existence.

3.

Manu. The spiritual order of the community

The Hindu Manu, the Egyptian Menes, the Greek Minos, the Chinese Wang, the Mexican Quetzalcoatl, who recorded the revealed law and communicated it to humanity, are in fact nothing other than: Man, the universal man. Divine intelligence. "Manu," says the Hindu law book, "sat in the sacred seat, directed his attention to the highest being, and then, after paying deep homage, divine wisdom

speaking to him as follows: Allow me, Lord of the World, to teach you the sacred laws and the order of the world, the four stages of human society, and how to follow the order of this and that. For you alone, among mortal beings, are able to comprehend the true meaning of what was the One and the First in the world, the significance of rituals, the meaning of supernatural knowledge, the Veda, which is boundless, inexhaustible, and cannot be sufficiently revered. When Manu, whose understanding is inexhaustible, understood these profound words of divine wisdom, he bowed and gave this ambiguous answer: Let the world hear what it must hear.

The first thing that wisdom tells Manu is that in the beginning, the world rested in God's mind like an image of the spirit. "All that you see was divine imagination at the beginning of time, it had no extent, it lived shrouded in darkness, unnoticed, inexplicable to the mind, without expression, as if someone had put it to sleep. Then appeared in its undisturbed majesty the Power above all, itself invisible, and created the five elements of the world, making visible the thought hidden in the imagination and dispelling the darkness. It was He to whom man is bound only by his understanding, not by his senses; it was He who had no visible part, who had been from eternity; it was He, the Spirit, the spirit of all beings, whom no being can comprehend, who manifested Himself in His full person.

The undivided ancient being, the One, thus became two: Soul and World, invisible spiritual Self and manifested person.

The second thing that wisdom communicates to Manu is how the three, the three qualities of existence, the three gunas, came into being.

In the beginning, the world was One: the Spirit, Being. The symbol of this One is the sphere – the image of unity. When the Two came into being, the sphere changed, the single centre split in two: this is the egg. The world egg. "In this egg, the great Power, the creative spirit, rested for an entire world age, doing nothing but separating its thoughts from one another. And from one half of the egg he created the Sky, from the other half the Earth... and he created the living soul, the first manifestation of the divine spirit, with the three qualities of existence: pure intellect, passionate activity and dark fertility."

Three appeared in the world: the three gunas of intellect, passion and fertility; sattva, rajas and tamas, which are actually two: the tension between the creative soul and the manifested world, the two focal points of the egg. But the two are actually one: the eternal and invisible Self of the divine spirit. From the Self emerged the duality of the soul and the world, and from the duality emerged the three: the three qualities of existence, intellect, passion and fertility.

In human existence, the One is the Self, the immortal soul; the Two is the tension between the two sexes: male and female; and the Three is the community. That is why there are three orders in society: the spiritual-priestly order, the knightly-governmental order, and the economic order. That is why every thought, activity, endeavour, and movement in the life of society must be connected with one of the qualities of existence; that is why the Brahmin must be above and

rule, because he represents reason; this is why the kshatriya must be active, because he represents passion; this is why the vaisya must cultivate material fertility, because he represents the dark fertility instinct. Therefore, the community can never be led by the activity of the kshatriya, nor by the fertility of the vaisya, because the quality and scope of their existence can never be reason. That is why activity must be connected with kama, satisfaction, and fertility with artha, profit. But that is why neither kama nor artha can ever say what should guide the community. Only reason is connected to dharma, and only the Brahman can say what is right and what is wrong according to the revealed law of the world, what should guide the community and what should not. Only Brahman can be the guardian of the hierarchy; only Brahman can maintain the rule of eternal values in the human community: morality; only Brahman can teach, educate and lead, because the knowledge of dharma is his possession ; he preserves tradition, the revealed knowledge of existence and the order of existence.

4.

Sacred revelation. Following and breaking the law

Dharma is the revealed lawful will of the creative spirit, which not only created existence, but also wishes to maintain its order; and which alone knows, because only it can know, what this order is and how it can be maintained. At the beginning of prehistory, the divine man understood and wrote down this revelation. This is the origin of the law. This is the only legitimate law. Any provision established outside of dharma and called law is merely human arbitrariness, wherever and by whomever it was brought about. There is only one law: the revelation of the divine spirit. At the very end of prehistory, this understanding appeared for the last time in Plato's *Nomoi*, and has since disappeared.

The word of the law can be recognised by the fact that it always speaks from beyond the boundaries of material nature.

Manu says: "The teacher is the earthly image of God; the father of the body is the image of Brahman, the Creative Spirit; the mother of the body is the image of the Earth; the firstborn is the image of the Soul. That is why the teacher, the father, the mother and the firstborn of the family must be treated with special respect... The pain and trouble that the father and mother experienced and suffered during the birth and upbringing of their child cannot be repaid even in a hundred years. Every person should act in such a way that their parents and teacher are satisfied with them... The most important prayers are those said for parents and teachers... because the father, mother and teacher represent the three worlds, the world of creative power, the world of material nature and the world of eternal spirit, and the three worlds represent the three Vedas... The father is the *garhapat*, the fire of marriage, the mother is the *daksina*, the fire of ritual, the teacher is the *ahavanija*, the fire of sacrifice, and of all fires, these three are the most worthy of reverence. "If a person becomes the head of his own family and does not forget these three, he will attain dominion in all three worlds: his body will be glorified and become divine, and he will live in uninterrupted happiness in the afterlife. If he honours his mother, he will attain the joys of the mother world; if he honours his father, he will attain the joys of the etheric world; if he honours his teacher, he will attain the pleasures of the heavenly worlds."

world, if he respects his father, he will attain the joys of the ethereal world, and if he respects his teacher, he will attain the pleasures of the heavenly worlds."

The law can be recognised by the fact that it speaks from beyond the boundaries of the material world. It is not the strictness applied in community life that characterises the kshatriya law; it is not the desire for profit behind the law that characterises the vaisya law; it is not the senselessness of naked violence that characterises the sudra law. The law of dharma does not command, but reveals. It does not say that this is what must be done without fail, otherwise the person will be fined, imprisoned or beheaded. Dharma has no sanctions. Dharma is a sacred revelation uttered by the creative spirit, and it is up to man to keep it or not. If you keep it, the law says, this is the path that awaits you: you will grow, you will become enlightened, you will enter the circle of souls who, like you, are pure, serious, profound and godly. If you do not keep it, this path awaits you: you will become darker and darker, sink among impure souls, and suffer. There is no coercion or command in dharma. Everyone is free to keep it or break it, but they must see what follows. And what dharma says will come to pass. The law applies to responsible people who are able to make conscious decisions about their fate. The community also has the right to keep or reject the dharma, to listen to the word of revelation and live according to it, or to give in to the voice of passion, greed or unconscious instinct. But: let the community also see! If it deviates from the dharma and does not keep the revealed law, it will be lost in disorder and hopeless confusion. No one will impose severe punishment upon it. The community itself will carry out the punishment by deviating from dharma, and the deviation will bring nothing but upheaval, suffering, need, injustice, bloodshed, incessant struggle, worry and despair.

5.

The law places the human community before the spirit

Even in its seemingly insignificant, purely material provisions, the law has preserved something of its ancient and original character. This nature is that it makes the material world dependent on the spiritual world. Even if the law is nothing more than a simple provision, an ordinary command, it still confronts material nature with something superior in value.

In the dark age, the laws of kama and artha can no longer express their superiority in any other way than through threats, because the community's means of government do not include a single spiritual tool, and the whole, as Baader says, is merely violence and convention. "The spiritual factor of government has sunk below freezing point." No one understands any longer that it is not the ruling class that needs unshakeable, sharp and certain laws, but every member of the community, because

"the regulated regularity of the external world is a condition for the inner freedom of the soul" – the dark age sees only external freedom and does not know that true freedom is the va-

restraint, self-control, self-denial, self-discipline, that is, freedom of the soul. The law represents the unalterable and absolute order in the life of the community, to which the human soul either says yes or no, but freely, responsibly and vigilantly. Through the law, the human soul becomes free in the community, able to do what it wants and what it has decided to do.

The law places man before the absolute spirit world and calls on him at every moment of his life to say yes or no. There is no compromise. Circumvention? Impossible. Will you come or stay? Either you follow me or you are against me. And there is nothing material in this call. This is what even the ancillary provisions could not completely eradicate. The law irrevocably places man before the spiritual world of values and forces him to make constant decisions. Those who break or circumvent the law indirectly deny the spiritual world. And the meaning of sin is not that I have caused harm to someone. The sin is that I have removed myself from contact with the spiritual world.

6.

Collective reintegration. Siddhartha

The ultimate meaning of the law is this: those who follow the dharma follow the revealed word of the eternal spirit, not out of compulsion, but freely, because they know that the law was spoken at the beginning of time by the creator Being for their benefit and in their interest.

What is this interest and what is this good? Whatever you call it: reintegration, return to the ancient false foundation, redemption, liberation – only the words are different, the thing itself is one. They call it nirvana and atman, spiritualisation and salvation. It does not matter. The law marks out the path to ascension into divine existence and proclaims it. And in the nature of the law, the most important thing is the path of collective ascension. For it is only in very exceptional cases that life can be opened up individually; individual salvation is a grace that the spirit of the Creator constantly maintains, but only as a possibility, and only applies in extreme cases. According to the law, it is not possible to enter into divine existence individually. Only together, only as a people, universally and collectively, in other words: gathered together and purified. The law marks the path of return to the ancient spiritual state of being. That is why, at the very beginning of time, immediately after the revelation of the meaning of being, the Creator's spirit said: this is being, this is the meaning of being, this is the path back to the whole of being; this is the path to the world becoming One again – becoming spirit – becoming God.

The law proclaims collective reintegration, the way of the common glorification of the people. That is why it has no need for sanctions, threats or punishment. What the law proclaims is the common good of humanity as well as the individual good of every human being. But this good does not bring satisfaction, profit or power. The only thing that comes from this good is the opening up, blossoming, calming and spiritualisation of life.

Nothing material clings to the word of the law, and any law to which even a speck of the material world clings is not a law, but merely an act of power. The

The law cares about nothing else but that man return to divine existence, but not the individual self thirsting for salvation, but universal man, the people. The law is not addressed to man, but to the people: to universal humanity. The law sanctifies life, but only that one life whose goal is to ascend to divine existence – and then it takes that sanctified life back into itself: it lets go of everything else, letting it be prey to wild, material, natural, astral and demonic forces, letting it be at the mercy of instincts, vague desires, profit and passions. This life itself has abandoned the path that the Creator spirit laid out for everyone without exception at the beginning of time. Existence is only lawful within the boundaries of the law. Dharma is this lawful existence. Anything outside of dharma, outside of revelation, may be useful in material terms, it may satisfy, it may bring power, but it is unlawful. It is unlawful because it has no lawful purpose.

The law is the revelation of sacred existence. It can be broken without penalty; breaking it may even lead to success in the material world: it brings power, wealth, satisfaction, but whoever breaks the law, whether an individual or a people, whether individually or collectively, has excluded themselves from sacred existence. "The peoples," says Zarathustra, "who neglected and abused the law that was binding and entrusted to them, who did not follow and respect it, are godless peoples, have sunk into servitude, their lives have been tossed between violence and humiliation, and they could not escape their situation until they broke down, fell to their knees and prayed for their saviour."

What has just been said is siddhanta. Siddhanta means final meaning.

1943. August - 1944. February

Dear Reader!

The first part of *Scientia sacra*, "The Spiritual Tradition of Archaic Humanity," was conceived in its final form by Béla Hamvas in 1943-44, following a shorter version published in 1941. The date on the back cover of the book actually only refers to the date when the manuscript was finally completed. However, this work was preceded by years of spiritual preparation.

Béla Hamvas returned home in September 1942 after serving on the Russian front for almost six months. He received his next military call-up in the spring of 1944. It can therefore be assumed that the actual time spent writing the first part of *Scientia sacra* was the year and a half between the two periods of service.

Hamvas constructed the archaic period, i.e. the period preceding the Christian era, on the analogy of the six days of creation: the great essay consists of six books, the books consist of six chapters, and the chapters consist of six points.

Hamvas began writing the second part of *Scientia sacra*, which deals with Christianity, in 1960. The arithmological formula of the work this time is twelve. He divided the material into twelve main chapters, and planned each chapter to consist of one hundred and twenty to one hundred and twenty units (points). However, he was only able to realise his idea in the case of the first four "books". The fifth volume (which, according to the manuscript, was only partially completed) was compiled by Katalin Kemény in the early 1970s under the title *Egységlogika* (Unity Logic).

The preparatory material for the other volumes, which is extremely extensive, remains unedited to this day. The handwritten notebooks do not contain finished texts, but rather reflections, quotations, reading diaries, personal notes and fragments of thoughts, without any editing.

We plan to publish the books of the second part of *Scientia sacra* in the next (tenth) volume of the complete edition. The chapter titles of the completed volumes are:

- 1 Christianity and Tradition
- 2 The Gospel and the Epistles
- 3 The Antichrist
- 4 The Androgyne
- 5 The Logic of Unity

The Editor

The volumes of **Béla Hamvas's collected works** published to date:

Volume 1: (1990)

Anthologia humana – Five Thousand Years of Wisdom (Reprinted in 1992)

Volume 2: (1991)

New Year's Eve – In a Certain

Sense: Three Novellas.

3. Volume: (1992)

Patmos I. Essays. (Reprinted: 1993)

4. Volume: (1992)

Patmos II. Essays. (Reprinted: 1994)

5. Volume: (1993)

The Laurel Grove Book – Hexakümlion. Essays.

6. Volume: (1994)

Tabula smaragdina – Magic Sutra

Commentary on Hermes Trismegistus and the

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