

Thales, that water is the first element.

In a certain sense, it is the only one, Thales continues: because water is the only element that possesses 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, fertilising 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.

To the disciple who followed the path of water initiation - and Thales certainly taught this -, he first had to create female water from male water, and then he had to 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, 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 it is air- or fire-like. 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 types of water are known: heavenly, earthly, and underworld water. 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 semen, 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. It is 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 the peaks and valleys of the waves, the swirling currents, were all that happens; but everything calms down and smoothes out. Dive into the water, says the Veda, and 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 seen in time as a river, as magic, as illusion, as if it would have sprung up somewhere, as if rushing in some direction. But what exists in the world can be seen in the depths of time as tranquillity, 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 a story. 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 dynamis, 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 - they 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 reality of the eternal 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 hüdór 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.

## **BOOK SIX**

### **The King and the People**

#### **I. The archaic community**

##### 1.

The hierarchy of the prehistoric community. 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 having more or less value, but as a familiar basis on which the image of the archaic community can be projected. The comparison is therefore not an evaluation, but a methodological device. 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 these 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, the aristocracy by birth and wealth, and the ruling class. 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, they are the ruling class; if it is the bourgeoisie, then they are; if the peasant or the worker is stronger, then they are the rulers. 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 origins 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. The spiritual symbols of values, independent of all other considerations, are numbers. Therefore, if someone wants to give an exact answer to the question of what order prehistoric communities were 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 Amsaspad, just as that 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 balanced calmness that is above passions. Sattva corresponds to buddhi in the soul, the highest degree of human intellect, to gold among metals, to the Sun among the planets, to

In society, it corresponds to the intellectual caste: the Brahmins. Metaphysics calls it rajas - this passionate activity, the quality of existence that cannot be traced back to anything else, rajas corresponds to the Self, to sulphur in alchemy among metals, to Mars among cosmic forces, 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 obscured. Now it seemed as if it were natural. The modern class system is mistakenly believed to be based entirely on the order of nature and to have grown out of nature. In many respects, the modern class system is 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. The archetype and the idea, symbolised by the number, manifest themselves in all spheres of existence. This is why there is a correspondence, or analogy, between the community's way of life 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 characteristic 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 characteristic is active passion. If the ruling power in the community is the economic order, this corresponds to the fact that in the life of the individual, the controlling power is profit, acquisition, and the overvaluation of material things. If the ruling power in the community is servitude, this corresponds to the fact that in the individual, the controlling power is the unconscious.

If the intellectual class rules, the fate of each individual is governed by clear reason, the form of government is a kingdom; order corresponds to metaphysical order, morality is based on absolute values, and the division of labour is hierarchical. If the active class rules, the passion for activity drives the state, and this is a conquering state; morality is chivalrous, and the division of labour is determined by chivalrous virtues. If the economic class rules, the fate of individuals is governed by enrichment and the acquisition of wealth, the form of government is bourgeois; 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 people; 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 autocratic and for spiritual morality to prevail in society.

Exceptionally, some individuals may succeed in breaking the universal law, but when they speak, 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 sensible word sounds as if it were a disruption of 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 a 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 an individual to think clearly. What is natural in a hierarchical community

And it goes without saying: reason will be exceptional here. The intelligent person stands in opposition to the community, because the community lives in obscurity, does not comprehend the clarity of reason, 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 dominance, the unconsciousness of the soul becomes the power of fate. Hierarchy is nothing more than the application of knowledge based on archaic metaphysics to the human community. It is the rule of individual human characters corresponding to the rule of individual castes. Humanity is not happy and peaceful when it is torn by passions, when it becomes materialistic, nor is it 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: this is hierarchy.

3.

Efforts to restore hierarchy at the dawn of the historical era

Hierarchy is not an arbitrary human value system, but rather the order of sacred values of existence. Around the year 600 BC, confusion arose 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 the time when the Way, the Tao, was lost, and human existence began to be mere life. Life is what springs from material nature, it is only a biological phenomenon, nothing else. "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 the 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, wishless; one must not interfere, one must not act. "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 extensively, gathered disciples, took up positions, and served as a minister – he spoke, taught, and worked. He visited royal houses and tried to convince kings that morality was the essence of state governance. 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 Confucius and Lao Tzu, Chinese tradition split in two. Confucius' disciples called the followers of Tao superstitious

metaphysicians and unrealistic dreamers. The realistic requirement is action, intervention, activity, because after all, a sensible person 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 a source of trouble; all activity is a source of disturbance. 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 passed when open existence could unfold its effect in the community; this is the beginning of the story, the age of life, the closed and increasingly closed existence. Confucius's activity is an expression of the governing class's passion for action. The governor, the Junzi, the Greek aristocrat, the Hindu kshatriya, cannot imagine life as anything other than constant 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' 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 do so. Those who could have led the community were no longer accepted by the times, and those who were called upon by the times were, by their very nature, always unsuited to lead the community and remained so.

This particular situation clearly illustrates what hierarchy means in the life of a community: it is a natural order of values of 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.

##### Triple and quadruple 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 came 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 exactly 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 and order of community life rest.

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, human society 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. The Brahmin is the sacrificer; he who maintains the continuity of the relationship with the divine, who represents man before God and God before man.

The kshatriya represents not dharma, but kama, joy, the vitality of life, its colours, feelings and passions. The knight is not the spirit, but the heroic soul. The soul,

When it breaks away from the earth, it becomes heroic in its first transformation. This is sulphur, fire, this free and burning flame, the kshatriya. When 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 material things, cultivates the land, makes 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 difficult, earthy, material caste.

Prehistoric 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 Brahman: complete unity with the divine, absolute spiritual dominion. 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 according to 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 land, who represents autumn; and Si Kung, the master of work, who represents winter. For servitude, the 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 ashramas are the four fundamental stages of life within the cycle of an individual's destiny: The first stage is that of the disciple, the brahmacharya. It is called brahmacharya because all young people learn from Brahman, the highest deity, through the mediation of the teacher priest. The second stage is that of 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 anything higher. Human destiny can be perfect, beautiful and complete even at the level of the grihastha.

However, if he wishes to attain a higher level, he retreats into the forest. This is the vanaprastha, the forest hermit. He spends his time in contemplation, further study and ascetic practices.

If he wishes to go even higher, he gives away all his possessions, puts on a sackcloth, hangs his penitential cup, his only possession, on his belt, and wanders. He sleeps in the ditches by the roadside and lives on alms. He usually even changes his 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 dvizsa, 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. - The

There is hardly any fact about archaic communities that historical man understands less than the exclusion of the Sudras from the sacrificial order. The reason for this lack of understanding is, above all, that historical man has become dulled to hierarchy and does not know that the sacred way of life has a transcendent origin, not a human one. 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 its avarnas (outcasts) and chandals (unclean, excommunicated). Every society, without exception, consists of lawful and unlawful members.

The sacred prehistoric order considers the sudra merely a tool with which to carry out and accomplish something. In the knightly community, as in Plato's, the impure are slaves who have no say in the direction of their common destiny. In the bourgeois-economic community, the impure 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 a 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 are 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. This is why members of the community could only be born twice: *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 partake of 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, to meditate, to listen to serious words, and to beware of the temptations of materialism 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 be taken seriously."

And humanity has a part to play at all times, which imposes these laws upon itself.

does not recognise it as obligatory. This is what Hindu tradition calls *chandal*, an outcast. He listens only to his instincts, disregarding propriety, purity and moral integrity, and showing no respect for customs or courtesy.

He is carried away, impulsive, enslaved by base desires, and therefore feels no shame; he indulges his physical desires and even boasts about his 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 born only once, in the material world, and he is perfectly content with that, and the desire to ascend 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 is incredulous or mocking. The high goal of his life is to eat well and sleep long, like a dog. That is why in prehistoric times he was the symbol of the unclean and

The shameless animal: the dog.

The essence of initiation is ultimately nothing more than the realisation that the basis of 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 an 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 Li Ki says, "The sign of an orderly community is when 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," he 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 year 600 BC.

## II. The Coachman

1.

The charioteer of Delphi. Antarjamin. Krishna

A statue from the very end of the Archaic period has been preserved 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, his face radiating 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 driver. 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 driver.

The artist who carved the statue was probably no longer under the influence of the spiritual caste

, as artists in Egypt, Mexico, or Judea created at the behest of the spiritual caste. But the sculptor had not yet become worldly, classical, as they say, because his inspiration was 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: antaramin. Zarathustra says: "I am the high priest, the one who drives the foremost chariot, the first man." In Iranian: ratha eszthar. Sankara writes: "By his very nature, 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, Mercurius, Manu, Kecalkoatl, Manko Kapak. "Governance," says the Li Ki, "is charioteering. 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, but rather

because 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 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 antaramin, 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. Reason 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 as death, 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 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 division, no war, no discord. This is the antaramin, the charioteer.

2.

The manifestation of the One in human life

The driver is the king.

Leadership has two manifestations: dominion and power. Dominion is non-active spiritual leadership; power is active leadership. The charioteer is beyond domination and beyond power. Spiritual domination is exercised by the spiritual order, the Brahmin; active domination is exercised by the ruling order, the Kshatriya. The king is more than Brahmin and more than 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, just two halves of the One. The king is the One - the inexplicable and inaccessible, heavenly intellect above human intellect.

statement, the highest stone cube standing at the top of the pyramid, which has no opposite or polar opposite: that is, its polar opposite is the world itself, nature, the people. The king is the only One standing opposite the many, the Centre and the Heart and the Head.

It is not the people, the multitude, the earth that are understandable and natural, and not the One, the king, who is incomprehensible and unnatural. Just as it is not the universe, nature, the stars, the multitude of souls that are understandable, and the One God who 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 reasonable, 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 a sacred person whose relationship to the state is like that of God to the created world. Without a king, humanity is a "crowd," as Heraclitus says, and human life is meaningless chaos.

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 is what the Tao means, can be everyone's way. It is as if everyone has the right to embark on 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 rather the 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 differences 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 the soundness of one's mind or the authenticity 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 in all earthly existence, only he has actual reality. 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 is a transient image. Only the king is real, the people, the state, the multitude, the earth 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 antarjainin, the inner

coachman. "When a commoner 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 the 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 antarmijn, the presence of the divine man on earth. "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. "High existence has no intention and does not act. Low life is all intention and only acts, acts." - "Discipline is needed to govern the state; strong practice is needed for 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 compared to you, nothing and no one on this earth has any reality. 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 road, you drive. Driving is not an activity. Leadership is being itself. Driving a car is not an action. Driving a car is like walking on the road, and walking on the road is like being—being with complete alertness, with sunny divine intelligence. 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 action. It is radiant existence. The people shine in your light; the country lives by your power; fruit and grain grow at your command; the sun rises and sets at your word. 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 liberating touch of divine reason. "The Tao of Heaven: to bless."

And what is not tao is meaningless, crazy confusion. "Everything outside the path is pathless."

If life strays from the path, it loses its entire meaning. 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 why the people are difficult to lead is because they know too much. Therefore, those who lead their country with knowledge are robbers of their country; those who lead their country with ignorance are a blessing to their country. He who knows these two has found the law of Heaven." "The reason rivers and lakes can receive the homage of the valleys is because they know how to remain low. Therefore, they are kings."

Tao is not law, not justice, not domination, not power, not practice, not something to be spoken about, not something that can be expressed. Tao means Way. The Way of Being.

Tao means to be – innocently, carefree, childlike, simply, directly. "The whole world says that

Tao is great. But it seems that it is not suitable for implementation. The greatness of Tao lies precisely in the fact 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 also of crucial importance in the spiritual and governmental order. 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 a metamorphosis through which

The human body in the womb: the embryo becomes an autonomous living being when it matures to the point of being able to comprehend that it is of divine origin and immortal. However, royal initiation is infinitely more important than spiritual and governmental initiation. No other 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 is different 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's orbit is ascending - 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 in retrograde. However, this is only an astrological prerequisite 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 a strong scent. There should be lots of young and beautiful people around her, dressed in pleasant but not provocative or fancy clothes.

From the moment of its birth, the royal soul stands above all other people. In Egypt, the Sahut, 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 sahut, 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 sahut. The actual initiation begins at the end of childhood. The high priest is always the leader of the initiation. And the first thing the young king must learn is what other initiations end with: he must know his divine origin. History and epic poetry in their ancient form are nothing more than traditions 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 historical times, especially in modern times. Apart from the history of kings, no other history 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 the cultivation of man mean? The proper use of human life. The cultivation of man depends on the proper use of life. And the right 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 man as it is for the king. The king does nothing 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 attain the boundless reverence for the divine Self dwelling 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 devoted to that thought.

penetrate: God dwells within me, and I must be worthy of this God, for I am Him. My mother was the Earth itself, my father was the Sky, and 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 could 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. 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. The kingdom 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 and incomprehensible and spirit-transcendent first One - this is the primary, this is the highest peak of the hierarchy. Those who attempt to know it are mad: "He who stands with reverence before that which cannot be known has attained it." "That which can be designated by words, and which can be exhausted and known by 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

by making 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 whom action is suffering. At initiation, the king must reach the point 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 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, or make you great or small. "Vanity, all is vanity," writes Kohelet; I have done great works, I have built, I have planted gardens, I have gathered servants, gold, silver, land... vanity, a passing breeze, all of it, nothingness, chasing after 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 a war with a just peace prepares for the next war." What should the king do? "When the Lord of the Yellow Earth asked a

shepherd boy, he said: governing a state is like keeping horses. It is a simple thing: 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 to 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 a kingdom. "When order and law prevail," says the Li Ki, "and the spirit is alive, it is called a 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 achieve the desired effect, it is the fault of the ruler." Furthermore: "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 morals of the people, as well as 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

illusion, is separated from the essence, but the soul remains, grows stronger and returns 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 an assumed human destiny, task and vocation. 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 active 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 that 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 was collectively, as "armies", that the departure and fall took place. The leader of the community on the Path is the king.

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 by 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, and nothing else. In the king's life, everything depends on the sacred superiority of his existence. The king is not a commander or a doer, he does not think, he does not seek new truths, he does not explore the spirit, he does not learn and he does not acquire knowledge. The king does nothing but cultivate. He cultivates himself sacramentally so that his light may be brighter, his meaning more meaningful, so that this light and meaning may shine freely and

impressively radiate to the whole people, so that he may be an example and a light. This is the antaraman, 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 recently, 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. Always and forever, there are the same difficulties, the same obstacles, the same dangers and the same shackles: 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 in the depths of the earth, the mass of primordial matter remains untouched ; and as man orientates himself with his consciousness, observes, thinks, makes efforts, delights, and all the while in the depths the unconscious, like the primordial mist, lives in undisturbed tranquillity.

This is precisely the paradox: while events unfold on the surface of time in history, nothing happens in the depths of time; and in prehistoric times, while it seemed that nothing was happening because there was no history, the depths of time revealed themselves. History has only life, not existence; life is the illusion, 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 link events together, 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: this is the last moment when something disappears. 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 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 soul enters the path of the ancestors.

A departed soul who observed religious customs during his lifetime, committed no major sins, was compassionate, and respected the law, but did not awaken, and thus must remain in the world of illusion. He receives his reward for his good deeds and attains happiness, but when the world cycle ends, he must return to suffering. The soul who used his human life to attain enlightenment enters 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 unstoppable. 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, sympathy 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 the story 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 follows 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 mindfulness. The story is the story of the earthly Self seeking happiness; prehistory is historyless because it was conceived not with the earthly Self seeking happiness, but with the immortal Self seeking mindfulness.

René Guénon says that prehistoric communities lived under the banner of autorité spirituelle, while historical humanity lived and continues to live under the banner 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 masses seeking happiness, and thus does not even notice what is happening on the surface of time, the agitated and aimless rush. The root of power, on the other hand, is earthly and material; it always remains with the stronger, always on the surface, the goal is always happiness, the actor 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 year 600 BC, 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 year 600 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, Taoism flourishes, and Confucius begins to preach the virtues of chivalry. In Greece, the Orphic tradition flourishes, and chivalry—the advancement of the Homeric worldview—transforms life. In India, Buddha, who was born a Kshatriya, appears and launches a struggle against the Brahmins. The warrior peoples of Asia Minor invade Egypt and destroy the traditions of the ancient priesthood. In Iran, the last Zarathustra makes one last attempt to set limits on the spreading cult of haoma, but after his death he is quickly forgotten, and people begin to rush after individual happiness.

Historical man did not understand at all why Greek thinkers fought so fiercely against Homer, and he did not dare to explain Heraclitus' anger with emotional bias, because Xenophanes and Plato, among others, fought just as fiercely against Homer's poems. Homer's poems reflect the same theme as Master Kung's teachings: the knightly man versus 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 great Fathers as examples and ideals, realised ideas...

his activity now becomes a superficial spectacle and is prey to the public. This spectacle, when it first appears, 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 enjoy his own separate existence, he already refuses to coexist with the spiritual order, and most importantly, he already carries the desire and image of power in his life, not that of domination.

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 stop and prevent history: the senseless but incessant turmoil. Heraclitus' position differs fundamentally from Plato's, of course.

Heraclitus was a member of the spiritual order (basileus), or in Sanskrit, brahman, and lived his entire life in accordance with ancient traditions. Plato, however, was 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 writes down his knowledge and remains silent. Can he do more? No. The parallel to Plato's fate is Confucius, no longer the ruler, the *wei wu wei*, the man of spirit who does not act, but the man of action. The kshatriya can always and everywhere be recognised by this activity. The Brahmin is the guardian and proclaimer of *scientia sacra*, sacred knowledge. The Kshatriya is the executor of *ars regia*, 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 lives so much 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 any of this, because he is a kshatriya.

He is not an intellectual, but an active person, in whom the dominant character trait is not *sattva*, balanced intellectual reflection, but fiery activity. He is not contemplative, but active. The knightly class does not correspond to *buddhi*, intellectual intuition, but to *ahamkara*, the creator of the self. Therefore, his nature is the assertion of the active Self. But because ignorance lives in the kshatriya, there is something that is an unchangeable characteristic of 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 *wei wu wei*, 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 year 600 BC, knightly resentment was an active factor in the changes taking place in society. This is evident in Confucius, the Kshatriya Sakya Muni, later known as Buddha, and in Plato. This was the decisive act of the Mexican king Akamipihlti, as recorded in Indian tradition: he separated spiritual and governmental power

power. The connection with the depths of time, which was preserved 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: the Brahmin is the instrument of divine revelation, the bearer of dominion. The high priest is the incarnation of the Logos. In Egypt, he bears the name of the god Thoth, and in India, the spiritual caste is called Brahmin, after the name of the creator god Brahman. 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 rule 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 the passions of the ego, 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. The task of the kshatriya is 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, domination and power were also separated. Domination 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. It is the duty of the kshatriya to bring the human back to the divine and to reunite matter with spirit in the

: he should be just, proud, self-denying, heroic, distinguished, noble, strict, tireless, a ruler, a judge and a 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: "The tasks of peace and war are preserved by tradition. If there is a suitable person to implement the tradition, the government is in harmony with the laws of the world; if there is no suitable person, the tradition falls into oblivion." At that time, there was no one suitable and capable; humanity was unable to live in harmony with the laws of the world, and tradition fell into oblivion. "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 mature men and calm old age. This was the example. Now, young, physically strong men were favoured because no one had a sense of mental calmness and maturity. Calmness was cast aside and replaced by passionate greed. Prudence ceased to exist and was replaced by rebellious revolutionism. No one listened to reason anymore, because hot-bloodedness became the ideal. Sattva was replaced by rajasa.

Contemplative tranquillity was followed by a surge of activity. 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 of the four ashramas: the holy beggar. 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, humans. In the spirit of spiritual domination, the human community was a copy of the heavenly community: the people. In the spirit of power, the community was dominated by the word of domination, which had hitherto restrained the earthly Passions and demonic forces were unleashed simultaneously: vanity, glory, fame, ambition burst forth all at once and began to tear humanity apart. The foundation of the prehistoric community, which is the basis of all human life, self-denial, disappeared in an instant. Self-denial was replaced by the ego's instinct for power.

5.

The wild boar

In prehistoric tradition, the symbol of the kshatriya is the wild boar, just as the symbol of the brahmin is the bear. The bear is the calm, wise, teaching animal. The wild boar is the passionate, greedy and uncontrollable beast. 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 powerful

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 holding up the sky. The first is Taurus (Aldebaran), the second is Leo (Regulus), the third is Aquila (Antares), and the fourth is Man (Fomalhaut). The constellation Aquila is what later and in other traditions became known as Scorpio. Scorpio is the home of fiery water, the constellation of Mars, which in Hindu tradition corresponds to rajas, fiery passion, one of the three gunas, and in alchemical tradition corresponds to sulphur, the burning element. In Hindu mythology, the eagle was the bird of Indra, king of the gods, who was the supreme kshatriya among the gods. For all peoples, the eagle is the symbol of power, the soldier, the armed forces, the army. That is why it is the bird of Zeus and Jupiter, because Zeus and Jupiter are the ones who wield 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 externals, and in the universe, it watches over the external order of the stars. In Egypt, the god of knights is Set, the red deity, the god of thunderstorms, earthquakes and whirlwinds: the symbol of the forces of nature. Seth's statues were painted red, like the statues of Huicilopochtli in Mexico, because they represented blood, passionate activity, bloodshed, war, the manifestation of material power, sulphur, rajas, in other words, the superiority of the stronger at any given time, that is, the eagle - that is, power.

If this power is separated from spiritual inspiration, it remains without direction or law, and nothing else, only the senseless force of unlimited and unrestrained activity. If the kshatriya separates from the brahman, he becomes a slave to darkness. Darkness: passion, anger, wild force; war: Set in Egypt, Huicilopochtli 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 allies himself 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 on his behalf. 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 only remain in his hands 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 when power sinks even lower, it falls into the hands of the vaisya: the citizen, the merchant, the

craftsman, the farmer's hand. However, the power of the economic caste is no longer the passionate and fiery raw force that can be evil, yet often great. The power of the citizen is insidious. The citizen is not a symbol of strength. He does not trust himself. 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, he begins to hide and conceal the evil he has done. Now he tries to show his good side. The intellectual, however, sees right through him. What good is hypocrisy? It is as if he were 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.

However, power does not stop there. Confucius says that the power of the knightly order lasts for three hundred years, and the power of the economic caste lasts for 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, and 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 an intensification of power, but its brutalisation. Power is a cosmic manifestation, the appearance of sulphur, rajas, which has its own gods: Mars, Ares, Huicilophtli, Set, Indra. Violence has no god, only a liberated demonic mass. Violence is no longer power, but mere 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 its origins in caves, tents, huts, farms and villages, has undergone a long process of development to finally become a city. Just as historical man believes that 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 at the very beginning.

The heavenly city, the city of God, was known to all prehistoric peoples. In Peru, it was called Korikancsa, 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 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. The city was originally in heaven, which means that it was an immaterial spiritual archetype, and the first humans were

Angels, or spiritual forces, taught us how to build cities. Because it matters how a city is built. A city is a manifestation of the world's values, 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 is not a property or aspect of nature, but 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 building themselves as a spiritual city, just as they build houses, pave streets, erect walls and gates, build temples and palaces, and organise an orderly, lawful community in the midst of a barren and desolate material nature, human beings are in fact building the eternal spiritual city. In many respects, the Ogdoad is nothing other than the Celestial City, which is being built by all of humanity: 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 material nature should be as faithful a replica as possible of the heavenly city and the inner city of the soul

in appearance as well as in spirit. The first human settlement on earth was a replica of the heavenly city. The city did not originate from farms and villages; its idea descended from the spirit world, and villages and farms were modelled on the city. The village is a re-formed city, just as the masses are re-formed people, and the savage is re-formed spiritual man. 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 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 motionless eternity, and those who left the city entered 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 on the square in the centre of the city. The temple guarded 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 utility. The nature of a sacred place can always be recognised by whether a piece of land is a suitable companion for the spirit, a suitable piece of land for spiritual forces to manifest themselves, that is, whether the land is suitable for receiving the spirit and the heavenly

be the spouse of the spirit. The very first condition for the existence and prosperity of a city was a sacred place where a mountain marked by heavenly signs stood, a spring flowed, a river ran, or a sea bay opened up. 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. A city could only live a sacred life where spiritual forces were married to the earth, because the city is a mirror of the world, and it is the rhythm of the world that governs and sustains life within it. Yin-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 church in the centre of the city, the covenant 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 stands the royal palace, preferably 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.

Residential buildings, workshops, bazaars, shops, inns, soldiers' barracks, and the homes of merchants, craftsmen, and labourers were arranged in an orderly fashion throughout the city. 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: just as in the city, the number four reigns supreme in the house. 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 covering, in contrast to the Greek *polis*, which was always a political centre... The esoteric meaning of the city is also expressed by Indian cities, which were built on the basis of the *swastika*."

The symbol and counterpart of the wild and untamed 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-minded, open and free. And even at the end of the darkest 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 is how Saint Helena lived in Troy, who was kidnapped by the Greek armies; this is how Pallas Athena lived in Athens, and in Ephesus...

Artemis. The goddess is 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 original order of values. Since then, humanity has blindly believed not only in the superiority of rural life, but also in its primacy.

Nothing illustrates the archaic interpretation more clearly than the myth of Hiram. Hiram was the master builder of the Temple of Jerusalem, 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 Temple in the form of numbers and proportions. The Temple was built on the number ten. The number ten represents Everything. The temple, the symbol of the universe, and the core of the universe stood at the centre of the city: those who understood the building also 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 of the Heavenly City is made of the spirit-refined substance of thoughts. However, these houses are just as real and tangible as material houses on earth.

The city is the archetype of a spiritual human community living in accordance with divine law. The city expresses this order, this communal life and this spiritual existence, whether it be the Heavenly City or the earthly one. 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, nourishing, caring Mother Goddess. But whether man looks at it from the transcendent or the natural side, the city is in all cases the place of universal, open, immaterial and spiritual existence.

But the city is also the place where community exists. The self-evident polyphony of community can only unfold in the city. This polyphony, when distorted, is complexity; when it exists in spiritual harmony, it is the symphonic completeness of existence. A complex 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 woman of divine beauty, lives at its centre; that is why

it is said that angels taught humans how to build cities; this is why the city is the bride of the Lamb; this 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, is 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 a 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 to exist. 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 that has not yet emerged from matter and is degenerating, returning to the spirit world, is mixed together. Life is largely under the influence of material forces, and so it can only be governed with force, severity, harshness, that is, with power.

In the city, material and earthly powers are pushed into the background: the city is a sacred place surrounded by sacred walls, and the city is cut off from the material world by the paving stones of its streets. The city is cut off from the earth according to the teachings of the divine architect. 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, 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 should remain untouched, and the *ars regia* should remain the mystery that prehistoric man knew.

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, the Hesperides or Pallas Athena, Andromeda or Ariadne. Whoever 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 the physical existence of man.

The liberation of the maiden and the destruction of the dragon are nothing more than the application of initiation to the mystical forces of the world. Those who undergo initiation defeat the dragon within themselves, liberate 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 defied. To become divine means to place oneself completely at the disposal of the divine forces, so that one may become the direct manifestation of spiritual forces.

Let it be and let it be. Those who have achieved this have achieved the Way. This is what Chinese tradition calls Tao. Tao means: to do no more, to do nothing more, 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 the water of life to drink.

When the heroic soul defeated the dragon and freed the virgin, he married her. The hero united with the World Virgin. The virgin 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 virgin: it turns around. It turns back towards the Mother.

Not outwardly, but inwardly, 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 rather the true meaning of urban existence. To live in a city is to be part of this mystery. Urban existence essentially means that people participate in a collective initiation. Initiation is *ars regia*, the royal art, so called because the artist is the head of the hierarchy: the king. However, *ars regia* is not an activity; it is quite the opposite. It is participation in a 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 the story. Utopias

In historical times, the city seemingly lost its meaning, just as did rule, power, kingship, hierarchy, and the people. The city became a mere external cohabitation. No one understood sacred existence anymore. It is true that there were efforts at almost all times 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 secretive 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 the high standard of living thousands of years ago, and their slow descent into material nature has been going on for a very long time. Nevertheless, almost all Papuan, Negro and Indian tribes still have secret male societies whose rules, rituals, words and customs reveal a distorted form of the mystery of archaic urban life. This is what the various Sun societies of the North American Indians represent; the Australian virgin societies point to this. 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 *ars regia* in historical times is what is generally referred to as utopias, 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 commemorating the archaic

sacred mystery of the 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. Utopians typically seek to eliminate the mystery of human existence, the very foundation of human and therefore communal life.

6.

The city and the community Száhuja

The city is the place where the universal human community is realised, but in fact it is not a place, but 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 is the sahu of the community. Sahu means the eternal spirit body, the glorified being who has succeeded in spiritualising the matter entrusted to him and redeeming the nature that falls 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 universal humanity 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 transformation is taking place in the city in an alert and clear manner. All activities of life must be present in the city, but each in an intensified form and detached from matter.

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 intense place of the 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 Quetzalcoatl, 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 universal community. Therefore, the city is the sahu 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**

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 suffices 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 earth.

attracted by its gravitational force. Saint-Martin, on the other hand, says that 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 of the centre. Objects do not "fall back to earth" out of sheer passivity, but out of the "activity" of striving to return to the centre.

However, nowhere is the confusion greater than in the science that was most exposed to the intellect of the individual self: social science. Every moment in the life of the community 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. Science, on the other hand, sees human community as the result of a long process of development, and this community 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 is a living organism, and that 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. The people are not defined by cohabitation: cohabitation is a necessary consequence of the life of the people. A people is not made up of externalities; the people themselves precede all externalities and are a 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, 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. Many people together do not yet constitute a people; the people are only the 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 exists at a level that is immeasurably more intense than individual existence: it is 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. A mere multitude, a crowd, represents the degradation of individual human existence, the

The people, the spiritual, transcendent community of ancient origins, are the elevation of human individuality. Those who live in crowds live in a state of intellectual, emotional, and practical decline, in terms of their knowledge and the absolute value of their lives. Those who live among the people, on the other hand, live in a state of elevation in terms of their intellect, emotions, activities, knowledge and the absolute value of their lives. This elevated existence manifests itself 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, a 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 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 community of the human race, 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 directions: 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 charioteer 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 is the king who makes them one. This is why the people become complete. And at the dawn of the archaic age, when the people disintegrate, the king also disappears. Thus the kingdom falls into the hands of the Brahman and becomes a dominion; thus it later becomes, when the Kshatriya rises, pure power. When yang is lost, yin is lost with it. The rhythm of existence now stops: there is no longer yang-yin: once yang, once yin. The focal points are extinguished, 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 twice present in friendship, says the Iranian holy book, three times present in company; God is five times present in the family, nine times present among brothers; ten times present between father and son, a hundred times present in the country, ten thousand times present in the people."

It is impossible to describe more precisely what the people are. The people are not singular

The divine presence, which is the human self, is not twice as much as friendship, not ten times as much as the relationship between father and son, not a hundred times as much as 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 signify myself in divine existence, but every being who lives with me in the people represents and signifies me, and I represent and signify 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, 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 the 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, and that is why the people represent the exalted nature of existence, why the people are an elevated existence compared to individual life, why the people are a 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. The

Archaic man knows that One is the greatest number, that One is as great a number as the infinite, the innumerable, the most, beyond which there is nothing more. This most is equal to One: the infinite is the same as One, because both are the greatest. The two greatest faces of God are revealed in the face of the royal existence and the face of the people's existence.

The third step is as follows: life in the daena means not only divine image, divine epiphany and God's ten thousandfold presence, 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 counterpart of eternal belonging. Just as the earthly Nile corresponds to the heavenly Nile, the earthly Ganges corresponded to the heavenly Ganges, just as the earth corresponded to the heavenly earth, the sea to the heavenly sea, because everything that is visible in material nature has a spiritual elliptical dual, a heavenly analogy, so the earthly people corresponded to the heavenly people, the holy community of the celestials. 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.

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

Of course, the fact that the people are yin, the dark element, the woman, the earth, the passive, is not merely a metaphor that may say something, but seems to be only an appearance and a 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, with alertness. Tradition taught prehistoric man that understanding reality is only possible through meta ta phúszika, from beyond nature. That is why, when he saw the analogy between the earth and the people in prehistoric times, when he recognised the analogy between the people and the yin, between the people and the woman, between the unformed but formative element, he realised that the people corresponded to material nature. The people are the bedrock of hierarchy: the order of world values is expressed 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 people manifest the great ten, the ten Amsapand and the ten Sephiroth. 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 world values. 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: that is why there were twelve tribes in Judaea, and each tribe corresponded to one sign of the cosmic zodiac. Of the fire signs, the tribe of Judah corresponded to Leo, Issachar to Aries, and Zebulun to Sagittarius; the stone of Judah was the ruby, that of Issachar the topaz, and that of Zebulun the emerald; the planet of Judah was the Sun, that of Issachar Mars, and that of Zebulun Jupiter. The air signs were: Ephraim corresponded to Gemini, Manasseh to Libra, and Benjamin to Aquarius. Each tribe corresponded to an animal, plant, human occupation, clothing, land, activity, or task according to its nature. The same order existed, based on other analogies, in India, China, Tibet, and Mexico.

5.

Daéna, the heavenly community

If the disintegration of the people at the boundary 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, in human existence, the

The awareness of the universal spiritual Self became increasingly dormant, and the dull, sensual consciousness of the material Self became dominant. The awareness of man's divine origin rapidly disappeared; initiation became a mere externality, then hid itself in secret societies. These societies are persecuted by the 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 to some extent. 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 nature from the beginning. And what is most important in all this: in human existence, the forces of material nature become servants of man. In this existence, material forces melt away and lose their power, and they 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 ekklesia, 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, seeking to rule over nature and to restrain it.

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 life is governed solely and exclusively by the laws of matter, and nothing else has any influence on it. 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 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 is unholy,

low-level material forces cannot cross it. And if such a force does cross the circle, 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 material forces. Thus appeared the punishment of the people who had been unfaithful to their god: hardship, calamity, plague, and 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 historical times 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 raising the forces of the spirit world and giving spiritual forces ever greater influence. Empedocles' attempt to achieve the same goal was already hopeless, as the people were already under the power of the forces of nature. Plato, in all likelihood, had no inkling 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 saw quite clearly 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 uncovered gap, it was repelled by the power of sacred existence. Now it seemed that the entire people had become exposed at once: 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 humanity as a whole, intense existence began to be replaced by diminished existence, and open existence began to be replaced by closed life.

In this dazed crowd, which began to live a closed and degraded life, the power of material forces multiplied many times over in just a few years.

forces multiplied many times over in just 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. 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 origin of the decisive significance of nutrition, clothing, agriculture, weather, physical and chemical processes

significance of nutrition, clothing, agriculture, weather, physical and chemical processes all originate 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 moving than among the Iranians. Zarathustra, with all his knowledge and supernatural powers as an archaic sacred figure, made one last attempt to pull the people back. Zarathustra knew that if humanity surrendered itself to the forces of material nature and ceded power over life to material forces, 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 circles of animal existence 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: the snake – the cursed animal. In Iran, they know that the snake is a degenerate form of human existence – a human existence that has completely lost its centre and has become a mere circumference, a mere exteriority, a mere external darkness: this 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. The 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 types of law.

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, one of the three gunas, and with vaisya, the economic caste, the merchant and the farmer, one of 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 prosperity 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 that 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 the kshatriya. If the law is brought by kama, then the goal is to bring joy and satisfaction to man.

It is almost impossible to translate dharma. 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 also dharma, and the cosmic world order is also dharma. The caste that parallels dharma is brahman. The quality of existence that parallels it is sattva, balanced reasoning. The moral analogy of dharma is normative morality. The law that dharma brings is universal, metaphysical, and based on revelation. Such dharma laws include the Ten Commandments of the Hebrew Bible, 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 is 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, or one class. And so the historical age 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 the knight is passionate activity. The artha law 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 tied 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 pursuit of 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 noble spirit, the chun-tzu, the knight, the ksatriya. This is how Plato failed, who also wanted to create a ruler from the ksatriya. The kshatriya can only bring about the law of satisfaction; and the law of satisfaction may be noble, serious, beautiful, and magnificent, but it can never create a permanent order in the community.

Later in history, when the noble spirit had cooled and the laws were made to satisfy greed, the order of the community broke down even further. One cannot help but feel pity that at the end of the historical age, a congregation 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 be anything other than 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 is what the prehistoric tradition preserves, and which is the essence and content of the metaphysics of prehistoric peoples. This is *sruti*, as the Hindu tradition teaches, direct revelation.

The second moment of the creation of the world: caring for the maintenance of existence. There are rules, order and laws for the maintenance of existence. It can only be sustained 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 *smṛiti*, as Hindu tradition teaches, which is what has been remembered from the beginning and must be preserved 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 revelation.

The law does not only set out the rules for coexistence among beings living in human communities. 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, came into being 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 the law and the revelation 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, his vigilance directed toward the highest being

He directed him, and then, after paying deep homage to divine wisdom, he spoke 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 the only one who understands 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 has no limits, is inexhaustible and cannot be sufficiently honoured. 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 manifestation, 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 intellect, not by his senses; it was He who had no visible part, who had been from eternity; it was He, the Spirit, the soul of all beings, whom no being can comprehend; it was He 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 it created the Sky, from the other half the Earth... and it created the living soul, the first manifestation of the divine spirit's thought, 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 the community: 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 the community must be connected to one of the qualities of existence; this is why the Brahmin must be above and exercise dominion, 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. Therefore, 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 lead the community. Only reason is connected to dharma, and only the Brahman can say what is right and wrong according to the revealed law of the world, what should guide the community and what should not. Only the Brahman can be the guardian of the hierarchy; only

The Brahmin can maintain the rule of eternal values in human society: morality. Only the Brahmin can teach, educate and lead, because he possesses the knowledge of dharma. 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 went through 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 one's 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 *garhapati*, the fire of marriage, the mother is the *dakṣiṇā*, the fire of ritual, the teacher is the *ahavaniya*, 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 pleasures of the material world; if he honours his father, he will attain the pleasures of the ethereal world; if he honours 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

strictness applied in community life, which is characteristic of the *kṣatriya* law; not the desire for profit behind the law, which is characteristic of the *vaiśya* law; not the senselessness of naked violence, which is characteristic of the *sūdra* law. The dharma law does not command, but reveals. It does not say that this is what must be done ruthlessly, 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 the individual to keep it or not. If you keep it, the law says, this is the path that awaits you: you will grow, become enlightened, and enter the circle of souls who, like you, are pure, serious, profound and divine. 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 the 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 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 upon itself by

deviated from dharma, and this deviation brought nothing but turmoil, suffering, hardship, 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 dark times, the laws of kama and artha can no longer express their superiority in any other way than through threats, because the community's government has no spiritual tools at its disposal, and the whole thing, as Baader says, is just 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 the condition for the inner freedom of the soul". The dark age sees only external freedom and does not know that true freedom is choice, self-control, self-denial, self-discipline, that is, freedom of the soul. The law represents the unchangeable and absolute order in the life of the community, to which the human soul says yes or no, but freely, responsibly and vigilantly. It is through the law that 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 spiritual world and calls upon 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 materialistic about this call. This is something that 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. Sin is that I have removed myself from my connection 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 benefit and what is this good? Whatever you call it: reintegration, return to the ancient state, 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 spirit of the Creator 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. Therefore, it does not need sanctions, threats or punishments. What the law proclaims is the common good of humanity, just as it is 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 law cares about nothing else but that man return to divine existence, but not the individual self thirsting for individual 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 the 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 strayed from 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 a 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, excludes 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, godless peoples, have sunk into servitude, their lives 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.

August 1943 - February 1944

*Hanus Belle*

**Scientia  
sacra  
III.**

m

THE WORKS OF BÉLA HAMVAS

The collected works are edited by Antal Dúl.

*10*

**Scientia sacra**

**Part II**

**Christianity (1960–1964)**

**First edition**

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**MEDIO PUBLISHING**

This book was published with the support of the Hungarian Credit Bank Art Foundation.

© MEDIO Publishing House, 1996 Published by MEDIO Publishing House Ltd. 2000 Szentendre, Kucsera F. u. 1.

Typesetting and layout: Antal Dúl Binding design: Péter Horváth Printing and binding: Reálszisztéma Dabasi Nyomda Rt.  
ISBN 963 7918 000 (Total edition) ISBN 963 7918 108

## I.

### Christianity and tradition

#### 1.

Religion, philosophy and science seek to ease the burdens of life, as they say, while tradition gives man back to himself.

#### 2.

Here, in nature, man desires nothing more than to enjoy life without restraint, so when religion, philosophy and science seek to lighten the burdens, they serve the thirst for life.

#### S.

The enjoyment of life and the regaining of oneself are not mutually exclusive. Yet those who enjoy life lose themselves, and those who want to regain themselves must renounce the unrestrained enjoyment of life.

#### 4.

Unrestrained thirst for life is not a natural human behaviour, but arises because something more important than life has been lost. Thirst – the kama of the Upanishads, the trisna of Buddha, the Gier of Böhme – is the consequence of the loss of the fullness of primordial existence. Since wholeness has been lost, man has been reduced to a degraded state. It is the agonising sense of lack in this degraded state that makes him long for something, and the obscurity of this degraded state prevents him from being himself. It is not the enjoyment of life that must be eliminated, but the need to escape from this degraded state.

#### 5.

The consequence of losing the primordial state is a degraded existence. This degraded existence ( ) is the result of a *degraded* intellect ( ) ( ) ( ) (*turba*) ( ) ( ) (Böhme) ( ) ( ) (i.e. ) (the

confusion. *Turba* is the corruption of reason, morality and physicality: clouded reason, sin and disease.

Religion, philosophy and science facilitate the uninhibited enjoyment of life. Tradition seeks to restore the intact state of existence.

## 6.

Thirst is the hallmark of a corrupt existence. Corrupt existence lives in the darkness of corruption. In this situation, people are not aware of what is happening and even protest when their enjoyment of life is disturbed by clarity. Therefore, in longing, life is degraded, and this degradation is further increased by ever-growing thirst. In this state, people ultimately lose themselves completely.

## 7.

Religion, philosophy and science have created tremendous preparedness, from primitive tools to machines, institutions, religious teachings and theories. The web of preparedness, when it manifests itself in unity and system, is also called civilisation. The goal is protection and security. House, city, state, clothing, worldview, industry, weapons, wealth, dogmas, laws. A complex apparatus to take at least some of the burden off.

What is strange is not that there is not a single permanent relief among them. There was no tool, no machine that did not fail, no theory that did not collapse, no knowledge whose certainty did not crumble, and no one has yet woven around themselves a protection that has not been torn apart. What is strange is that there is no relief that is not somehow an evasion of reality. Perhaps it could be, but in fact there is so little that the so-called burdens of life are lighter than the weight that people take upon themselves with relief.

## 8.

There is something you want to make easier and from which you seek protection, from which you hide and which you do not want to know about. Not only do you form groups, but you also organise the groups and legitimise the order. They regulate coexistence, and even if it falls apart, they start again, knowing full well that it won't work, but doing it anyway. They construct systems of thought in which they cannot gain knowledge of something even with all their strength. They commit life fraud, and when they are exposed again and again,

it continues to do so, trying to talk its way out of it, and if that fails, it starts the same thing from the opposite side. No relief works, because it wants to relieve itself by hiding something. That something without which the whole thing makes no sense. Every relief stems from fear of reality. That is why he defends himself and accumulates wealth and arms himself and organises, hides in religion and worldview, creates science and technology, builds civilisation, and weaves dreams of worlds and peoples and ideas that do not exist anywhere.

## 9.

Civilisation and everything that goes with it is not about teaching, but behaviour. It is a way of life that moves towards the solution that seems easiest. It provides protection that appears to be secure and utters sounds to lull fears to sleep. It is not comfort or material security, because then thick walls, warm clothes, a granary and weapons would suffice. But with the house, a worldview inevitably emerges, and people retreat not only into warm rooms, but also into a lukewarm world of ideas. If one loses touch with raw nature, it would not be a problem, but it is impossible to break the connection without losing the very thing without which existence is meaningless. It is important that everything else be seen as it is. Especially in what is pleasant to dwell in.

## 10.

In contrast to the systematic relief that religion, philosophy and science in civilisation provide by circumventing reality and hiding people from it, falsifying institutions and fearing reality, there is another way of behaving. The two never mix and cannot be confused. There is always *vidvan* (the representative of knowledge) and *sophos* (the wise), *bodhisattva* (the enlightened) and *isha-ruah* (the spiritual man). There are those who adopt a negative attitude in civilisation. They do not deny civilisation, but they do not accept relief. Because in relief, fear of reality means that man loses himself. Falsifying life means that the meaning of existence is lost. The *vidvan* and the *is ha-ruah* want to regain themselves. Life itself is insubstantial, and what is only life is nothing more than passing away. The *bodhisattva* wants what can endure even death. He does not participate in civilisation because he knows that it is a hopeless defence against something that cannot be defended against,

and at most one can hide from acknowledging it, but if one hides, one hides from oneself and the meaning of one's existence. For the sophos, life is not necessarily a pleasure, and he does not want to settle here undisturbed forever. But he knows that the nature of this life is such that the more they want to make it easier, the more it becomes disturbed, shrinks, loses its serenity and beauty, its light, charm and mystery, its truth and depth, it loses its tragedy and music and poetry. There is nothing else to be done: those who want to enjoy the purity of life must regain themselves. Any change in the original order of life has unpredictable consequences, because every change is a concealment, and it is not the difficulties that disappear, but the reality of life. Those who only want to enjoy life lose it, because what they get is insignificant and empty. Those who accept all its difficulties gain the whole thing along with reality.

## 11.

Tradition was originally close at hand, just beneath the thin veil of civilisation, and all one had to do was reach out for it. Over time, it has sunk deeper and deeper, covered by ever thicker layers of protective fabric. It is becoming easier to sink into a meaningless slumber and harder to find what restores one's true self. Originally, it was enough to wake up, but later entire civilisations had to be dismantled in order for people to reach their true essence. If the natural fragility of civilisations did not manifest itself from time to time, if the inherent mortality of religions, sciences and philosophies did not become apparent, and if the illusory nature of relief did not reveal itself, awakening would be even more difficult. But precisely what man wanted to create as a permanent relief, such as technology, categorical ideologies and totalitarian states today, suddenly reveals its true face from one moment to the next, and it becomes clear that what was created as protection is the greatest danger and threatens the complete destruction of the human world. How wonderful it would be to live under less protection.

## 12.

Tradition is knowledge, namely the knowledge that life is not independent and unique, and that it is not a state independent of the rest of existence. Not only does it have no specific essence, but it is merely an opportunity to acquire the essence of existence. The essential reality that fundamentally affects human life, says Sankara, cannot be recognised without tradition. A full life, as René Guénon

, is the possibility of establishing a connection with all states of existence, especially those higher than life. Knowledge is never systematic, but rather the opening up of the infinity of existence and the recognition of a state of life higher than the natural, i.e. the purely sensory world, a higher reality that is constantly present in life and guides human existence.

### **13.**

One consequence of intellectual obscurity, moral decay and physical frailty is that spirit and behaviour have become disconnected. Words do not match deeds; in other words, theory does not match practice. This is the deepest sign of corruption, that is, the deepest impurity of a corrupt existence. Without the word's validity, the word has no content, and those who speak but do not act have said nothing, they have only chattered. Action without words, on the other hand, is a mere biological reflex. Tradition, when it restores man to himself, restores unity between word and deed. Therefore, what tradition says is knowledge and, at the same time, practice.

A thought is only valid if it has been proven in action, and an action is only valid if it has been grounded in reason.

### **14.**

In order for tradition to restore man to himself, he must know the measure of his situation at any given time. This measure is the basic position.

### **15.**

From archaic times to the present day, there has been no serious thinker who has not taken the basic position into account, but it has hardly ever been named as such. Sometimes it has been referred to as the Hindu *satya-yuga* or the Greek golden age. In many cases, it was personified: the Hindu Manu, the Egyptian Menes, the Greek Minos, and the Chinese Great Yellow Lord represented the basic position. In societies, it represents the self-evident primordial order, and law codes were generally brought in reference to the basic position. In Hindu metaphysics, this is *satya-satya*, which means the fullness of existence with truth. In another version, it is *sat-chit-ananda*, the unity of the truth of existence, the clarity of reason, and bliss.

According to Hebrew tradition, the fundamental position is the Torah. Kabbalah teaches that humans know the entire Torah in the womb, but when they are born into the world, an angel wipes it from their mouths. Therefore, humans know and do not know the fundamental position. And so, when they hear its voice, they remember it. Indeed, the gravity of their life is that the fundamental position is the only measure of life, and life is nothing more than the realisation of the fundamental position. In the beginning, says the Talmud, man saw through time, and his eyes reached from the first to the last, because he possessed the light. But when man became corrupt, the Lord took the light away from him and hid it. From whom did he hide it? From the righteous. Where did he hide it? In teaching. How do the righteous obtain teaching? They must dig for it with their lives.

16.

In Chinese and Japanese tradition, when the word "world" is used, it refers to a person's social status, their intricate relationships within the family, the city, the authorities, their subordinates and superiors, the hundreds of minor and major intrigues, hiding and concealment, evasion, caution, hunger – and its concealment, greed – and its embellishment, instincts – and their repainting, individual passions – and ambition and self-assertion, vanity and ignorance, weakness and thirst, everything that is alien to the original human being and which he must now learn if he wants to survive. What is original in man, what he brought with him, what is true and real, and what has lived in every human being from the beginning, is something completely different. It is something simple and pure. What is in the world must be practised. The word world was used in this sense in the European Middle Ages, and later also to mean what is worldly, theatrical, hypocritical, false and masked in comparison with the original. Later still, the world was called reality, as if it were the actual truth. But everyone knows that nothing in the world is real, and what is here must be recognised as something distant from oneself and different from oneself. What one does not need to learn, because one has brought it with oneself, is the basic position, *sat-chit-ananda*, meaning, truth and bliss.

17.

Those who separate the world and the basic position, or who assume that *ha-ruah* and *bodhisattva* and *sophos* can be separated from ordinary people, either as opposites or as degrees, are committing the error of religion, which distinguishes between spirit and matter, idea and reality, the sacred and the profane. Tradition follows the *advaita* approach. *Advaita* means not two.

Not two, but one. This *advaita* is the first sign of existence and the most important tenet of knowledge about existence. Everything that is, was and will be, every being and soul, matter and spirit, every thought and feeling, human rank and degree, light and darkness, permeates each other and flows, moves and radiates simultaneously. In this universal *interpenetration*, all distinctions are made for the sake of unification. Boundless becoming one, says Hölderlin, is purified in boundless distinction.

### 18.

The basic position is *an anthropological status absolutus* that precedes all ethnographic differences, historical formations and psychological intricacies.

### 19.

René Guénon called the fundamental position *état primordial*. This term is related to Böhme's *Urstand*. The *état primordial* is characterised by being the very first state of human existence and the basis for all subsequent states. Its second feature is that the fundamental position is the highest degree that can be attained and achieved in all initiations of tradition. The third is that the knowledge associated with the fundamental position is the esoteric knowledge of the spiritual (*Brahmin*) caste.

### 20.

The term "basic position" was coined by Lajos Szabó. Several sources may have inspired this term: Böhme's expression *Urstand* (meaning "primordial state") and several trends in modern anthropological research. According to Lajos Szabó, the basic position is a metaphysical status in which a person is in a normal logical, ethical and aesthetic situation, and to which they must return unconditionally and constantly, just as a dancer must start from and pass through the basic position of dance rhythmically, and just as music must rest on the basic chord, while both dance and music can only be understood in relation to the basic position.

Lajos Szabó did not explain the theory of the basic position. But it would contradict his entire thinking if someone were to interpret the concept in a purely formal way and believe that this metaphysical status is merely the *tabula rasa* of the human spirit. The basic position has content. This content is the basis of every tradition, just like the primordial order of human existence. The content of the basic position is the so-called *fixed system* (Lajos Szabó), the only system.

## 21.

In archaic times, the basic position was understood as the first era of history, because at that time the basic position was not an individual privilege, but the situation of all humanity. The Hindu tradition calls this era *Satya Yuga*. It is an age of peace, order, vitality, tranquillity, prosperity, simplicity, purity and truth. In Hebrew tradition, it is the Garden of Eden. For the Orphics, it is the Golden Age. Empedocles says that the ruler of this time is Cypris, and existence is as light and transparent as happy love.

## 22.

When tradition speaks of restoring the basic position in initiations, it distinguishes between salvation and the basic position. According to Hindu teaching, salvation is the consequence of deeds (karma) accumulated in real life. After living a life of truth, a person enjoys the results of their actions, bliss, but when the blissful content of their actions is exhausted, they must descend back into the cycle of life. Salvation is not a permanent state. In ancient traditions, paradise is merely the result of good deeds. The permanent state is called liberation in tradition, and this is the restoration of the basic state.

## 23.

The basic state is not happiness, not pleasure, not peace, not order, it has nothing to do with blossoming and enjoyment. Language can only express the basic state in negative terms, as a state devoid of the content of life. This is why the Hindu tradition calls the basic state *nirvana*, Mahayana calls it *sunyata* (emptiness), the Hebrew tradition calls it *Ein Sof* (the Infinite), and Guénon calls it *état inconditionnel*, a state independent of all conditions.

## 24.

In human life, the basic state can be understood from childhood and mature old age. From early childhood because the human mind is simple, pure and clear only before the age of seven, and later only exceptionally during moments of play, when it steps out of the turba and the world does not disturb it at all. From mature old age, because in mature old age, the person has become simple and clear again, and has eliminated as much of the fog as possible. In Chinese tradition, the personification of the basic state is Lao-Tzu, whose name combines the disposition of childhood and old age (infant-sage), the beginning and the

maturity.

## 25.

The conscious restoration of the basic position was taught in the initiations. No such teaching has survived in writing, if only because initiation cannot be described and cannot be learned from a book. However, one can gain a general idea of initiation from several works of the tradition. Such works include, above all, the Upanishads and Sankara's commentary, the Sankhya and Patanjali's Yoga Sutras, the Mahayana with its Tibetan, Chinese and Japanese variants, the fragments of the Egyptian *Pert em Heru*, the Kabbalah (*Sefer Yetzirah* and the *Zohar*), alchemy and Sufism.

## 26.

The technique of initiation is the only reliable method for a person to completely eliminate the *turba* and regain themselves. Böhme says that the basic position is always present, but we cannot reach it today. The same is taught by Chinese Taoism, Sankara, Patanjali, Mahayana, alchemy and Sufism.

## 27.

Hindu tradition attributes the disturbance of the basic position to the clouding of the intellect. Original awareness (*vidya*) is diminished and man becomes dreamlike. This clouding is *avidya*, diminished awareness. *Turba* is nothing more than the consequence of *avidya*. All disturbance and sin, all illness and suffering, have a single cause: the drowsiness that follows the loss of original awareness. Without awareness, human existence is a maddening disturbance (*abhimana*). Liberation is nothing more than the restoration of awareness. Liberation without awareness is impossible, says Sankara. *Dnyána moksa*, writes the Sankhya, is liberation through knowledge. Awareness is the only ability that can eliminate *turba* and in which the world is completely absorbed so that man attains liberation (*nirvana*).

## 28.

According to the Torah, the first man committed a sin in the beginning. We have no idea what the original sin was, writes Baader, probably because we can no longer commit it. It may also be because it has become completely integrated into our being. Sin

has made human existence impure, and therefore sin is the sole cause of corruption. Everything the Torah says is moral in nature, and repentance here means shedding sin and restoring the original purity of the soul and the world.

In the Hindu tradition, the gradual enlightenment of the intellect has an effect on human actions and must begin with the realisation of mindfulness. In the Hebrew tradition, the purification of actions has an effect on the intellect and must begin with the realisation of lawful actions.

## **29.**

All traditions speak of the corruption of the body as a consequence of initial corruption, but with the exception of some Greek traditions, nowhere was the primary cause of corruption seen in the body. The search for the seeds of decay in physical reality in the modern era is not authentic and therefore not reliable. The corruption of the body is mostly a consequence of intellectual and moral decay, in many cases parallel to it and never separable from it.

## **S0.**

Every tradition knows about the corruption of the original state at the very beginning, which resulted in the clouding of reason, moral decay and physical illness. Corruption destroyed the original structure of the original state and buried humanity's primordial knowledge. Later, knowledge of the fundamental state itself was lost, and humanity came to regard corruption as the original state. This is why Chinese and Japanese traditions consider the world, and modern Europe considers external nature, to be primary.

## **S1.**

Since man and the cosmos are not separate, the original universe was corrupted along with man's initial corruption. The physical cosmos of today, says Baader, is nothing more than the smouldering ruins of the original. Even today, there are those who say: it is impossible that the universe in which we live, in its ravaged state, is the original; in all likelihood, it became what we experience as a result of a tremendous conflagration (Weizsäcker).

## **S2.**

If there were only a basic position and corruption, we would not be able to know about either.

However, there is a way out of corruption to restore the basic position. The direction of this path is peculiar. When it seems as if one is returning, one is moving forward, and when it seems as if one is moving forward, one is returning. The basic position is the first and last situation of existence, the beginning and the end.

This path is called by different names in different traditions. In China, it is called tao, which also means path. In India, it is called liberation, and in Judea, it is called conversion. The basic position is the realisation of mindfulness, moral integrity and physical health.

#### **SS.**

Baader says that when man corrupted his existence, he dragged the universe into decay with him. If he realises the basic position in himself, he also returns the cosmos to its original place. This is the ultimate meaning of liberation in the Hindu tradition, the task of the bodhisattva in Buddhism, and the significance of redemption in Kabbalah and Sufism.

#### **S4.**

Those who do nothing to realise the fundamental position remain in the purely biological sphere with their lives, that is, they remain on the same level as the animals and plants of the earth, regardless of how advanced their civilisation may be. This level is characterised by a thirst for life, because civilisation cannot restore man to himself, it can only lighten the burdens of life. Those who do not rise above religion, philosophy and science in their thinking have no real presence.

#### **S5.**

Saint-Martin says that every person has a specific task in the life of humanity that no one else can perform in their place.

#### **S6.**

Böhme refers to the disturbance of the fundamental position as "*turba*" in alchemy. This term refers to the obscurity of the intellect, which the Hindus spoke of as sin, the Hebrews as disease, and the Greeks as illness, and which was interpreted everywhere as disturbance. However, *turba* is not only a spiritual term, because it also means the disturbance of the forces of the cosmos in the astral universe and the disruption of the primordial order among the elements. Tradition also knows that corruption extended to the world of animals and plants, because the wildness of animals

is just as unnatural as the proliferation of harmful worms, and that poisonous plants, weeds and weeds were unknown in the Golden Age.

## **S7.**

The *turban* rests on the most important concept of humanity, which has departed from its original position: history. Since the rise of corruption, man has no tradition, only history. In history, man does not live his original existence, but the *turban*, because history means confusion and strife, the mixing of unrelated elements, disorder and unruliness. There is no direction, measure or centre. The story is the captivating whirlpool of corruption, dizziness and staggering, directionless, unclear and unclear. Worry, melancholy, anxiety, powerlessness, guilty conscience, self-deception, unbelief, violence, malaise, without it being possible to determine where all this comes from. It assumes that what we see has been this way from the beginning, a permanent crisis, a random succession of events, where there is no path leading from antecedents to consequences. The story is a negative tradition. Because in tradition, humanity lives in the definitive permanence of the basic position, that is, in absolute time. The story is based on corrupt time. Time is eternal forgetfulness, writes Guénon. There is no stable ideal of immortality, only individual arbitrariness. History is nothing more than being universally projected from the centre, living in pure happenings, without basis, purpose or meaning.

## **S8.**

One must not be unfaithful to time, nor must one break away from the absolute. Faithfulness to time today means being aware of the crisis, while not breaking away from the absolute means tradition. Faithfulness makes one authentic, while the absolute provides knowledge. One is invalid without the other. One must stand in at least two places at once, preferably in such a way that the two are in tension with each other, like the moment and the absolute. For the number of existence is one, and the condition of one is that there be at least two, which creates unity. Unity lies in difference, just as difference lies only in unity, as part in the whole and whole in the part.

## **S9.**

The experiment, which seeks to alleviate the most serious burdens of people living in a state of permanent crisis, must be called religion. When the basic position was lost, man lost the absolute positivity of his existence, his sense of immortality. This consciousness was replaced by a corrupt ideal, which was preserved and nurtured by many different religions. Religion has nothing to do with tradition. Religion can be recognised by the fact that, first, it lives in turmoil; second, it postulates an external God in whom it seeks protection; and third, it seeks healing from suffering in the world through salvation. Tradition, on the other hand, lives in the elimination of *turmoil*, sees the divine being as identical with all beings, and seeks liberation by realising the fundamental position.

## **40.**

One must not make the mistake of assimilating Christianity into traditions and viewing it as one among many. But one must not make the mistake of tearing Christianity out of tradition and giving it a completely separate, exceptional, unique place. One cannot shut oneself off in the belief that Christianity is a privilege, and one cannot harbour the frenzied poisons of this belief within oneself. Christianity is a tradition, like the Chinese Tao, or the Hindu Veda, or the Sankhya, or the Hebrew Talmud, or the Kabbalah, the Egyptian tradition, alchemy, or Orphism. But it is a mistake not to recognise the unique and completely separate position that Christianity occupies.

In a sense, we must return to the early Church Fathers and see what struggles they waged to distinguish the Gospel from Hebrew, Egyptian, Greek, Iranian, and even more distant traditions and to reconcile it with them. Every tradition is a manifestation of a supernatural spiritual power in the realm of human existence, and since assimilating this manifestation is the greatest task imaginable, it often takes a long time for this assimilation to take place, sometimes only in a tolerable form. Many of the Church Fathers, whatever their prejudices, were aware of this fact and knew that Christianity was not a religion but a tradition. This must be emphasised as clearly as possible here and now. Today, when Christianity as a religion has lost its spiritual power, the forces of history have crushed it and rendered it irreparably exoteric, Christianity as a tradition (esoteric) has not only remained unchanged for two thousand years, but has not even been understood, and nothing has been realised from it.

There is a very significant difference between tradition and religion based on tradition. This difference is great in Taoism, Hinduism, Buddhism, and Islam, but nowhere is it greater than between the original Gospel and historical Christianity, where the difference between the primary form of Christianity and its historical manifestation became 180 degrees in a relatively short time, because religion turned against its own source very early on, fuelled this opposition for centuries, and finally, in the midst of intense crises, destroyed its own foundations and plunged humanity into a scientific pseudo-spirituality whose only limitation is its immorality and tastelessness.

#### 41.

The Christian tradition in Europe had three enemies: first, the enemy from within, the clergy (not the Church!); second, political power; and third, scientism. These three enemies unconsciously agreed to prevent anything from being realised from evangelical Christianity.

#### 42.

Christianity has been understood from the perspective of tradition by two thinkers. Leopold Ziegler draws a single line of life for eternal man, and here his thoughts run too smoothly from the very first revelation to the present day. There is something great about establishing this connection, but it is insensitive to the shock of the Gospel. René Guénon separates religion and tradition with a decisive gesture, but he understands Christian tradition as a direct continuation and variation of the former.

Ziegler and Guénon not only created the possibility of a parallel understanding between traditions and purified the vision distorted by modern historicism, but also explained for the first time that there are many religions and even more are conceivable, because religion arises in history and is also divided in history. However, there is only one tradition, and every religion is a manifestation of that tradition in time. Ziegler and Guénon made it possible to reveal *the status absolutus* of man.

**43.**

Tradition is the knowledge of man's fundamental position, the corruption of primordial existence, and the restoration of corrupted existence.

**44.**

The Hindu tradition teaches only the dispelling of intellectual obscurity and restores the fundamental position of the intellect. The Hebrew tradition eliminates moral corruption. Starting with the Greeks, they heal illness or the brokenness of man's physical being. Therefore, everything that Hindu tradition says is intellectual, everything that the Hebrews say is moral, and everything that is said later has a physical health character. For Christian tradition, the three forms of corruption are one. It understands the common root and sees the fundamental position itself.

**45.**

Christianity has no doctrine of creation, no cosmology or anthropology, no psychology or sociology. This is what has confused even the most profound minds. They believed that Christianity, not being a so-called complete tradition or a complete archaic unity, was merely a fragment. Therefore, for centuries, countless thinkers have sought to build genesis and mythology, asceticism and social science into the teachings of the Gospel. Christianity is not an established tradition like the Egyptian or Orphic traditions, not to mention the Hindu and Chinese traditions. Christianity is nothing more than the teaching of the fundamental position, the elimination of *turba* and the restoration of the fundamental position. Christianity has no external path, only an internal one. This is why Guénon says that Christianity has no exotericism, only esotericism. Christianity teaches nothing, but what it does is touch corruption at its deepest point and show the fundamental position.

**46.**

Religion has no knowledge of the fundamental position. Religions were created by peoples to ease their own burdens. Religion is a historical and social construct and pure exotericism.

**47.**

If one wishes to understand Christianity from the last moment backwards, they can see nothing but the peculiar collective obsession that has flooded Europe for two thousand years, and more recently the whole world, creating a kind of semblance of humanity, but in reality plunging humanity into crisis, and in the middle of the twentieth century, it seems that this crisis can no longer be resolved. A few generations ago, there were still several possibilities for a solution. All of these possibilities were missed. By the clergy, the political powers and science. But no situation is irrevocable, and until the very last moment there is at least one path that can lead to a solution. The situation suggests that by deploying all of its power, humanity wants to achieve the most senseless thing, and in the end may be forced to do the only sensible thing.

**48.**

There is only one cause of the crisis, and that is that man regards as primary reality a world that is not the original, but a corrupt form of it.

**49.**

At the beginning of the modern era, religion gave way to a way of thinking that turned against not only religion but also tradition. The so-called Enlightenment began, which, even if not consciously, rejects the basic position, starts from the corrupt world, considers it the standard, and thinks with the intellect that belongs to this corrupt world. This situation was explained by Saint-Martin and Guénon, and De Rougemont put it this way: the error is not so much in the calculation as in the faulty calculus (number). The calculus was false.

**50.**

Christianity can only be understood from the beginning, from its origins. Even better than  
from the Middle Ages

than from the 20th century. Even more so from the age of the Church Fathers, and increasingly clearly from the Hebrew and Greek, Iranian and Hindu traditions. This approach is not historical, but rather the opposite. After all, history is nothing more than not knowing what happened, what is happening and what will happen. History, like all scientific disciplines, calculates with false calculations. These false calculations are called corrupt time.

Christianity can only be understood from the beginning, because that is where the measure by which it can be measured lies. And looking at it from the beginning, it becomes clear not only that it is not a religion but a tradition, but also that it is related to Hindu, Chinese and Hebrew traditions, and that it is based on a deeper foundation than these.

## **51.**

No tradition stands in time, but in the absolute, ultimately in extramundal reality. This means that tradition is indestructible. No tradition loses its significance. If a tradition has been pushed into the background, it is not the tradition that has turned away from man, but man who has turned away from tradition. No tradition can be lost in time. All traditions are simultaneous in all times. This is why the Church Fathers spoke of pre-existent Christianity and salvation before the creation of the world.

## **52.**

Not to reckon with corruption and to remain in the absolute is tantamount to ignoring the corruption of existence. Not to reckon with the intact basic position is tantamount to being cut off from the joy of existence. Not restoring the basic position from corruption is tantamount to sinking without resistance into darkness, sin and disease.

Those who do not know the basic position do not know human dignity. Those who ignore corruption are unrealistic. Those who do not restore the basic position are irrelevant.

## **53.**

With the exception of a few thinkers, from the end of the Middle Ages onwards, no one in Europe

had the concepts with which Christianity could have been understood. Nothing is more characteristic than the general or covert campaign against Christianity from Bacon to the present day, the Renaissance, humanism, the Reformation, and the so-called Enlightenment. Early on, fierce wars broke out over nuances of dogma, sects proliferated from the fourth century onwards, and finally the schism occurred, from which religion has never been able to recover. The attacks were directed at religion, even though they were not aimed at religion itself, but at the abuses, narrow-mindedness and power struggles of the clergy. But until very recently, both attackers and defenders believed that Christianity meant dogmas, myths, the priestly organisation and religious morality.

#### 54.

There are three types of people: the historical person, who lives in the *turba* and takes corruption for granted; the created person, who takes nature for granted; and the pre-creation person, who participated in the creation of the first, intact world. *Homo sapiens*, *homo microcosmos* and *homo microtheos (aeternus)*. The latter is the one who remains in the basic position. The path of realisation is *from the turba* to creation, from creation to the basic position. This basic position is the teaching of Christianity. What Christianity calls redemption is the dissolution of the powers of the *turba* and nature.

#### 55.

The teaching about the basic position is similar to axiomatics. Axiomatics seeks the preconditions of a certain knowledge on which that knowledge is built, but which remain hidden below the threshold. However, the content of the basic position is not an axiom, but an anthropological status, knowledge about behaviour and the realisability of knowledge.

#### 56.

The active presence of realisation is that which is more than life, that which does not dissolve in life, but rather dissolves and solidifies life, saturates it with the absolute and makes it final (immortal).

#### 57.

The essence of tradition is that *turba* is the consequence of a corrupt existence; humans live in this *turba*, but *turba* can be eliminated and the basic position restored.

The basic state is the common starting point of alert consciousness, moral integrity and physical health.

## **58.**

The basic state is not a special state, but rather what is normal. It is the constant and unlosable awareness of man's absolute status and the constant readiness to realise it. In the state of *turba*, the basic state, or the normal state of man, can only be realised if man steps out of the state of *turba*. This stepping out is called ecstasy, which also means standing outside.

## **59.**

The basic position has not been fully revealed. It is a task that awaits realisation. Nothing is less known than the normal state of human existence. One thing is certain: the basic position can only be known to the extent that someone realises it. It is impossible for anyone to take even a single step towards it through mere speculation or mere activity, whether purely intellectual or purely physical. In Europe, it was mostly saints who partially realised normal existence.

The basic position can only be revealed through a combination of intense spiritual contemplation and concrete life experience.

## **60.**

Europe became the centre of traditions because everything that was forgotten or partly betrayed in Asia and Africa comes together here in a completely new meaning and unity and becomes whole. But even if we possess the fundamental insight, all the details are missing. Compared to what we should know, we know an unimaginably small amount. Not in terms of quantity, although even here the limits are more than modest. The difficulty is that man has gone very far down the wrong path. We must not forget for a moment that misconceptions have brought Europe to the brink of disaster. Without turning back, we must evaluate the whole situation

. The process has already begun, and if there is any chance of resolving the crisis, it is only and exclusively because the influence of hidden European and non-European traditions can already be felt where no one would suspect it.

61.

The basic position is not religion, not philosophy, not science, because it is the basis of all of them. Exploring the basic position is an activity that creates meaning. Nothing remains except what one realises in one's own life and through one's own life. Practice and theory cannot be separated. Two positions are impossible. There is no longer a worldview, at most a theory of varying degrees of corruption, which stems from a corrupt lifestyle, vague meaning, and damaged morality, and further spreads degraded meaning, corrupt morals, and disease.

62.

The basic position is not a strategic hypothesis. A strategic hypothesis is an assumption that is consciously constructed to ensure a favourable position for research, and is used even if its reality has not been verified, and even if its unreality is obvious. The basic position is *the absolute status* of humanity, the same and primary behaviour in all ages and among all peoples.

**63.**

The Christian religion, like all religions, is a Sunday phenomenon. Christian tradition, on the other hand, is a matter of everyday understanding, ethos and physicality. Religion lives in virtue and purity. Tradition realises the restoration of original being in man, in the world and in the universe.

**64.**

For religion, God is the almighty power in whom one seeks protection and in whom one hides, and who lightens the burdens of one's fate. Tradition says that man can hold nothing with certainty as his own that he has not acquired by his own power. There is no need for protection, and it is not worthy for man to hide from anything or anyone in order to be protected. Hiding is always hiding from reality, and the ultimate meaning of hiding in God is hiding from oneself: hiding

from God. One should not be shy even before God, and should not hide anywhere, not even in God. The most important thing is to be open. Vigilance. With all the powers that the supreme being, man, also possesses.

**65.**

Religion is based on reward and punishment. Tradition says that what man thinks or does is only valid if he renounces reward in this life and the hereafter (*ihamutrarthaphalabhogaviragah*).

66.

What religion wants to achieve is salvation. Tradition says that salvation also belongs to the *turba*, but not corrupt existence, rather the opposite. It is not the opposite of corruption that must be achieved, but corrupt existence that must be eliminated.

**67.**

Religion is a product of corrupt existence. Tradition is knowledge of original existence and the elimination of corruption.

68.

Man must not deny the moment in which he lives, lest he lose his connection with the absolute. Denial of the historical situation and fate and escape from it is hiding from reality. The path to liberation can only be opened by fidelity to the moment. Religion is indispensable to living in the moment, which is why every person must have a religion, just as they must speak the language of a people, belong to a nation, and live in a society and family. Historical existence is the concrete manifestation of eternal man.

**69.**

Religion comforts. But comfort is only a consequence. The consequence of the truth in religion is that man is comforted.

**70.**

Nietzsche believed that the final state is religious atheism. According to tradition, it is irreligious theism.

**71.**

Christian tradition teaches the realisation of the god-man. To bring the highest powers into the lowest strata with sovereign knowledge and power, and to restore the fullness of existence to its original place. Tradition calls this operation theurgy. Theurgy means to eliminate corruption and to restore man, the world and the universe to their normal state.

**72.**

All traditions are addressed to all of humanity. But not in general terms; only Christianity, in its historical context, knows that all humanity, all races and peoples and times and civilisations and classes and castes and religions are united, and that this unity is one in which all differences retain their specific characteristics and thus occupy their own place within the unity with the weight of their individual character. In Christianity, humanity is divided into autonomous individuals who take their place in the community not through their helplessness, but through their vigilance.

**73.**

When Baader, who was familiar with most traditions and understood the significance of Christianity, was asked 150 years ago why he did not combine his diverse knowledge into a single system, he replied that historical time had not yet matured to the point where anyone could do so. Today, the significance of this statement is clear. Differentiation and integration, that is, the formation of personality and the development of unity, have always been irregular and uneven processes in history, but in terms of their ultimate realisation, they have been complementary in every case, as has been evident over the past 150 years.

**74.**

In Alexandria, it was said that in archaic times, all of humanity followed the religion of Seth. In today's language, this can be expressed as all of humanity standing on the same, unified spiritual basis of Seth. We call this basis tradition. According to the Hebrews, Seth was the third son of the first human couple. The first man "was the image and likeness of all that is above and all that is below," writes the Zohar, "the unity of all that lives." "Man was the centre of the world, and the moment he became visible, the world became visible." In Chinese tradition, together with heaven (*tien*) and earth (*ti*), man as the middle represents the great triad (*la grande triade*, as Guénon writes) on which the universe rests.

The first child of the first human couple was Cain, the offspring of the "earth", who came from below, conceived in the darkness of nature and born from the seed of the night. The second child, Abel, came from above, from the heavenly nature. Neither was truly human. One was less, the other more. Existence fluctuated between darkness and light, as if uncertain about how to continue.

Darkness was the more powerful force. In biblical terms: Cain killed Abel. In our words: after the rebellion of the angels and the fall of man, this was the third moment of corruption in the basic position. After the murder, according to Kabbalah, the Lord sent his angel to Adam with the message: tell Cain nothing of what you brought with you from the first state of existence. I will send you a third son, and entrust your secrets to him, "so that the knowledge of ancient existence will not be lost until the end of time". Thus Set was born. Hebrew tradition says that Adam combined the last two letters of the alphabet, *shin* and *tav*, to form the name Set, and if the sacred *yod* is placed between the two letters, it forms the *word sit*, which literally means foundation stone, foundation. According to another explanation in Kabbalah, before creating the world, God threw a stone into space, which is *set-hjah* (*siet-jah*), the foundation stone. It is the same as the Kaaba in Muslim tradition.

After fluctuating between darkness and light, in the midst of the final agreement, between demonic and angelic existence, between heaven and earth, the one who separates and connects the two, that is, creates unity, is the first true human being. In China, *he* is called *tai-chi*, the great beginning. In Mexico, he is called *Kecalkoatl*, the winged serpent, who flies into the light like a bird and slithers in the darkness on the ground like a serpent.

Hebrew tradition says that Adam wrote down his knowledge of the beginning (the original state) and entrusted it to Seth. Seth passed it on to his descendants, who kept it alive until the flood. After the flood, Noah buried the book. It is the knowledge of the very first existence (*état édenique*, as Guénon says) and the restoration of the very first existence in decay, which Kabbalah calls the Book of Adam. Whoever reads this book draws from the direct source (the first man).

Szet is the symbol of humanity, the middle ground between extremes, the measure of qualities, not the manifold mixture of lower and higher forces in names and forms (*nāmarūpa*, as taught in Hindu tradition), which today is called talent, but rather the intense unity of all colours, colourless light. All talent is a sign of corruption, a weakness that, in order not to be lost, is forced to exceed the measure. The basic position is one of simplicity and unity. It is as simple as breathing, and just as sacramentally banal, compared to which all talent is complicated and pitiful, confused and comical. Where there is awareness of the basic position, the transparent tranquillity and oceanic peace of original being protects itself from the extremes of talent. That which is filled with truth (*sat*, as the Hindus say) needs no effort. Talent is an exaggeration based on deficiency. Chuang Tzu protests against rogues, but also against saints. Peace and the ethos of everyday life and wisdom. Wisdom and talent are mutually exclusive. Neither Cain, the product of natural forces, nor Abel, the manifestation of angelic power, but Set, immovable unity and tranquillity in the transparent purity of being. The leader and the scholar, the orator and the artist do not reach the basic position. One must be wary of overusing any talent, because this deviation from the norm, this disruption of the original proportions, is a cause of disturbance and unrest, an object of admiration for the ignorant, but always frightening and detestable. A talent developed at the expense of others disrupts the order of human life, but also the order of community life, because every talent is a unique and exceptional constellation, unavailable and hazardous to anyone else. The basic position, on the other hand, is universal and achievable by all. One must live what is universal, says Heraclitus. This emptiness must be attained, say the Sankhya, Yoga and Mahayana. "Give up holiness, throw away knowledge, and the people will gain a hundredfold. Give up morality, throw away duty, and the people will return to the warmth of home and love." Eliminate diversity, good and evil, mischief and sanctity, and realise colourless simplicity. That which "man sees and does not see, hears and does not hear, touches and does not feel" (Lao-Tzu).

**76.**

The basic position is authentic human existence. Not a natural gift or a historical formation, but an absolute metaphysical status, the normal state of being on which both corrupted nature and history rest. What makes a person real is not a special, unique and individual ability, but that which is the same in everyone. It is one thing that is necessary. It is not affected by intellectual obscurity, corrupt morality, or sickly physicality, which does not want to be holy, saved, and live in eternal happiness, but wants to realise the imperishable reality of its being.

**77.**

The explanation of the Set myth is necessary solely because the basic position is not only incomprehensible to Europeans, but only a few in Europe are aware of its reality. The sacred books have been understood here as religious law books and mythologies, and there is no inkling that they teach the restoration of normal human existence based on primordial knowledge.

**78.**

Europe has no holy book. After centuries of the clergy undermining the credibility of the Gospel from within, scientism destroying it from without, and political power never recognising its authority, it became a topic of cultural history and lost its spiritual influence.

**79.**

There are two motives for the current situation: the unprecedented relief of two thousand years of barbarism that the burden of Christianity has been lifted from it, and that there are no longer any limits, it can uninhibitedly indulge its demonic instincts and is no longer held accountable for its corruption.

The other is the dismay of those who believe in progress, who see that the elemental forces have been freed from all spiritual discipline and, under the guise of reason, have swept the whole of human existence to the brink of the abyss. For the quality that in modern times is called reason, and the direction that is called rationalism

is not clarity, and has nothing to do with reason. Reason is a utilitarian impulse, its origin is the same as that of the elemental passions (Böhme calls it *Sternengeist*), and therefore it is just as demonic and dark as the others in its circle: fear, greed, vanity, jealousy, hatred and the instinct for power.

80.

A person who lacks a spiritual foundation can be recognised by the fact that they only see what is appealing in the short term. Modern man awakened reason because it seemed to be an effective antidote to medieval religion at the time. And it awakened nostalgia for primitivism, because it felt that the discipline of civilisation was a burden. In the long run, it turned out that a world had been created that was much worse than medieval religion, because it was not reason that had awakened, but a demonic mechanism attacking at the root of life. And it turned out that primitivism was not characterised by simple and innocent goodness, but by bestiality. For two centuries, people dreamed of the idyllic savage in novels and theories and art and music, imitating and glorifying everything that was barbaric and elemental, until the possibility of genocide and labour camps, mass murders and world wars (not to mention the breakdown of communities, the collapse of families, the destruction of morals and intellectual anarchy) succeeded in creating. Because what characterises the 19th and 20th centuries is far from the increasingly prevalent idea of humanism, as is often proclaimed and as it appears in the short term. It is not socialism and democracy, freedom and equality, justice, peace and prosperity, but rather the liberation of the savage instincts of primitive man, propagated and nurtured by sentimental Rousseauism and Tolstoyism, by painting, sculpture and music inspired by primitive cultures, and by psychoanalysis, which awakens basic instincts and removes inhibitions. Freedom and equality, democracy and social justice are merely cover names for the bestiality of the savage, and what humanity is experiencing in the middle of the 20th century has nothing to do with ideals or humanity anymore, but rather with a degeneration that has reverted to a feral and primitive state. The relief that this degeneration has brought is evident in theory, art and society, and in the deafening clamour and commotion that has arisen among the myriad new nation states, which is once again being regarded in the short term as an unprecedented flowering of freedom and the manifestation of truth.

In the realm of spirituality, only those who know that, with one exception, everything moves in opposites feel at home, and therefore know that reason is not a dark demonic power, and that exaggerated humanism cannot exist without bestiality, and that the more dominant reason becomes, the stronger the life-destroying mechanism becomes, and the more exclusive humanism becomes, the more elemental the force of bestiality becomes. Chuang Tzu rejects both the saint and the rogue not because he loved paradox, but because he was aware of the polar nature of existence. That is why good and evil, justice and injustice, idealism and materialism, the instinct for freedom and terror belong together. There is a single point where the opposing tensions of the forces of existence cease, where there is no attraction and no fluctuation, because the ultimate two are held together by the ultimate one. This is what the Hebrew tradition calls Set. This is the basis of the world, this is Chuang Tzu's tao, that is, the *état primordial*, the fundamental state.

## 82.

The unrestrained expression of barbaric instincts has become possible, but those who realise this expression cannot do so without a guilty conscience. Everyone is aware that in doing so, they are betraying the highest things. The poison of the current situation is therefore not so much the unrestrained indulgence of barbaric instincts and the resulting external crisis, but rather the web of deception that has arisen as a result of this indulgence and the futile efforts to numb the pangs of conscience mixed with relief, the troubled entanglement of outward and inward lies. No one who is unfaithful to the Gospel is exempt from this.

## 83.

Everything outside of the Gospel existence is unlawful. An illegitimate existence does not only mean that it has no weight, no seriousness, and no significance, and is therefore irrelevant. It means, first and foremost, that illegitimate authority on earth and any recognition of that authority, however small, increases the power of corruption and is an obstacle to the whole of humanity "coming out into the light".

**84.**

The alarmism of those who believe in progress should not even be taken into account if it were not paradigmatic of what has been happening in Europe for two thousand years. These are theories, and although they are mostly limited, they are well-intentioned theories, from which no one, including the author, has ever realised anything. This passive intellect, which in the past always succumbed to the forces of *the mob*, now does nothing but submit to the powers that it should be beginning to rise above.

**85.**

The fact that Europe has no holy book is of decisive importance. It has only religion, philosophy and science, that is, only something that springs *from the mob* and is powerless against *it*. The *mob* is a confusion arising from a misunderstanding of the meaning of existence. Religion, philosophy and science are products of corruption, and they have no power over that corruption. Holy books are written works that explain what original existence is, what confusion is, how it can be eliminated, and how original existence can be restored.

**86.**

The answer to the question of what is the meaning of existence is that everyone brings meaning with their being, unique, personal, irreplaceable and irreplaceable, and no one else knows this but the person themselves. People keep meaning within themselves as a task. The fulfilment of this task is nothing other than the realisation of the meaning of existence. This is what man does with his life, in his life, for his life.

**87.**

The true meaning of the crisis: today, we have all been living for a long time in a reality that far exceeds our level of realisation. There is a gap of many hundreds of years between the realised and the actually lived world. We are lagging behind reality. We cannot reach ourselves. We are stuck in a world that no longer exists, but in our helplessness we believe that it is here within us and around us. This is the difference between true existence and the unreal, outdated, invalid world, and the primary cause of the crisis. It may be that humanity will only reach the point where it has long since been, after a thousand years

to reach where it has long since been. That is, if it realises by then what it should have realised by now. The reality in which we actually live today and have lived for a long time is the unity of all humanity and, within that, the restoration of the personal meaning of every human life.

**88.**

In the crisis, reality has a double meaning. One is suffering and the alleviation of suffering. This is the reality of religion, philosophy and science. The other is corrupt existence and liberation from corruption. This is the reality of Christianity. There is a difference of two thousand years between the two. Man has been living in the reality of Christianity for two thousand years, and has not realised Christianity for two thousand years. Therefore, man does not understand the meaning of life.

Life must be protected against the living.

**89.**

Instead of attempting to eliminate suffering and lighten burdens, man must accept suffering and make it meaningful. Without suffering, life has no meaning. This is what is called the seriousness of life. What the lightening of burdens requires is *laisser aller*, letting things be. This has nothing to do with sin. It is tantamount to making a joke of things. Remaining insignificant, frivolous and insignificant. Life is not debased by sin, but by being lazy and frivolous.

The seriousness of play.

**90.**

The basis of spirituality for all peoples and in all times has been the holy book. And if one has the key to the basic position, one recognises that all holy books draw from the same source. Where there is no holy book, or where its authority has been lost, there is no foundation. If there is no certainty in the absolute, there is complete confusion even in elementary matters. If ultimate thoughts are not clarified, people do not even know how to greet each other.

**91.**

Europe has no holy book, and therefore its existence has no permanent meaning. In other words, Europe has no tradition, only history. In other words, until recently, the peoples of the East, even under oppression and as colonies, still lived in an atmosphere of tradition; even if they were unable to realise anything from it, they knew that they had to preserve the memory of the golden age. Therefore, something of the gentle radiance and majestic constancy of the original existence remained in thought and art, in morals and society. In the middle of the 20th century, a few sparks of this still lived on in Tibet and India.

**92.**

Christianity never became a tradition, it always remained a religion. In Europe, the last tradition is the Orphic tradition. After Plotinus, the archaic tradition survived in some form only in the work of a few thinkers, poets and artists, namely Scotus Eriugena, Dionysius the Areopagite, Meister Eckhart, Cusanus, Leonardo da Vinci, Böhm, Baader, the English Pre-Raphaelites and Guénon.

**93.**

The grandiose tranquillity of tradition has been lost. Everything that Europe has created in any field is diluted and empty compared to prehistoric and traditional Eastern culture. Nothing is stable, nothing is of true light, nothing is of original absoluteness, nothing is of definitive meaning. Ultimately, everything that Europe has created over two thousand years, thought and art, knowledge and beauty, is secondary. Instead of the certainty of tradition, there is the charm of individual peculiarities; instead of an absolute basis, there is illusion and spectacle, a competition of ambitions, arbitrary and unfounded.

94.

Even today, when external circumstances on all fronts compel people to make certain concessions, or at least arouse suspicion that they have been walking in darkness for two thousand years, they cling to the misconception that Tao or Vedanta, Kabbalah or Orphism, are superior to the so-called philosophies of Descartes or Kant, for example. Most recently, someone wrote the monstrous idiocy that Jesus had a philosophy.

Tradition, whatever form it takes, is at least a touch on the foundation of human existence. Philosophy is the arbitrariness of private reason. Philosophy is, at most,

a mark of genius. *Homo sapiens*. Tradition can be recognised by the fact that its basis is absolute status. *Homo microtheos*.

### 95.

Measured by the standards of mature people, there are very few books in Europe that are considered permanent reading material (a single work that fills a person's entire life). Every system of thought originated from history, which can be surpassed, and which has indeed been surpassed. At this moment, the whole of Europe is obsolete. One need only compare the works of Sankara and Thomas Aquinas. Sankara's commentary is a book on the direct knowledge of absolute status. The Summa is a mixture of Aristotelian philosophy and Christianity, which has become a religion, a product of its time, and immediately thereafter invalid. The same relationship exists between Mahayana, Zen, Sufism, and the pre-Socratic thinkers on the one hand, and any European philosopher on the other. European philosophy is not a source of knowledge, but merely a subjective confession.

### 96.

What is called philosophy is not a definitive awakening and sobering up in the forces of reality, but a lofty, subtle, yet all the more intoxicating dizziness from so-called core ideas or momentary obscurity, and it does not lead to clarity, but is solely a reflection of the aberration of a person living *in a turban*. This applies even to the greatest minds in Europe, Plato, Augustine, Kant and Nietzsche.

### 97.

Everything that was thought and done in Europe was understood in terms of history. History is a secularised form, and it does not seek reality, but rather seeks to ease the burdens of life with its ideas. What it says is not reliable. A new arrangement of European thinkers has become necessary. In this reorganisation, most of the systems and theories that had been taken into account until then became insignificant and superfluous. The principle was who was able to shape the ideas of their own age to what extent. More simply: who indicated the presence of the powers of *the mob* in their work to what extent. The new principle is the extent to which someone was able to step out *of the turba* and rise above their own age. Those who apply this principle will see European thinking shrink to a tenth of its former size. Thinkers and currents, schools and movements that seemed like great achievements half a century ago

half a century ago seemed to be huge achievements, turned out to be immature and insignificant. Great personalities suddenly became small. Decisive ideas became childish. In many cases, they became harmful and misleading obsessions. The most important things became secondary curiosities, while forgotten names came to the fore. If we manage to cross the crisis line, a European way of thinking will emerge that will bear no resemblance to the old one.

### **98.**

The weight of thinking is determined by why it arose: as an excuse, justification, hiding place, escape, relief from burdens, religion, science, religious substitute, or a breakthrough to the basic position, to give man back to himself. The fundamental difference between the two types of thinking is that the first, because it separates words from deeds, has no real consequences, while the second, because it does not separate words from deeds, is absolutely binding. The first remains a vain subject at university. The second demands that people change their lives. A close example of the first is Hegel, and of the second, Nietzsche.

### **99.**

Authentic Russian thinkers such as Soloviev, Florensky, Leontiev, Berdyaev and Bulgakov say that Christianity is the metaphysics of personality. To this we need only add that personality in this form is not religion, but the idea of tradition, that is, not a hiding place, but behaviour in reality. Personality cannot be realised in the current world, which is divided into nations, peoples, races, classes and religions. Realisation is only possible in the unity of all humanity. The unity of the person and humanity presupposes each other. If Christianity is the metaphysics of personality, it must at the same time be the metaphysics of the unity of humanity.

### **100.**

The idea of unity in Christianity burst forth with elemental force the moment it was uttered. The small Hebrew congregation, which

believed that the religion was meant for them, was blown apart. From the very first moment, Christianity encompassed the entire world. Unity first unfolded on a large scale in Alexandria. Thinkers attempted to merge everything that had existed before Christianity. If the clergy and political powers had not persecuted the Alexandrian thinkers, it would have been possible to achieve unity among humanity based on tradition.

### ***101.***

When Christianity became a religion, it lost its universal character, as all traditions do when they become religions. In Buddhism, Hinayana became a religion and faded into history, while Mahayana remained a tradition. Christianity became entirely exoteric. Religion no longer liberates, it merely offers protection, and it does not bring contact with circles above humanity, it only seeks to lighten the burdens of this world as much as possible.

### ***102.***

Universality, though not as a direct practice of life, but only as a spiritual need, remained until the end of the Middle Ages, and until the 13th century it was reflected in traditional knowledge, astrology and alchemy, but also in mysticism and scholasticism, and for a short time even in poetry (Dante, troubadours, German courtly epics). However, all this was merely a historical phenomenon and did not become permanent. Immediately afterwards, the dispersion began that continues to this day.

103

Not that the decadent medieval order was worth mourning. But what followed was not worth much either. And it is certainly strange that in an age of geographical and so-called scientific discoveries, this dilution was greeted with jubilation and officially called a rebirth. Suddenly, everything was out in the open. Man was torn apart on the outside and darkness fell upon him on the inside.

This shift is very similar to collective shock. Modern psychology calls shock extraversion and is willing to call it one of the behaviours of a healthy mind. However, extraversion in this form is a symptom of losing one's bearings in a crisis. People do not know where they are. Calling it extraversion

is, of course, incorrect. What is happening here is not an outward turn. Instead of gathering their life forces and focusing them in one place, just to make themselves feel better, they scatter them. In almost all cases, into nothingness. The opposite of concentration, scattering into nothingness, is the unconscious practice of despair resulting from the loss of meaning in life, and its new name is nihilism.

**104.**

The religion, philosophy, science, art, social and individual practices, morals and theories of modern Europe have a single driving force: a passionate hunger for life.

**105.**

The thirst for life is the result of a degraded existence. The deeper one sinks into existence, the more intense the thirst becomes. The more intense *the turmoil*, the more greedy one becomes. But the more intense and greedy one becomes, the denser the *turmoil* becomes.

In this confusion, man no longer lives his full reality, and the more thirsty and impatient he is, the more he misses out on and senselessly wastes. Life shrinks. Ever smaller circles. Ever narrower horizons. Ever lower life goals. The great becomes smaller and smaller, and the high becomes lower and lower.

The most serious consequence of a diminished existence is the revenge of the unlived life. What is left out of life does not remain idle, but if it cannot express itself, it remains below the threshold and turns into a demon.

**106.**

Forms of demonism: capitalism-socialism, individualism-collectivism, religion-scientism.

**107.**

In the past, apocalyptic visions of the end of the world were fuelled. Later, people were frightened by entropy theories, then by the depletion of coal and oil. More recently, by overpopulation and the saturation of the atmosphere with radioactivity. Finally, by

nuclear war. What is disturbing is that, given the intellectual obscurity, everything is possible. All the conditions are in place for disaster to strike, especially the two most important ones: limited human beings and the means necessary for destruction. However, disaster theory is not meaningful, at least no more meaningful than it was at any time during the Dark Ages.

**108.**

More recent ideas were sanctified by a movement called the Enlightenment. The use of the word "enlightenment" in this context is simply a misnomer. Many have spoken about this, so there is no need to dwell on it. An objective document of this dispersion is the encyclopaedia, whose author is the opposite of *homo microtheos*, the expert. A shift away from the centre and a breakdown into the technical and the superficial. The encyclopaedia is not knowledge, but merely memory.

**109.**

Political power has long since realised how much dispersion depraves man and can turn him into a domestic animal. There is no more effective means of easy domination over man than entertainment.

Scattering is the reduction of life forces, the dissolution of the definite direction of destinies, that is, the prevention of the condensation and tension of thought. If people are well fed, they will at most become sleepy. Entire peoples can be turned into idiots through entertainment.

**110.**

A characteristic feature of distraction is time panic. When life becomes increasingly narrow and time runs out. Haste, rush, superficiality, impatience, flusteredness, agitation, thirst, hunger, greed.

111.

A counter-process to enlightenment is needed.

112.

The time to settle down:

Buddha says that somewhere on earth there is a stone cube harder than marble. The cube is a thousand steps long, a thousand steps wide and a thousand steps high. Every thousand years, someone comes and gently strokes the cube with a soft woolen cloth. The marble wears away faster than the world passes away.

### ***113.***

In the current situation, the collective categories of understanding that have been valid until now have become invalid.

A collective category is a general concept that denotes uniformity above individuality in human existence. Such concepts include religion, nation, people, class, culture and history.

Reference has just been made to Baader's statement made 150 years ago, which says that the time for the final formulation of things has not yet come. At that time, after the Napoleonic Wars, during the Restoration, they were still ahead of what we are now partly behind. The final outcome of the French Revolution was not yet known, the collapse of the bourgeoisie and the proletariat, scientism had not yet been fully exposed, technology, class struggle, lies, violence, the extent of exploitation, world wars, there were still many unused theories in reserve, and there were undiscovered peoples. Today, the whole earth is known, and indeed, the *raison d'être* of separate histories, separate peoples, races and classes has ceased to exist. There are no cultures, states or independent religions that can be separated from one another, and the arts overlap in time and space, over ten thousand years and from Cambodia to Alaska. Languages and forms of government belong together, and any concept that is not based on the unity of humanity (as limited by age, race, religion or class) can be consigned to the archives, along with the entire arsenal of the recent past. What Baader said is still valid today, but we have already reached the point where all categories of understanding are invalid.

### ***114.***

We have only one lasting and authentic category of understanding, and that is the revelation of the holy books

. There never was and never will be more. This is the only way to understand reality. But until this category has been solidified by the failure of all other attempts, there can be no question of final formulations. The only category that opens up understanding is tradition.

### **115.**

The possibility of the realisation of a single religion has ceased to exist. With this, the insight has matured that there is no need for a single religion, because even if there were, nothing would change. The possibility of a single nation, people and international language has ceased to exist, but there is no need for such a thing, because even if it were to be realised, nothing significant would change. The possibility of the realisation of a single class has ceased to exist, but there is no need for such a thing, because the task is not to eliminate one religion or people or class at the expense of another, but to fully recognise the possibilities of life for the collective categories that exist in nature alongside life itself – and with this, the manifold richness of existence, liberation and the *raison d'être* of these categories. At present, Europe has moved beyond religious wars and, to some extent, wars between nations, and class struggle is becoming more meaningless by the day. There is only one valid collective category, and that is the unity of all humanity. Unity can only be achieved if people understand that historical and social, racial and geographical conditions cannot be eliminated. Characteristics cannot be erased, only utilised. Every religion and people, class and race, like every human being, has its own specific task, meaning and role that cannot be replaced by anything else.

### 116.

Many (Frobenius, Spengler, Max Weber, Sorokin, Toynbee) have taught that humanity has always lived in cultures. These cultures develop religions and philosophies, societies and arts, and peoples sometimes live in their forms for thousands of years, but eventually they die out. The concept of culture seemed significant because it is more universal and comprehensive than people, nations, classes and religions. It is a category of understanding, they say, with which all existence can be defined.

Today we live in a declining culture. That is not a big problem. Because when one culture dies, another one immediately emerges. In times of crisis, as we experience, there are upheavals, but something new comes along, like spring after winter and dawn after night. Even the more serious people have succumbed to this pleasantness, because there is really nothing more

more intoxicating than thinking that you don't have to do anything, especially not worry, because a brand new and fresh culture is automatically born from the dying one, and there is no danger.

### **117.**

This wonderful delusion of intellectual laziness has become dogma. Culture is the concept that takes the burden of crisis off people's shoulders. It is a typical example of scientific activity, which finds pleasure in ideas that are perfect for napping to.

Not that it is not valid. However, it is not at all as universal a category of understanding as they would like to suggest. In any case, several disciplines, such as sociology, history of religion, ethnology, philosophy of history, and art history (mostly rather hastily constructed entities), attempt to treat culture as a mathematical constant within world history.

In the middle of the 20th century, when the forces of decay became increasingly powerful and the scale of destruction threatened the annihilation of all humanity, that is, when the stench of old culture flooded the whole world, but the new was not even in its infancy anywhere, the whole theory became suspect. There is no question of reality. It is an improvised experiment, and it is not intended for those who want to regain themselves, but for those who want to lighten the burden of the *mob* at any cost.

### **118.**

They attempted to create a universal category of understanding from the story, even though no one had yet considered whether it was possible to call it a common story covering all of humanity, and if so, whether it was worthwhile. The story has no fixed point. Recently, many believed that this was progress, but it turned out to be nonsense.

History is more than a scientific concept. History is the memory of the corrupt person's guilty conscience, which does not allow them to forget anything about their dark deeds. Therefore, history only lightens the actual burden insofar as it takes everything that has happened for granted. However, world history cannot be left out of the corrupt person's unforgettable catalogue of sins.

## 119.

The story only has memory, and thus a lesson, but it cannot take a single step forward. The story contradicts itself because it does not progress, but revolves in one place. The Greek tradition calls this circular motion *trokhos geneszeos*. The Hindu calls it *samsara*, and Böhme calls it *Angstrad*. Russian thinkers interpret it as apocalypse. It is the manifestation of corrupt existence in humanity that has departed from its fundamental position.

## 120.

One can speak of the basic words of thinkers and poets – no more than one, two, perhaps three or four words – to which all the others are tied, and if these are taken away, the whole loses all meaning. Traditions are also mostly based on basic words. Europe as a whole lives on words taken from the Greco-Roman tradition, that is, the last intact and complete tradition. If the word *logos* had not existed, there would have been no Europe. But if the idea, the cosmos, were taken away, hardly anything would remain of two thousand years. National languages live off these universal words, and if one wants to communicate something to the whole world, one uses these words.

However, the dividing line between Greek culture and prehistory has collapsed, the unity of humanity is about to be realised in time and space, and the demand for an ever-expanding vocabulary is becoming increasingly urgent. Our lives, our thinking and our perspectives can no longer be understood without traditions.

Hindu tradition is what was most assimilated until the middle of the 20th century. The educated read Buddhism, yoga and Sankhya widely, but hardly any Vedanta. There are a whole host of words that one should know, and some that one must understand. Our existence has outgrown our language, and without certain words we cannot cope with our own lives. Some of these words are: *atman*, *maya*, *vidya*, *samsara*, *dharma*, *brahman*, *kshatriya*.

The assimilation of Chaldean astrology took place within a single generation. There are difficulties surrounding alchemy, which originated in Egypt. Yet without the ideas of alchemy, the management of one's individual and communal life cannot be reliable. Both branches of Chinese tradition – the traditions of Lao Tzu and Confucius – can be considered almost common knowledge. The same is true of Buddhism, with its Hinayana and Mahayana branches. In recent years, several fundamental books on Kabbalah have also been published. The major source works are still unknown. Iran has contributed very little

. Neither Sufi nor Muslim traditions have come to the fore. The traditions of pre-Columbian America, Mexico, Yucatan and Peru are still in the ethnological stage.

Tiszapalkonya, 13 November 1960.

## II.

### The Gospel and the Epistles

#### 1.

God is not a mystery. The mystery is that there is something outside of God. God is the obvious invisible. The mystery is not God, but the world, just as the mystery is not the spirit, but nature, not the soul, but the body. It is not difficult to know God. *Deu et Jahve*, says the prophet, know God. *Gnóthi ton kúrion*, writes the Apostle Paul. It was a narrow-minded and poor humanity that interpreted the Delphic inscription as "know thyself". The original meaning of *gnóthi szeauton* was certainly "know that you are divine". When Jesus spoke of the divinity of his being, the Jews began to wail. Jesus quoted from the Psalms (Psalm 82:6) and said, Is it not written in your law that you are gods (*elohim atem*), all of you sons of the Most High?

#### 2.

The Gospel speaks in many places about the identity of God and the soul. In all likelihood, there were many more such passages, and they were clearer, but the essential ones were later weeded out. Those that remained were reworked to express the identity of Jesus' own being with God. These passages are also quite confusing. Jesus most often refers to himself as *ben ha-adam*, or son of man. This expression corresponds almost exactly to the Hindu *jiva* and means a living being, a mortal and natural man. In Hebrew tradition, this contrasts with *enos ha-ruah*, which means spiritual man, *ben ha-elohim* (son of God) and *is ha-ruah* (*anthropos pneumatophoros*, spirit-bearing man). These were well-known anthropological categories in Hebrew tradition.

#### 3.

Jesus identified God with himself. "Whoever sees me sees the Father." "I am in the Father, and the Father is in me." "All that belongs to the Father is mine." "May they all be one, just as you are in me and I am in you." "I do not act on my own, but the Father who dwells in me does his works."

When Jesus identified himself with God, he did not claim this identity for himself. Jesus never set himself apart from other people, never spoke down to anyone. That is why he called himself the Son of Man. All sons of man are equal to God. The unity of God and man extends to everyone. It is immoral to make distinctions between people in essential matters. Jesus called on man to take on the identity of God-man. He simply says the same thing as the Vedanta in different words: *aham brahma asmimi* - I am God. The Father and I are one — *ani vha-av echad*. This is the same as what the Arabic tradition says: *ana hoa* — I am that.

4.

From a religious point of view, it is terrible for someone to identify themselves with God, because religion interprets this statement to mean that the person considers themselves to be the highest being in the hierarchy of existence. However, tradition is not religion. Tradition seeks the nature of the reality of the soul and comes to understand that the reality of God and the reality of the soul are one and the same. This is the only identity that exists in the world. The Hindu tradition expresses this with the word *tat*. *Tat* means "that". It means *aham brahma asmi*, or "I am Brahma". *Tat tvam asi*, as written in the Chandogya Upanishad, *vai tat*, as in the Kathaka Upanishad, "this is you" and "this is nothing other than that". All other identities are empty tautologies. The only identity that has content and meaning, that conveys a statement and knowledge, is "tat", meaning that the soul is identical with the divine being.

5.

The only identity is the fundamental message of tradition. And everything else that tradition teaches is a consequence of this one thing. A religious person can be recognised by the fact that they consider themselves a creature, at most a child of God, possibly a servant, in any case someone who is separated from God, who needs protection and shelter, a protector and ruler, so that they can feel secure in the shadow of power.

Man is dust and ashes. Everything he has is a gift, or perhaps a reward, and everything he suffers is punishment. He must fear the Lord and serve the Lord, because the Lord punishes disloyalty. The God of religion is an external God. And even if mysticism makes him internal, the difference is not significant. The distinction between external and internal is

place is illegitimate.

6.

Those who are unaware of the one identity have a distorted sense of immortality. A distorted sense of immortality is the first sign of corruption of existence.

7.

According to Vedanta, the concrete living being (*jiva*) is identical (*tat*) with the immortal and eternal being (*atman*). Sankara says that when *jiva* and *atman* are identified, nothing actually happens. One becomes aware of what always was, is, and will be, and what one has always known. It does not require practice or effort. Reality must be acknowledged. Acknowledging reality is the same as awakening (*vidya*). One does not ascend anywhere, unite with anyone or anything, or fall into ecstasy. One remains where one is and becomes oneself. *Vidya* is not a mystical experience. Identity is the realisation of the awakened mind.

8.

Europe inherited two paths of Alexandrian theology. The first interpreted the whole world and all its details as divine attributes; this was the school of Origen, *apophatic theology*. The other teaches that there is no name or word that can even begin to describe God's attributes, let alone exhaust them. God was and remained unknown. This is the line of Dionysius the Areopagite, *cataphatic theology*.

According to alchemy, the former is the dry path to knowledge, the latter the wet path. Dry because it separates everything and identifies each thing separately with God. Wet because it dissolves all existence into the negative and identifies God with the negative.

In India, both paths were known. One is *tat tvam asi* - this is you. Man is separate from everything and identical with the whole. The other is *neti, neti* - neither this nor that, because in my true nature I am neither this nor that. Man separates himself from everything in the world and identifies with nothing. Finally, what remains and cannot be identified with anything is the only and incomprehensible, unrepeatable and unnameable, the living being.

9.

When the awareness of the one identity sometimes broke through in Europe, it only caused confusion and scandal, outrage and condemnation on the part of the clergy, as happened with the Hebrews. Gioacchino da Fiore was the initiator of several sects in the 12th and 13th centuries. All of these sects were based on the idea that, as contemporary records state, "by nature, man is God without distinction" - "man has no need of God or divinity" - "man himself is the kingdom of heaven". Some sects even rejected the Gospel and refused to follow anything other than their own inner inspiration.

As much as this idea holds true in absolute terms, it can be just as absurd in religion. In religion, man is powerless and corrupt, living in darkness, and cannot exist for a moment without higher providence. There can be no greater mistake than to apply a higher category of thought to a lower one. The sects omitted from the realisation of identity what is most important for the concrete human being, namely corruption, and believed that identity could be achieved in a single leap. The consequence of this was not vigilance, but even greater confusion, as indeed happened. Nevertheless, Gioacchino da Fiore's idea shook the people of his age like nothing else. This is evident not only in his tangible influence on Thomas Aquinas, Albertus Magnus and Eckehart, but also in the fact that, at the height of clerical rule, he repeated the teachings of the Gospel. The awareness of absolute immortality, no matter how great the aberration, must break through from time to time. The basis of human existence is not power, not organisation, not dogma, but the presence of the living spirit in each individual and in the whole, as taught by early Christianity.

10.

Like the Hebrews of Jesus' time, the only identity in Europe was interpreted religiously, and thus no one could be part of the complete liberation that was the consequence of this knowledge.

Religion cannot really do anything with identity. In religion, identity is irredeemable. It cannot be lived, so it remains empty, at best a source of misguidance.

11.

There was only one thinker in Europe, Cusanus, who in all likelihood

came into contact with traditions that had not been distorted by religion, possibly Arabic ones, because he was studying the Koran at the time. Cusanus gave the only European formulation of identity in *non aliud*. This work was not published, and its only copy was found five hundred years later, in the last century.

In his first book, Cusanus starts from the idea of the hidden God (*Deus absconditus*). The clergy did not like this idea of negative theology, but they tolerated it. *Deus absconditus* was more than religion, it was mysticism. Cusanus did not consider this to be definitive. His second step was: *possest*. This means constant freedom to do anything possible. However, this is also only an analogy. The third step was *non aliud*. *Non aliud* means "nothing else". This is a weaker formulation of the Hindu *tat*. Which is nothing other than "that". God: this is not "other". That which is not other, which is present in everything as "not other". Which is identical. This definition "...obviously and wonderfully touches on the eternal itself. In everything that exists, that which is not other is the essence". The not other is that on which things rest, on which the world stands, the world, man, existence. "The not other is nothing other than the not other." In this accumulation of logical tautologies, the struggle is immeasurably distant from the light and elegant proposition of the Hindu *tat tvam asi* (this is you). But in Europe, with the exception of a few thinkers, it was Cusanus who did not fall for the cheap democratic chatter of "know thyself" and knew where to start. *Deu et Jahve*, or *gnóthi ton kúrión* — know the Lord. One must begin with knowing God. Man is already in God. All at once, and where everything converges and everything is one. Nothing follows from knowing man, but everything follows from knowing God.

12.

Religion says: "God is who he is, and who is God is mine, and who is mine I love, and whom I love loves me, draws me to himself, and who draws me to himself is more me than I am myself" (C. Brunner).

13.

Tradition says that the relationship between God and man is uncovered. Man recognises God in God and in himself as the only certain and

absolute, true and real. There must be no obscurity or shadow in this relationship. This absolute knowledge must not be disturbed by adoration, humility, service, reverence, respect, fear, or even love. All these things do not precede identity, but follow from it. Identity is only true if it is pure, straightforward and open. Just as everything in the world is doubtful, and the only certainty is that "I am", so man is certain of only one "I am", and that is divine identity.

14.

The question of whether Jesus was born of the Holy Spirit and the Virgin Mary as the Son of God, under the circumstances described in the Gospel, or whether he was born of human parents and everything he taught simply awakened in him later, does not really exist. Jesus was born exactly like every other human being, and the only difference between him and the rest is that he took the one identity seriously. One is what is needed, says the Gospel. But even if it did not say so, everyone would know it anyway. This is the only thing that matters, this knowledge and this awareness, which is the basis of everything else. He was born a human being, a normal human being, just like everyone else, under the same conditions of existence. Everything that was later said with reverence and awe about extraordinary circumstances and events was needed by religious people who cannot cross the divide between the divine and the human and who cannot attain ultimate identity.

15.

The only identity is not the result of knowing God. Identity comes first, and knowledge is its unfolding. Identity can be obscured, but it cannot be erased. Everyone recognises it immediately. One only has to touch it, and one knows what one has always known. Spinoza says that the human soul has the capacity for perfect knowledge of God. Or, as Paul writes: The human mind searches out everything, even the depths of God.

16.

When someone transcends religious consciousness, their first experience is that God is not outside or above, but neither is God below or within. God is in the world in the place of non-existence. The obvious non-existent. God is not the unlimited and almighty lord of the world who expects worship and praise. Power is only a consequence, namely the consequence of having disappeared completely and maintaining the world as something that cannot be acknowledged. This experience can be had directly by human beings, because what manifests itself in human beings as power and dominion, strength and greatness, is in every case, without exception, the absence of true strength and

greatness.

17.

Jesus understands God as the Father, whose being has become non-existent in the creation and care of the world, and who does nothing else but serve the world from a place where man cannot even reach him with his praise. God differs from all beings in this: in that he serves and is humble, and in that he does so unnoticed, out of modesty and gentleness, tenderness and tact. Sankara says that caring for the world was reserved for the eternal, perfect God himself. Jesus' experience is that there is no deeper point in knowing God. There is nothing deeper in him than the will to live in humility. There is nothing deeper than the willingness to sacrifice. His natural disadvantage in relation to God is that all this is noticeable. He cannot disappear completely. Therefore, he can no longer be so humble. In this sensually perceptible world, everyone is forced to live and act in full view of others. Man can never attain divine modesty. Jesus knows that no one can approach God in patience, humility, or tact. But he also knows that the first requirement of fidelity to God's identity is to be as quiet and gentle as possible, to remain in the imperceptibility of service that borders on non-existence.

18.

The first paradox of knowing God, proclaimed by the Gospel, and which is the existential condition of knowledge, is that whoever gives their existence will gain it, and whoever does not give it will lose it. God is God because He is the only being who has given His existence completely. And because he gave himself up, he gained everything. Because he lives his entire being in service, he is almighty. All the positives of existence stem from self-sacrifice. This is the sacrifice. This is the frightening teaching which, it seems, says that man must take himself away from himself, and this is what they resist so stubbornly, believing that someone, out of revenge or envy, wants to scatter their entire being into the dark void so that they cannot keep anything from their life.

But we know that this paradox is true, because the more stubbornly a person defends themselves, the more they fall apart, and the more jealously they guard the treasures of their life, the more surely they scatter into the void. The first sign of godhood is the surrender of existence. This leads to the attainment of existence.

The second paradox of knowing God is that those who renounce, who live in humility and sacrifice, who are gentle and patient, and who serve, have power and dominion. Those who hide in humility so that they cannot even be thanked, and who remain in non-existence so that they cannot be glorified, have omniscience and omnipotence, and only they.

19.

If I have come to know God in humility and in the fact that he constantly sacrifices his existence for the world, and if I see that God is in service, and if I have recognised that my being is identical with God, then I must organise my life for self-sacrifice. Jesus' knowledge of God does not go beyond what others have done. The only difference is that for Jesus, "one thing is necessary." That is the only thing. And what follows from this is that his whole life is the realisation of this one thing. Sacrifice. "Jesus did not teach a new morality, but lived what was the only important thing without regard for any further consequences."

20.

Sixteen centuries later, Jacob Böhme made self-denial the centrepiece of his thinking. According to Böhme, there is essentially no difference between understanding spiritual and physical reality. Everything is one. Matter and spirit are fundamentally the same substance. What Böhme called the first movement of divine existence was named gravity by Newton a generation later. Simone Weil reformulated this idea for modern man in the twentieth century. Gravity, of course, is not mere weight, or inertia, as natural science believes, but a very complex movement consisting of the resistance of things and their striving towards the centre, as well as divine repulsion and attraction.

21.

Self-denial is one of the three basic concepts of tradition. In its metaphysical, cosmological, moral and physical meanings, it recurs constantly from the Upanishads to Böhmé.

Self-denial has been and continues to be used in Europe in the interpretation of moral asceticism. Here it means the torment of life, which manifests itself in self-mortification and the mortification of others, that is, it means medieval self-torture and

the torture methods of the Inquisition. Self-torment and the tormenting of others cannot be separated. In Europe, self-denial concealed the bestiality of tormenting life. That is why even thinking about self-denial became abhorrent here, and why any sane person shied away from taking it seriously or practising it. This concept has nothing to do with what it means in tradition. A sober person does not consider *it tapas* if someone harms the integrity of their body, says the Moksha-dharma.

Those who practised asceticism in Greece or its equivalent *in India* did not torture themselves at all, but rejected practices that made life easier. Nowhere in tradition was there any knowledge of the torture that was considered self-denial in Europe. The Gospel knows least about it, even transgressing the rules of eating and keeping the Sabbath.

## 22.

Böhme was most likely familiar with Kabbalah. However, he was certainly not familiar with Hindu tradition, yet there is virtually no significant idea with which he does not agree.

The first form of God, says Böhme, is the consuming fire spoken of in the Old Testament and the Vedas. In the blind and unconscious night of necessity, it is the chilling fire of nothingness, the furious rage of the powers of darkness. There is no world. Only the One, in itself and for itself, clutching itself to itself in a longing spasm. Only this non-existence exists, this nothingness, because the more furiously it clings to itself, the more surely it falls apart and disintegrates, and grasps nothingness. It cannot hold itself. Why? Because it only wants itself. Bitter rage frozen into ice. This is the deepest foundation of existence. This is the poison of the ice hell, that it scrapes everything together and pulls it in and draws it into itself and swallows it.

## 23.

However, divine nature did not tolerate this blind and unconscious night of its being for a single moment. All that was the wild power of attraction, all that was poison and envy, greed and covetousness and lust, it did not allow to rage in a passionate outburst, and it did not surrender to the force that would draw it into itself, thereby reducing it to nothingness in non-existence and filling itself with dark emptiness. In the timeless movement of the beginning of beginnings

he turned against his longing. He released his grip and let go of himself. Everything that was chilling and night-time, unconscious and blind rage and longing, he gained strength by letting go, not clutching, but opening up, not sucking in, but breathing out himself.

24.

God is not a consuming fire, nor is He a furious and vengeful power that clutches at itself and never lets go in the throes of its own ego. God is not the first nature. But neither is God the clarity of serene reason, absolute order, goodness, and lofty, ultimate tranquillity. God is the power that dissolved and restrained its own first nature in the night of the self. We must call God the world power that defeated the consuming fire of the first nature with the light of the second nature kindled within itself. The one who is stronger than itself. He who did not cast darkness out of himself, but with ceaseless effort transforms it into light at every moment of his existence, and transforms fury into self-control, rage into peace, anger into gentleness, selfishness into openness, and longing into self-sacrifice. Two natures stand opposite each other, but God is not in either nature, only in both at the same time as the third, who constantly creates the second from the first. God is the lightning bolt connecting the two natures (*keranos*, as *Heraclitus* says, *Blitz*, as *Böhme* says), so that in the blazing light of this lightning bolt, the first nature is constantly transformed into the second nature.

25.

Tradition does not use the word creation. The word *bara* ("created") in the Torah cannot be attributed the meaning that religion later gave it. In Hebrew tradition, *beriyah* is only one aspect of the creation of the world, alongside *aziluth*, *jezirah* and *asszjah*. *Böhme* speaks rather of *Geburt der Dinge* and *Geburt der Welt*, that is, the birth of things and the birth of the world. The furious passion of the first nature was fertilised by a force greater than passion, self-denial, and the world was born from the seed of self-denial.

26.

The creation of the world is not a dreamlike and incomprehensible miracle, as religion teaches, but the result of God's effort to turn the forces of the first

forces of nature, which had thrown its essence into a frenzied rage and scattered it into space and darkness, turned them towards and against itself, and from this effort sprang the first form and seed of the world, light.

This turning towards and against itself—a fire more powerful than the first nature—is self-denial.

27.

The Anugīta says that the world was ignited by the fire of self-denial. The Mahābhārata says: "He who chose beings to practise self-denial on them is the first parent of beings."

The world was born from a *plaster*.

28.

One meaning of *tapas* is fire. In Hindu tradition, *agni* also means fire, but it is the sacred fire of sunlight, the fire god. *Tejas* also means fire, but it is the fire of resplendent light. *Tapas* is the spiritual fire that keeps nature in check. "The sun and moon shine because tapas burns within them." "Passion and instinct are restrained by only one force, tapas."

29.

In the golden age, all of humanity lived in the light of self-denial. Later, the practice of self-denial became the privilege of the spiritual (*brahman*) caste. The meaning of *brahman's* existence is to maintain and pass on the light of tapas. Those who do not live in self-denial live in denial of the spirit.

30.

Self-denial as an analogy of fire is conspicuous throughout traditions. In alchemy, the dross is burned out of metals (properties) with fire (self-denial) in order to achieve the ultimate purity (gold) of the soul. In China, *sai-keng* means to proceed along the path of fire towards spiritual perfection. In Tibet, it is the fire of *tumo* that helps ascetics advance along the spiritual path. In Judea, it is the same *hispast ha-hasmajoth*. For Heraclitus, fire is the judgement of the world, which burns away all that is impure, and fire is the meaning (logos) of the world. Böhme writes that only that which withstands the judgement of fire will remain.

31.

There is only one thing more powerful than life, and that is the fire that restrains life.

32.

The Kathaka Upanishad teaches that immortality can only be achieved by those who have kindled the fire of sacrifice within themselves. This fire is "the fire that leads to salvation".

"The fire that burns so that we may attain enlightenment." "The fire that leads to heaven is the fire of self-denial."

33.

"I want to create and become many," said God, "and first I created self-denial."

"The world was born out of self-denial."

34.

Those who desire only themselves and do not restrain the frenzied cravings of their primary nature, and those who do not live in self-denial, have not completely emerged from the chilling non-existence and burn in the freezing and dark fire of consuming emptiness.

It is the bright fire of self-denial that makes man exist.

35.

"He made himself possible through the fervour of self-denial" (Atharva Veda 2.1).

36.

In Hindu tradition, God's supreme name is *atmaparadzhita*, which means "one who is stronger than himself".

37.

Man partakes of existence only insofar as he has kindled the clear fire of self-denial within himself.

38.

Tradition distinguishes between the cold, consuming fire of the first nature and the warm, bright fire of self-denial (the second nature, the spirit). The former is what is called instinct and the unconscious, the latter what is called consciousness and reason.

39.

God's presence is not found in the bitter and wild darkness of the first nature. But neither is it found in balance, tranquillity and light. God is found in the transformation where fury is seized by a power greater than itself.

God is in the movement and radiates from it, which turns against its own nature in self-denial, and emerges triumphantly from this turn, while at the same time already facing the dark forces, turning against itself again, and defeating itself again. An effort to be constantly itself, while at the same time above itself. To live and overcome himself. To freely release all his passions and keep them in check. To immerse himself in darkness and reveal it as light.

40.

The lightning bolt in which the unconscious and blind non-existence is transformed into the world, the word. In Hindu tradition, in Kabbalah, in Heraclitus, in Böhme. The word (*logos*) is what connects nature with the spirit. It makes the incomprehensible comprehensible. The meaningless meaningful. The formless into form. It brings things out of the invisible and makes them visible. To make visible is to name. Language is the living fire that creates. Only what language utters exists. That is why tradition says that God created the world with his word. According to Kabbalah, the first man knew the true names of things. In Alexandria, they taught that Jesus was the embodiment of the word.

41.

Tradition has also attempted to approach the creation of the world with other images. Kabbalah, alchemy and Böhme say that God restrained the consuming fire of the first nature with water. That is why the symbol of the world for the Hebrews is an upward-pointing (fire) triangle. For Heraclitus, this is the *press*, the vapour of the flaming breath. The unity of fire and water in alchemy is *sal*, the basic material of the world. In Kabbalah, fire (*and*) and water (*majim*) together are the eternal world, or heaven

(*samajim*). At the same time, it is the symbol of *androgyny*, because the embodiment of the essence of fire is man, and that of water is woman. The passion of man is quenched by the devotion (self-denial) of woman. What has been happening in the world since time immemorial is an analogy and repetition of what happened in God when he created the world.

42.

Both nature and spirit seem to be independent of God, because God made them independent of himself, just as he made the world independent of himself. Therefore, God cannot be found in this world. Those who want to find God must separate nature and spirit. God lives there as the fire of sacrifice, as self-denial.

43.

Man can take his place in nature, where, depending on the conditions under which he was born, he can live a happier or unhappier life in obscurity. He can take his place in spirit, where, depending on the dreams he weaves, he can dream. One is just as non-existent as the other. Man remains in space. There is nothing but the movement of spirit arising from nature. There is no world except in the lightning, where light is born from the night.

44.

It manifests itself as white, as red, as black, as metallic, as sun-coloured. It dwells neither in the earth nor in the air, nor is it carried by the sea. It does not shine in the stars, nor does it flash in lightning, nor is it visible in the clouds, nor in the wind, nor in the gods, nor in the moon, nor in the sun. It is not in the verses, not in the sacrificial songs, not in the hymns, not in the songs of praise, and not in the oath. Beyond darkness, invincible, when the last moment comes, even death melts away in it. Smaller than the smallest, narrower than a razor's edge, and greater than the giant mountains. Here we all stand, this immortal, this *Brahman*, the majesty, because beings originated from it and are immersed in it. It knows no illness, the mighty one who, like the sky, covers everything. It only changes into words, say the wise. This is the foundation of the world, and whoever knows it is immortal" (Shanatsujata parvan).

45.

The Gospel's knowledge of God rests on understanding God's self-denial

. That God has withdrawn from the world, does not interfere in anyone's fate in any way, and respects everyone's free will. The Hebrew tradition has always known this. Later, it was called zimzum. Jesus certainly experienced God's glory, omniscience, and omnipotence. However, he did not see his greatness in this, but in the tactfulness with which he stands in no one's way and nothing's way. In the gentleness with which he yields, in the kindness with which he steps aside. In the way he can say: let your will be done. In the humility with which he endures madness and wickedness and tolerates injustice and dishonesty. What moved Jesus was not God's awesome power, incomparable knowledge, brilliant intellect, and world-creating will, before which he bowed down. What moved his heart was that God was a father whom he did not worship, but loved. He was a father who gave himself unconditionally to everyone, a caring, generous and gentle father who breathed himself out and gave his whole self to the world, subjecting himself to the blaze of countless lives and keeping not a single spark of himself for himself.

46.

"The most and the greatest thing," says Kierkegaard, "that can be done with a living being, which is more than any accumulation of goods, is to set it free. But in order for someone to do this, they must be omnipotent... For only omnipotence can withdraw its manifestation into itself in such a way that those within the sphere of omnipotence remain independent. No human being is capable of making another completely free. For if power stands by someone, that person remains bound by power and is unable to refrain from exercising it. Only omnipotence knows how to give and at the same time withdraw itself. All finite power creates dependency. Only divine power makes one independent."

47.

All holy books are the opening of the realms beyond life. The Gospel alone is the holy book that opens the realms beyond life by addressing God by his true name as Father. Jesus knew the word. The word cannot be spoken. It is the unity of thought, word and deed, that is, the identity of soul, speech and action.

48.

The God-man is the realisation of identity with God. Not the realisation of that which is worshipped because it is infinite, and that which is adored because it is fearsome, but that which is the only thing without which man cannot become what is most important in God: a sacrifice. Only a religion based on a corrupt understanding of reality can assume that the wild powers of the first nature did not live in Jesus and that Jesus did not know the darkness of passions and desires. But he never for a moment fell into the error of considering it anything other than a fire, which he possessed with a fire immeasurably higher, and which he could control.

49.

This is the terrible weakness, the weakness of strength, the faintness, the faintness of power, the darkness, the darkness of knowledge. This is the terrible strength, the strength of self-denial, this is the power, the power of gentleness, this is the knowledge, the knowledge of love.

Jesus certainly did not seek God, but knew Him from the beginning, and only went into the wilderness for forty days to draw conclusions. "And it is frightening how Jesus lives and acts in his certainty of God." "He does not show resistance, he is not angry with anyone, he does not despise anyone, he does not defend his rights, he does not deny anything, neither the state, nor war, nor work, nor society, nor community." Life is not where man exists, but only where he truly is, where he is real, where God is. The one who is there is called God.

50.

The Psalms were closest to Jesus in the Hebrew tradition. There is hardly a statement in which he does not refer to the Psalms, use words from them, or quote lines from them. One of the most important words in the Psalms is *hesed*. The word corresponds to the Greek *charis* and the Latin *gratia*, without the deeper nuances and in broad terms. There is no similar word in the national languages of Europe. They translate it as "grace", which is completely meaningless, crude and false. *Heszed* is an immeasurable power that cannot be expressed other than as tenderness. Grace is actually a softening of severity, a taming of the severity of the judge and the judge. There is nothing like that *in heszed*. It is rather a word of joy. A Hebrew greeting, which Paul also uses: *heszed va-salom* - love and peace. Often jubilation, sometimes blessing, certainty, delight, rapture over the fact that the world is filled with *heszed*, that is, love complete gentle

with tenderness. But *hesed*, like *kharisz* and *gratia*, also means kindness and charm. It is full of smiles and caresses, and when a person is carried away by *the pneuma kharitosz (ruah neddibbah)*, they are unable to tolerate unhappiness and confusion, doubt and obscurity around them. *Hesed* is the other side of judgement, when the judge steps down from the bench, embraces the defendant and kisses them.

The Gospel says that the Lord vested the right of judgement in the Messiah, and with it gave him *hesed*, gentleness, tact and charm. He never hurt anyone and forgave everyone. That God is omniscient and omnipotent is largely theology. When Jesus speaks with God, he sees that God is gentle and kind. That is why Jesus addresses everyone as if God dwells in them.

51.

"No one has ever spoken like this."

When he spoke to someone, he immediately lifted them out of all human and social, power and rank relationships and placed them in his own reality. He spoke to everyone as if they were God. No one was above or below anyone else, no one was more or less than anyone else. It was one-on-one. In this relationship, there is no above or below. He addressed God in everyone.

52.

Fear makes you impure. It defiles the face of God in man. "Beyond every fall and failure, defeat and shipwreck and shattering, the door to man's true home stands open."

53.

Life is growth towards the absolute that everyone carries within themselves. There is no doubt that the absolute is within me, and this absolute speaks directly to God. One does not need to engage in ascetic practices to achieve it. There is no need for fasting or special practices. Jesus was reproached enough for eating all kinds of food, his disciples did not fast, and they did not observe the Sabbath. "One thing is necessary." Nothing else matters except obedience to divine law, because everything else is a consequence of that one thing. It seems as if the God-man has stepped out of the order of the world. This is not so, because everything that is true "is not abolished, but confirmed." What

is not true in what he says, "be it system and piety, emotion, proposition, saying, reason and law, crumbles away".

54.

The judgement of the God-man is not on our thoughts and deeds and words, or on our whole life, but on our very being. The God-man is the complete realisation of humanity. Everything that is true and fulfilled in human life, regardless of age, worldview, people, or psychological motives, is universally and definitively human only according to his measure. Not according to what he said or did, not according to his life or example, but according to his being. Society or state, individual or family, work, deed or idea, can only be true in relation to him. Everything that has not succeeded is, in relation to him, a failure, or a fragment, a disgrace, foolish, or a mistake. Everything that differs from him, that deviates from him, that is sinful, is, in relation to him, a circumvention and a betrayal, and offends him. Ignorance of him is not narrow-mindedness, but negligence. Denial is a hopeless attempt. Jesus is the realisation of the identity of the God-man.

55.

Several Church Fathers attach importance to the fact that Jesus was born a Hebrew among an oppressed people, in a low caste, deep down in the *am ha-arec*, the "common rabble," as one among many. We know that his enemies gave him a derogatory name, calling him the bastard of a menstruating woman (*mamszer u-ben ha-nidda*). C. Brunner found a reference somewhere (he does not say where) that is shameful for later depictions of Christ, which portrayed him as a man of pleasant appearance. According to C. Brunner's source, Jesus was a very short, scrawny, frighteningly dark-skinned man with black hair, hairy, weak, and physically defective. "Let no one claim that he was more deformed and frail."

56.

When Jesus made God present in himself, he did not realise an image or an idea, an ideal or knowledge, but the act of divine existence, that flash of enlightenment in which the night of first nature is transformed into meaningful sunlight.

57.

The sudden enlightenment of self-denial: you are mine, and I am yours, - Hallaj: "I saw the Lord and asked who you are, and he replied: I am

am," - "...who I am is he, and who he is is me" (Aitaréja áranjaka, 22,4,6).

58.

The illumination that is the content of the Gospel is only secondarily moving and profound, powerful and sacred; it is primarily meaningful. Therefore, it is inconceivable that human life, whether in an individual, in society, in the state or in the family, could be fulfilled in any other way than according to the Gospel. Anything that deviates from this, as the Hebrews say, is *elilim*, the glitter of worthless fictions that push man into ever greater darkness, resulting in ever greater suffering.

59.

Illumination is transparent understanding, for which the world has become completely transparent. Those who possess it have supreme power. The Gospel calls this supreme power *exousia* (*resuta* in Hebrew). They write of Jesus: he speaks as one who has supreme power. When he speaks, something opens up. The darkness dissipates. Every word is an initiation. Initiation is like entering the light of day. *Exousia* is the power that drives away impurity and the powers of darkness and unleashes the forces of light. According to Hebrew tradition, only those who received a special commission from God had *resuta*.

60.

Those who have supreme power exercise dominion over nature, just as they calm the forces of nature, restrain the winds and calm the stormy sea, feed five thousand people with three fish, and raise the dead. For Jesus, this practice of *exousia* is not appealing. The power to perform miracles is a learnable magical practice, not a particularly high ability, and its practice is not without danger. A distinction must be made between signs (*szémeion*), which are the presence of supreme power, and magic (*terata*), which changes the natural order of the world. The former always brings clarity, the latter often brings confusion. In India, *exousia* is called *siddhi*, and people of high rank use it as rarely as possible. Jesus only used his power when he had no other choice, and when it opened up the day for someone.

61.

The exercise of supreme power is only pleasing to Jesus in one case, when he can release someone from their sin. "Sin is the lowest degree of human fulfilment." In many cases, it is nothing more than laziness and bad taste. For Jesus, sin is the consequence of initial disloyalty to God. Sin makes man morally corrupt, intellectually degraded and physically sick. A person absolved of sin - intellect, morality, health - enters into a lawful relationship with God again. As long as man's intellect is degraded, corrupt and sick, the only identity is unattainable. Jesus touches the sinner with his word (*elohim atem*, — you are gods), and he is purified. "Go and offer a sacrifice." "Sin no more." "Your faithfulness has been preserved."

62.

What the Gospel calls *pistis* (Latin *fides*), and what national languages translate as faith, is a complete distortion of the original word. Faith is a characteristic of the intellect, and it was only in Alexandria that it was contrasted with the other side of the intellect, knowledge (*gnosis*). But even there, *pistis* meant trust, and *gnosis* meant expertise. This misunderstanding gave rise to the meaningless debate between faith and knowledge, which lasted for a thousand years and continues to this day. In the Gospel, *pistis* means faithfulness, or *emunah*, one of the most common and important words in the Psalms, with the same weight as *hesed*. The Gospel does not recognise a separate, free, unbound intellectual capacity. There is no such thing as an unintegrated quality in a life lived correctly. Therefore, one cannot speak of faith as a quality that is separate from or opposed to other qualities. The text itself explains everything when it says: "faith moves mountains", "strong faith", "your faith has saved you".

63.

*Emunah* is a word used in the Psalms to express the reciprocity between God and man, in such a way that the text constantly refers to God as faithful and man as faithful to God. God and man belong together. If this faithfulness is only as small as a mustard seed, it is a power that moves mountains. God and man are bound to each other by no compulsion or law. Faithfulness is the greatest power. Those who have become unfaithful are lost. "O faithless generation, how long shall I be with you?"

64.

Abraham, says the Zohar, sought God in stones and plants and

in animals, in dust particles and in stars, and did not find it. Finally, he sought it in not finding, and there he found it.

65.

God cannot be found in the world. If one looks outward, He is nowhere to be found. But if one looks inward, He is nowhere to be found either. God cannot be objectified. God is where "...I am in Him, and He is in me." "The experience of God is a pure moment of absolute presence" (G. Marcell). However, in order to see this, one needs a special kind of vision. An unbroken gaze at the centre. He is invisible, says the Upanishad, because he is the one who sees. He cannot be known, because he is the one who knows. A person independent of all deeds, thoughts and words. "He who knows Brahman is Brahman" (Mundaka Upanishad 3.2.9). When someone rises to God, it is as if they were entering into themselves, but not only into themselves, but reaching within themselves what is deepest in them (Hugo St. Victor).

Identity (*svarūpatvam*) is not the result of an unbroken gaze. The awareness of identity precedes everything else. Not recognising identity is like living in darkness.

66.

Europe, with its tension between raging nature and the gentle father, did not and does not know what to do. For two thousand years, man has stood helpless and perplexed between the light of the divine being and his resistance to that light.

Jesus did not separate himself from the first nature for the sake of light, nor from light for the sake of nature. The God-man connects the upper and the lower. To realise this is to draw the upper upon oneself and lift up the lower. Neither is separate, for the two are one. He says: All power in heaven and on earth has been given to me, and at the same time he washes his disciples' feet.

67.

The world has always been foreign and will always remain foreign, always external and outside, distant from man, in which man never exists, which is at most a compulsion and a fate and a burden for him, and which is at most a reality that must be reckoned with, recognised, endured, and which, no matter how close he comes to it, he can never attain, because it always remains different. The relationship between man and the world is, on the part of man, an endless process of adaptation. It can never be complete, nor even satisfactory. There is something in the world that man cannot accept

and cannot accept. At most, they can delight in it, rejoice in it, and feel good in it for a longer or shorter period of time. The world is foreign and unfamiliar.

The Gospel does not resist the world, but neither does it adapt to it; at most, it sometimes avoids it. It does not approach the world, but it does not reject it either. There is a power in the world that rules as an usurper and is unlawful. But it does not fight against it. Jesus makes no distinction between the profane and the sacred. Everything is one. Jesus claims rights over man and the world, he reserves these rights and does not relinquish them. He is the one who is at home. Everything here is his. He gives up nothing.

68.

Christianity ended up rebelling against the world. It split reality into external and internal, lower and higher, material and spiritual, nature and enlightenment. In doing so, it gave up on the world. It believed that one must shut oneself off from the world, reject it, and protest against it.

Fasting, celibacy, solitude, priesthood, monasticism, asceticism. There is hardly a thinker in Europe who does not start from a rejection of the world. Revenge on life. Mostly just because there is too much joy in it. Those who hid their faces from the world were called Christians. Those who accepted joy immediately felt the need to take revenge on the spirit. Hatred of the world and hatred of the spirit. Later, it was called idealism and materialism.

Nature is betrayed to the spirit, the spirit to nature.

69.

Man is left alone. It is strange that it seems as if God has become unfaithful. This state is desolation. And this is the situation of historical humanity. The powerful and high priests and emperors and inquisitors, or other criminals, have committed and continue to commit a host of hair-raising injustices, and God does not even bat an eye. He tolerates the suffering of millions of people throughout world history under bloody regimes, he tolerates colonies and mass murder and police torture, he tolerates lies. Evil-doers can be absolutely certain that God will not prevent them from committing their crimes. This is abandonment. God has abandoned the world. Despair over justice. Everyone who counts on God's boundless patience and gentleness and commits small and great, bloody and bloodless injustices has won. God will not enforce justice. And justice has been trampled on, tortured, and

spat upon and betrayed, and the wicked and the traitors triumphant and rich and powerful. Should we not despair over this? What can man say? Why have you forsaken me?

70.

But one can say something else.

To bear witness to the truth results in a bitter life and persecution, poverty and humiliation, mockery and abuse. Those who take the truth seriously disturb the world. Who could it be? The bastard child of a woman with a monthly flow. But even if it seems as if God has abandoned me, I say, and I insist, that whatever He does, or rather does not do, I will not abandon Him. I am afraid that he is not with me and has left me alone, because I am unimaginably powerless. But I will not let him go. Hear me, Lord, my faithfulness is yours - *semáj Yahweh Elohim, emunatha!*

71.

Jesus replaces the world with the kingdom of God. The kingdom of God in tradition (*Brahmapura* in India, *khsatra vahista* in Iran) is the realisation of the basic position extending to all of humanity. The Hebrews call it *malkuth* or *malkuth hasamajim*, and Kabbalah teaches that it is the final crystallisation of the divine attributes (*sephiroth*) radiated in the beginning and the fulfilment of the eternal kingdom. In the Gospel, the name of God's kingdom is *baszileia tou theou*. The original meaning of the Greek *baszileia* is priest-kingdom. In the person of the ruler, the spiritual superiority of the *Brahmin* caste and the secular power of the knightly caste (in Guénon's words, *autorité spirituelle* and *pouvoir temporel*) are united. In *basileia*, the peoples lived in a golden age. In the dark ages, the secular kingdom (the passion of the first nature) and spiritual supremacy (the light of reason) lost each other and cannot find each other.

The Far Eastern tradition says that no matter how dark humanity's existence may be, in every age and every generation there must be – and there is – at least one person who maintains contact with the higher worlds. The king of the world. The supreme lord of spiritual and political power. Most often he lives in obscurity, hidden away in a monastery or in solitude, known only to a few, but he is the one who makes the forces of higher reality present here on earth.

72.

Man cannot bear the knowledge that God does not participate in history as the supreme authority and does not punish those who violate the truth.

The first consequence of rebellion is despair over truth. When man feels abandoned by truth and by himself. This is what Nietzsche calls the death of God.

All this is religion. To take the side of good and destroy evil. How easy it would be. Merely morality... Most often a demonic aberration.

The Gospel does not rebel. Rebellion is the eruption of elemental passions and the confusion of the spirit of violated truth, always negative, a peculiar confusion of reason and rage, but the forces released in rebellion are all dark, and no light can ever spring from rebellion.

73.

The kingdom of God has nothing to do with religion. It should not be confused with heaven. Those who enter the kingdom of God are not the saved, especially not those who receive the reward for their sinless lives.

74.

Heaven is a place of unrestrained enjoyment of life. Salvation is when all burdens are lifted from a person. The thirsty can drink as much as they want. Here, happiness is finally well hidden, secure and protected.

Those who want to regain themselves avoid heaven. The realisation of man is not independent of the realisation of the world. The world as it is, with its trampled truth, under the rule of lawless powers, is alien and will remain so, and as long as it is corrupt, it cannot be accepted. Man must restore the world to its original state. Redemption is a greater work than creation. In redemption, says Baader, God must grasp himself more deeply. And the kingdom of God is the place where those who realise the world dwell.

75.

Mahayana speaks of *śravakas* who work for their own salvation, care about nothing else, keep the law, are pure and simple, noble and intelligent, but ultimately want to settle down somewhere. They seek protection and want to find peace. The *śravaka* lives in *lokadhātu*, the place of salvation. But it also speaks of

bodhisattvas, who "have extinguished the fire of all evil passions, destroyed all false opinions, desires and delusions, and freed themselves from the pursuit of salvation, the practice of magical powers and the sciences". The *bodhisattva* dwells with the Buddhas in the dharmadhatu. This is the kingdom of God. For them, there is no happiness, protection, or peace. They do not need it. There is only one thing they need: the realisation of the kingdom of God in the world.

76.

Every human being carries within themselves the archetype of the kingdom of God. That is why Jesus says nothing about the kingdom of God except that "it is within you". Everyone knows what it is. There is no separate truth, beauty, holiness, joy, proportion, light, tranquillity, peace. In the human soul, all this is a single fabric, and every soul bears the imprint of this fabric. The world of the beginning of beginnings, which man has corrupted, but which he must restore, and which he will restore.

77.

God's kingdom is "the dwelling place of all those who, although they have attained complete liberation, return to the world to mature all living beings... who, despite following in the footsteps of the Buddhas, do not aspire to become Buddhas themselves... who, though living among the corrupt, are free from desire and hunger for pleasure... who, though accepting all thoughts, are not dominated by any of them... who, though they live in physicality, have no selfish thoughts... who, though they wish to live for all time, are free from the desire for long life... who dwell in goodwill and love for all beings... who find joy in standing above decay with an untouchable heart... who practise self-denial, but do not wish to gain salvation for themselves... who stand above all paths of existence, but do so in order to teach beings and show them the realisation of the various paths... who practise indifference, but do not give up compassion for all... who are joyful in their hearts, but always saddened by the suffering of beings... who practise individual ascension, but never cease to help others... who have dedicated themselves to saving the world... who have completed their work in one country, move on, and their efforts continue until the end of time, because they want to save all beings..." (Gandavjuha).

78.

What the Mahayana writes is expressed in this sentence from the Gospel: When I ascend into heaven, I will lift up the whole world with me.

79.

Jesus does not promise happiness and peace of mind, carefreeness, contentment, nor does he promise unrestrained enjoyment of life either here or in the hereafter. Quite the contrary. Perhaps this is what he meant when he said, "I do not bring peace." As for earthly existence, it is enough for man to sustain himself, and even that is not necessary to worry about. There is only one thing that is necessary. Work for the kingdom of God, and the rest will be added unto you.

80.

"The kingdom prepared for you since the creation of the world" (Matthew 25:34).  
"I want to reveal what has been hidden since creation" (Matthew 15:35).

81.

Those who work for the kingdom of God are guided not by justice but by mercy (*heszed*). They do not judge but love. There is no question of sin but of straying. Those who recognise the one identity recognise the truth, and "the truth will set you free". But there is nothing more difficult than awakening a sense of sinlessness in people. Corruption has demoralised man, and the difficult thing is not that he has become impure, but that he has begun to feel comfortable in his impurity, and has even begun to resist the awakening and feel aversion, and has learned to justify and defend himself in this filth. Out of laziness and cowardice, it became a special pleasure for them to become increasingly filthy, and impurity became a pleasure and sweet, and they now concoct theories that it has always been this way and will always be this way, and indeed that it must be this way, and they talk about a fantasy of reason and morality and health.

The world was built on corruption. The prophets tried to drive people out of their stifling hiding places with whips. The people feared the prophets' wrath and even respected them, lest they have to move from their comfort zone. "Jesus did not make demands on people, did not urge or encourage them... because

Jesus did not appeal to the will, but opened the eyes of the people to something they had not seen before" (Brunner).

82.

The kingdom of God in alchemy is the *Magnum Opus* (the Great Work). Alchemy makes no distinction between matter, soul and spirit. The initial fall corrupted the whole of creation down to its smallest part. If I want to restore the original creation, I must work simultaneously to dispel intellectual darkness, sin and disease wherever they exist. Alchemy seeks the central process by which the process of corruption can be reversed. The *Magnum Opus* is not the work of one person, but of those who, like the Mahayana, have overcome the power of decay within themselves, but do not rest in salvation, but devote themselves to the redemption of the world.

83.

Apocalypse means becoming saturated with intellectual gloom, sin and disease in the continuity of corruption (world history) and finally reaching the catastrophe in which the world disintegrates. In apocalypticism, the earth remains earth, the world remains world, and man remains man. The apocalypse is in time. Eschaton means the final situation. The first and the last. Alpha and omega. It is outside of time. The basic position is eschaton. The kingdom of God is such a final state outside of and above time. In eschatology, earth, world, man, nature, existence and God are one.

Christianity as a whole is eschatology.

84.

To regard the basic position, and therefore the kingdom of God, as an existential question is "a fatal profane philosophical confusion... Here, man is not guided by existential interests (eternal happiness, salvation), but by a thirst for the realisation of the divine being, without which man languishes miserably."

85.

Böhme says of the Holy Spirit that it is *heilige Begierde*, holy thirst  
- enlightened longing - spiritualised nature - tamed fury.

86.

The Holy Spirit is called *pneuma hagion* in the Gospels, and this expression is a literal translation of the Hebrew *ruah ha-kodesh*. *Ruah* means not only spirit

, but also breath, wind, demon, ghost, power (dünamiszt), generally strength, light and dark, gentle and wild, sensible and senseless, natural and supernatural. Where life overflows and ignites itself, *ruah* appears. The world is saturated *with ruah*. *Ruah* is the intense presence of reality. There are people who can invoke it, because *ruah* obeys the word. Only the *logos* has power over it. *Ruah* is evoked by painting and music, poetry and prayer, ornate clothing and dance and ritual, but nowhere does it manifest itself as directly as in the visions and raptures of the prophets. The relationship between *ruah* and God is not exclusive or unconditional. God has *ruah* (*ruah elohim*), but so does wisdom (*ruah hohma*), the thinker (*is ha-ruah*), and when life is transcended and something manifests itself that is more than life (*ruah ha-hajjah*), that *is ruah*.

"As if it were the source of life and the beginning of all power in the world."

87.

In the Gospel of John, the Holy Spirit is referred to in several places as *pneuma tés alétheiasz*, which means the spirit of truth. For John, it is "that which liberates man". The Holy Spirit is thus the liberator. He who initiates into the truth. Initiation is always like entering the light of day. Those who have been initiated are reborn, as tradition says, not from father and mother, but from God. The initiated are born twice (*dvidzsa*). The Hebrews also constantly speak of rebirth. Baptism is initiation (*baptidzein*). See John the Baptist. Jesus breathed on his disciples and said, "Receive the Holy Spirit." At creation, man came to life from the breath of God. This is not creation, but the breath of redemption, the second coming to life. With his breath, Jesus gave himself and made himself present in eternal man. "I am with you always, even unto the end of the world."

88.

The Holy Spirit is the power with which man realises the kingdom of God. The single step of realisation cannot be expressed in billions of light years.

89.

The *pneuma tés alétheiasz* is the unity of universal orientation and transparent existence. The first step is to recognise the truth, the second is to be in the truth, and the third is to be for the truth. To live in an atmosphere of truth such that man does not need separate proof. Here is the whole, and it is infinitely more than what my senses can comprehend. Whoever

opens themselves to the whole becomes transparent. They step out of their hiding place and give up their security. They do not wait for salvation, but take upon themselves the infinite work of redemption. They do not need protection, religion or theories, because they do not want to make things easy for themselves or withdraw from themselves, but rather to throw themselves into it and restore the reality of themselves and the world. All obscurity has been dispelled. He stands uncovered and hides nothing in himself or from himself. He is constantly ready and open to everyone. *Alétheia*, this uncovering. To share in the truth, which is always here in its entirety. Only those who have opened themselves can express themselves.

90.

The spirit of truth is an ability bound to the personal being of Jesus. But Jesus made this ability transferable and practicable for everyone. He opened the Holy Spirit to man. Christianity is an initiation into the connection between the upper and lower forces. To understand that there is neither dark longing nor clear understanding, but a light that shines incessantly from the night of the first nature. The transformation of the first nature into spirit. In simpler words, realisation. Because reality is only that which remains. And that which remains is the spirit. To make the higher present in the lower, and the lower present in the higher. To bring God into man and man into God.

91.

It is said that Christian initiates in the first two centuries (later this ability was lost) possessed the ability to "discern spirits". This is *diakrisis pneumaton* - in Hebrew: *livhon et ha-ruhoth*. *Diakrisis* means that they were able to separate from man everything that is incidental (in India: *upadhi*), that is, everything that is merely an attribute, a biological, psychological or astral veil that he has taken on in the world, which is nature and colour and name and form (in India: *nāmarūpa*), which belong to a person just as little as their social status, wealth, role, or title. What happened after the first two centuries, and what has been happening ever since, is that people are confused with their attributes, that is, with the appendages that do not belong to their essence. As if a person were their physical strength, their talent. This is their excellence. This is their sin. This is their individuality. *Diacriticism* can separate what is not them. It can distinguish the concrete living person, the one who is truly here and present, whom I can touch when I speak to them, who responds, and who, as the Gospel says, "speaks to you". In those in whom the *diakrisis* has become conscious, it sees through the dense fabric of the consequences of bodily incarnation and knows that

everything that is an organ is an element belonging to different layers of existence, and builds the organism of the being from these elements, while remaining unchanged itself. Kabbalah says that what is called a trait is a spirit monster wandering in the astral world, which, out of a desire for life, attaches itself to a living person, possesses them and becomes their parasite. The masters of the Hebrew tradition knew the names of these spirits and were able to drive them away. Traces of this knowledge can also be found in the Gospel. It is not the individual that must be fought against, but the forces that possess them. In any case, those who live by their talents do nothing more than exercise their qualities without becoming aware of their true nature. They see nothing but surface, form and name, colour and veil, and what they live in is complexity, burden, weight, confusion and illusion.

92.

No initiation can be defined. Anyone who is even superficially familiar with Sufism, Taoism, yoga, Chinese chan and Japanese zen, Hasidism, knows that the light that manifests itself is the same everywhere. The timeless unity of beginning and end appears in time. And there is only one thing that matters, which is what a person realises. Initiation has no extensive manifestation. Christianity has no cosmology, no social doctrine, no code of law, no natural philosophy. Christianity is initiation. A single step. Entering the daylight.

93.

Buddha lived more than five hundred years before Jesus, and everything that has been preserved about his life and teachings is authentic. Not in the sense that every step he took can be verified and every word that has been recorded was actually spoken. However, this is not necessary. What is important is that nothing has been taken away from it, and what has been added follows naturally from the teachings. Everything we know about the beginnings of Christianity is not so certain, and it is shocking that it is not interwoven with myth and legend, religious zeal and exaggeration, but with something else that is serious and shameful. The unsuspecting do not even suspect what pitfalls lie hidden in the Gospel in its present form, and what knowledge and sensitivity are needed to interpret the ambiguous passages correctly. There is only one test: the text should never be approached from behind, from our own time, but always from the front, from the tradition.

94.

The teachings of the Gospel are not a religion, yet Christianity became a religion quite early on. But if it is a religion, it is not a principle of world power, yet it became one. Did religion need to justify its own existence with parts smuggled in later and distortions of the original? Yes. But the principle of world power needed even more to justify itself through religion. For two thousand years, there has hardly been a generation that has not protested against this in some form, whether as a sect, a philosophy or a monastic order. But whatever form it took, it immediately forgot its origins and began to establish itself in the world. In the early days of Christianity, a whole series of falsifications were committed consciously and for worldly interests, in bad faith, most certainly for the sake of power. The text of the Gospel was altered in many places, much was omitted, and even more was added. That is why the modern textual criticism that has been going on for about two hundred years, which is so blatantly destructive of the Gospel, is committing the lesser error. The greater error was committed by those who, in the first centuries, omitted the dangerous parts for certain power groups and inserted pleasant phrases for the same purpose, so that there would be something to refer to. It is strange that no one protested against this at the time. The only force greater than that manifested in the Gospel was the powerlessness that followed Jesus.

95.

The campaign against Christianity in the 20th century reached the point of questioning the historical existence of Jesus. After several others had already ventured this assumption, Arthur Drews explained it in detail in several books. (*The Christ Myth*, *The Gospel of Mark*, *The Origin of Christianity in Gnosticism*, and so on). According to Drews, Jesus did not exist, and the Gospel was written in Alexandria from Egyptian, Iranian, Greek and Hebrew elements. Drews' books are more characteristic of the present day and do not really address the actual situation. This is scientific sophistry, with which everything can be proven, and the practice of this method has already become a political tool of power, with official historical falsifications being carried out using this scientific sophistry.

96.

According to the so-called positive theory of Christianity, the Gospel is the

revelation and monotheism. It is obvious that Christianity is not a religion. But revelation and monotheism sound as if Christianity were superior to all other spiritual manifestations. Every tradition has its source in revelation, because each is a manifestation of a reality beyond man. And there is no tradition that is not based on the One. The deeper one goes into prehistoric times, the more certain this fact becomes.

97.

In Christianity, everything that man has denied must appear, and everything that man has added to Christianity must disappear.

98.

The first Christian congregation was a small sect that did not know what to do with its legacy. This congregation has been described many times, but apart from the Pietists, no one had a particularly high opinion of it. The most likely, but also the most devastating, judgement is that of Nietzsche. The stifling and narrow-minded prejudice of the small Hebrew family, the heavy and airless ghetto atmosphere, with frighteningly petty and insignificant quarrels. What is shocking about all this is how this group of people, who were truly poor in spirit – *anijé ha ruah*, as Jesus said – that is, hungry for spirit, confused, anxious and frightened, could have exerted such influence that later the educated, rich and powerful world collapsed under its weight.

99.

The apostle Paul was a Pharisee, which meant that everything in the appearance in which he lived was perfectly consistent. The priesthood maintained the appearance of the law with unyielding severity, and this appearance of the law corresponded perfectly with the appearance of the legitimacy of secular power and the appearance of morality.

When he went to Damascus to persecute the Christians, he fell from his horse as if struck by lightning, heard the voice of Jesus, and all appearances vanished at once. He continued on his way, but now not against the Christians, but alongside them. He travelled throughout the eastern Mediterranean, founded congregations, spoke extensively, and wrote many letters.

100.

Jesus' face radiates *plérophoria*, the calmness of the heart's direct certainty. There is no sight that does not reveal itself on this face, but there is nothing

that disturbs the clarity of a soul purified in eternity. Jesus fully realised the divine *word* in himself, the tenderness that comes from superhuman knowledge and the gentleness that springs from immeasurable power. Jesus' voice does not waver, it is direct and concise, he says everything once, and that is enough.

101.

There is none of this in Paul. His voice is ecstatic, uttering unheard-of words with agonising haste and frenzied excitement. He repeats himself constantly, like someone who understands but cannot do it, and wants to drive himself to do it. Something is always missing, he has no connection to the practice of his own life, that is, he cannot realise, he cannot transfer what he thinks into his wild everyday life. His face shows the torment that Augustine, Teresa, John of the Cross, Pascal and Kierkegaard also showed – the distorted rapture that Nietzsche feared so much. Paul does not understand divine identity. What he lives in is not identity, only enthusiasm, but he does not know why. Paul is willing to consider those like himself to be fools (*moroi dia Khrishton*). I understand, but I do not know. It is pure folly. It is true that this foolishness is what makes him pant and rush, suffer shipwreck, lock himself up, be beaten and persecuted and finally killed...

102.

The Apostle Paul, says Harnach, was adamantly opposed to so-called natural morality, the whole system of good works, religious ceremonies, and all forms of Christianity without Christ, and for two thousand years, those who took up the fight along these lines always referred to Paul. Paul never forgot the ecstatic excitement of conversion for a single moment, and anyone who reads his letters is touched by this rapture. This is his certainty and his defence. To be thrown out of the saddle. It is not God who lightens the burdens of life, but the devil. The real danger to a comfortable life is not the devil, but God. From this point on, everything outside of Christianity is irrelevant. Peace? The Messiah rejected peace, tranquillity and security. We must find peace in this eternal war. We must endure the suffering of a hundred thousand rebirths.

103.

Paul had no idea about the basic position. In contrast to the first creation and the first man, he constantly speaks of the new creation (*kainé ktisis*) and the new man (*kainosz anthrópos*). He does not know that what he calls new is old. The

world of salvation is deeper than that of creation. Eckehart: this is the breakthrough of a world higher than the first appearance. At Damascus, he experienced conversion (*metanoia, tesuvah*), that is, a second, true birth from the spirit, and Jesus himself opened up the infinite to him and initiated him into a superhuman existence. Therefore, he is not mistaken, and this is not about individual or social salvation, nor is it about a life programme. Human life here on earth, in the accusation of the spirits, stands somewhere deep below the increasingly clear levels, and the soul can only reach these if it is purified in initiation (*metanoia, tesuvah*). The Gospel is not an exoteric teaching, but an ascent to the higher levels of existence.

104.

The basic position is *the status absolutus of man*. As content: openness to universal knowledge; as life: transparent purity. Paul makes no attempt to achieve or even understand it. What is not *status absolutus* is necessarily relative, not tradition, which is one, but religion, which is many. Those who live without a basic position must live in religion. However, their lives are already dissolved by the forces of history. They are woven into time and contradictions, and must be dialectical, as are the great religious figures of Europe, Augustine, Teresa, John of the Cross, Pascal, Kierkegaard, and Nietzsche.

105.

Paul does not understand the Holy Spirit. What lives and works in him, especially when he speaks and writes, plans and teaches and educates, rebukes and praises, especially when he throws himself as a sacrifice, is more like an enraged angel.

106.

*Dikaios* is one of the basic words in Paul's letters. It means a righteous person. *Dikaios* must be distinguished from *aléthész*. *Dikaios* is righteous, who is himself righteous, and who is right, and who possesses righteousness. Plato uses the word in its highest sense in the *Politeia* when he says that the foundation of the community is *dikaios*, or justice. *Dikaios* is what is lawful and right. It is in harmony with the world order. *Diké*, the goddess of justice, watches over human actions just as she watches over the stars as they revolve in their orbits (Heraclitus). *Aléthész* is someone in whom thoughts, words and deeds are in harmony, and is therefore a transparent and pure person. There is a moral emphasis in *dikaioz*, while *aléthész* is almost entirely existential.

Paul, however, thought in Hebrew, and for him the true meaning of *dikaios* is

*caddik*. In *caddik*, the two Greek words somehow merge into one, meaning a just person, but also a true person, a real person in whom there is no ambiguity. The *caddik*, say the Hasidim, is the rock foundation on which the world rests. In Iran, the true man also means a sacred subject, and is often used as a counterpart to the fathers.

For Paul, natural man cannot be righteous because he is a descendant of Adam. Sin is primordial corruption, the decay of existence. To be sinful is to live in a state of disunity between thought, word and deed. To think differently from what one says, and to say differently from what one does. "Be righteous" (*dikaiothestetai*). Until now, it has not been possible to be righteous. The Gospel has brought liberation from corruption,

107.

and man can become righteous through his faithfulness to Jesus. The righteous man lives by faithfulness (*hé dikaios ek pisteos dzészetai* — *caddik beemunatho jihjeh*). *Pisztisz* is not faith, but *faithfulness*. For Paul, faithfulness is a higher degree than righteousness. The righteous man lives in the splendour of hundreds of crystals, in unchanging order and eternal rules. For Paul, the ocean of faithfulness is more than free openness and boundless openness. In the ocean of Paul's faithfulness, he wants to swallow up the world. Truth is discipline. Faithfulness is rapture.

108.

Paul is not a Christian in the usual sense. He was initiated into the name of Christ by Christ himself. To be initiated into someone's name is to take on that name, to identify with that being and to realise that being within oneself. When he says that he clothed himself with Christ, it means that he made him present in himself. The identity of being and name (*shem*) has special significance in the Hebrew tradition.

Those who identified with the Saviour were no longer pagans, Jews or Greeks, "...neither slave nor free, neither male nor female, for we are all one" "...one body, one spirit, one Lord, one faith, one baptism...one God". This is the new creation (*beriyah khadasah*). In the sign of the cross, all differences have been destroyed (Eph. 2:14). Paul, like all initiates, lives in the ecstasy of his initiation, and what he understands, he understands from that ecstasy. There are no doubts in rapture. The greatest joy is to swim in the ocean of faithfulness. "He who calls you is faithful" (1 Thess. 5:24). "The Lord is faithful" (2 Thess. 3:3).

109.

Paul rejects the idea that deliverance is the consequence of good deeds

("Let no one boast"). Salvation comes from God's grace (love, tenderness, tact, compassion, kindness) (Eph. 2:8). Paul does not value what we call activity. A single deed means nothing. The only thing that matters is the whole work, the whole. However, this is built not by one's deeds, but by one's faithfulness.

110.

Jesus stands above the story. He did not let himself be carried away by the moment, he always stepped consciously into time, and he saw what time offered, many steps back and forth, with absolute certainty. He did not give up anything from his knowledge; on the contrary, he was able to bring its full force into the moment. Jesus had absolute measure in the tension between historical existence and wisdom. This is the eschatological position of Christianity.

111.

The Apostle Paul made Christianity historical. He starts from passages in the Gospel such as this: "...you have hidden these things from the wise and learned" (and revealed them to children). This is one of the mottos of the Hebrew prophetic tradition. Isaiah: "I will destroy the wisdom of the wise, and bring to nothing the understanding of the prudent" (29:14). The Hebrew tradition is otherwise particularly distrustful of wisdom. But Paul deprives it of its basis, which was despised at the time, and throws it into the very middle of history.

112.

One must not step *out of* the *whirlwind* just to save one's own skin, but one must not remain *in the whirlwind* out of false loyalty, just to be the hero of senseless disintegration. One must not seek refuge and build protection against the dangers of time, hide outside of history, consider this a solution, and teach it as an escape. But one should not consider history a meaningful process that must be upheld, because historical time is senseless and sinful and foolish and dark and directionless chaos (*samsara*), and if one could step out of it but remains in it nonetheless, one is weak-minded. This duality is one of Europe's biggest questions: is it permissible to betray humanity's high status, such as wisdom, under the pretext of historical fidelity, or is it permissible to leave the world behind and isolate oneself in the high regions? Those who have not tasted the *turf* cannot be taken into account, but those who remain *in the turf* can only have a subjective message, nothing else.

113.

Wisdom begins with the elimination of *the turba*. There is nothing heroic about it. Wisdom is not showy because it is not passionate, it is not a role and it is not made for others. Even if it is not on the side of inaction, it reduces action to the bare minimum, and even that slowly, very slowly. It is not a prophet or an apostle, not a poet or a philosopher, not an artist or a politician. Wisdom is presence. That is why it is ahistorical. Wisdom has no history, only existence.

114.

If wisdom is pure assurance and seclusion from the forces of history, it is false. In this case, it is a betrayal of life, not wisdom, but cleverly stylised opportunism. The bourgeois era provided some examples of this (Goethe). Wisdom is only real when life and existence meet. Only initiation can connect life and existence. Without initiation, wisdom is at best a lofty but isolated passivity, a determined and sincere but directionless drifting through historical existence.

115.

Historical existence without wisdom has no stability. It scatters into the unfounded. Wisdom without historical existence has no relevance. It locks itself into an airless space. Wisdom in itself is irrelevant. Historical existence in itself is absurd.

116.

The fatal mistake of modern Europe is that it confuses life with existence. If one considers life to be the only reality, one locks oneself into it. Life in Europe cannot therefore be elevated to existence.

The impossibility of initiation.

117.

In addition to historical existence, Augustine took a stand very early on by interpreting Christianity as the acceptance of fate (bearing the cross). This is *amor fati*. He does indeed accept fate, but because he does not illuminate it with a light stronger than life, he does not know what to do with it. He does not even understand the stronger light; at most, it intoxicates him. For him, wisdom is hiding from reality. According to this, anyone who dares to step out of the story to gain a broader perspective and see deeper connections, anyone who eliminates the turba, or at least takes its elimination seriously, refuses to take up the cross. This behaviour has become exclusive in Europe. To protest against everything that is not life.

In Nietzsche, it is already an obsession. In the 20th century, everything that is not historical existence is a lie of reality (*Verlogenheit*). There is only one authentic way of life, the futility of "whatever will be, will be" (*Geworfenheit*) and chance (Bataille: *Vouloir de chance*). To be thrown from one moment to the next. Gambling as a way of life. Those who do not stand in the arena of competing powers lose their existential reality (Jaspers).

118.

The heroic greatness of *amor fati* and the power of the spirit. But those who decide to take on the full weight of the moment and accept only this close off the horizon. If they give up nothing from the fervour of historical presence, they accept recklessness.

And if the accusation is true, as it is indeed true that the thesis, the dogma, the principle, the conviction can be a hiding place, and openness is sacrificed, then it is possible to create a hiding place even from historical presence. There is no better place to hide from reality than in openness, in such a way that no one will ever find this person again. There is no more dangerous captivity than being captured in freedom. The person becomes real, but loses the truth of their being.

119.

The story is pure life. Abandonment from the truth (God). Those who base their lives on the story choose abandonment.

120.

Historical existence throws itself into crisis and closes its eyes to all certainty. Progress - development - everything flows - struggle for existence - dialectics. Because it gives up the absolute, the consequence is a guilty conscience. But it also throws itself into a guilty conscience and is tormented by torment (*amor fati*).

Almost our entire life takes place at night – in illness, sin, sleepwalking – and almost our entire life is a struggle with the night. But it is a sign of madness when someone clings to the night with cloud-reaching fidelity and glorifies darkness in their life, solely to avoid gaining any certainty beyond the awareness of their own miscarriage. Lest, in fear of false reassurance, they find another basis than the one from which everything final can be overturned. Historical existence must watch its life force dissipate, intoxicated by the intoxication of time.

Tiszapalkonya, 16 December 1960



### III.

## The Antichrist

#### I.

The Antichrist, says Ferdinand Ebner, is the strongest existential manifestation of the spiritual unrest caused by the Gospel. This unrest began at the moment when Jesus uttered his first words:

- among the Jewish people, who, in the spell of their calling, fought to maintain their status in double bondage, under the Romans and their own rulers, and awaited the liberator,

- but also among the disciples, who slept more often than not.

What is called historical Christianity, as opposed to the Gospel, is nothing more than the result of the unprecedented irritation caused by Jesus. Two thousand years of struggle to prevent anything in the Gospel from coming to fruition. Jesus places man in a world that he can no longer consider non-existent; before a divine being from whom he can no longer escape; at a previously unimaginable level of his own being, which he can no longer ignore. It seems that the only way to escape is to pretend that nothing has happened.

#### 2.

The first impulse is to tear oneself away from it, even though one knows that this is not only the sole seriousness of one's life, but of the eternal life of all humanity, not only one's own destiny, but the final order of all human destiny. One is disturbed in one's corruption, and therefore disturbed in one's earthly comfort. He should do what is simplest, but he does not. He does not see what alone makes sense, and he does not accept it, even though he knows that everything else is invalid. This is the unheard-of darkness that John speaks of, which is incapable of receiving the light. For darkness, says Baader, is not the absence of light, but *terror lucis*, the fear of light. It wanders around the limits of insight and plays out every possibility so as not to do the one thing that is necessary.

#### S.

The teaching of the Gospel itself is quickly submerged in resistance to the Gospel. The resistance is completely hopeless and desperate. But Christianity is no longer visible, only a few clear and bright heads standing alone. Soon we will only know that Christianity exists through irritation. That there is something that is kept silent by common consent. Nothing indicates it, neither in religion, nor in the clergy, nor in society. It is only here as something denied and betrayed. It is here as the Antichrist. This is what drives the story and motivates the events. The louder and more triumphant the crowd surrounding it, the more its origins are forgotten. And when Constantine the Great elevated Christianity to a religion of power, there was little left to spoil.

#### 4.

Tradition is the great form of human existence. The great form has two characteristics: absolute orientation and transparent existence. One cannot exist without the other. The entire horizon of the intellect is open and sensitive. The human being itself is completely transparent. For the world as a whole opens up only to the extent that the unity of thought, word and deed is solid in the individual. Every tradition is the embodiment of the great form.

#### 5.

Tradition always breaks in the most sensitive place, where universal intellect and transparent existence meet. The two pieces of the broken unity are religion and the world. In social terms, the spiritual (*brahman*) and knightly (*kshatriya*) castes. Word and deed do not overlap. The relationship between the two is that neither can exist with the other, and neither can exist without the other. Religion and the world are the middle form of human existence. This is where the individual and the collective split apart. In society, the spiritual and ruling castes separate from each other. In human life, words and deeds separate.

#### 6.

The middle form breaks down again, into philosophy and science. The intellectual caste inherits the legacy of philosophy, while the governing caste inherits that of science. Philosophy is always theory, science is always practice. Idea and praxis. Philosophy cannot exist with science, but it cannot exist without science either; science cannot exist with philosophy, nor without philosophy, because the form of existence broke where unity is most sensitive. Philosophy wants to realise transparent existence without universal orientation, science wants

universal orientation without transparent existence. Philosophy thus became arbitrary, and science sank into the demonism of meaningless reason. The most characteristic example of this is the strategy of researching human existence and origin, which is based on two foundations: zoology and mechanistic thinking.

## 7.

The measure of the authenticity of tradition is revelation. This measure is absolute. Revelation is direct. In revelation, a circle of truth is expressed that does not need to be proven because it is beyond provability. Revelation is the understanding of life from that which is more than life. Apart from tradition, only science has been able to create authenticity. The measure of the authenticity of science is accuracy. Accuracy was created in the wake and in the image of revelation, but the accuracy of revelation is never objective, but rather the pathos of expression. The measure of the authenticity of tradition and science does not differ fundamentally in that the two have different pathos. Science has no truth, only reality (so-called facts), and therefore exact science is reality without truth. This means that nothing follows from what science says, even if it corresponds to the whole of reality. It is not understanding, only information, and it has no existential binding force.

## 8.

Science is once again divided into natural sciences and humanities. Natural science originated from magic, characterised by knowledge rather than understanding, which is why it is based on mechanisms and zoology rather than humanity. The consequence of this is that existence is one category poorer. Since it only has reality, it has no truth, no sensitivity to values, which means that it is indifferent and neutral. What is indifferent does not force a position, and that is the best thing about it. Natural science is therefore ultimately forced to serve, and in Europe it serves the instinct for power, laying the foundation for lies, violence and exploitation.

The spiritual sciences were actually an initiation, but they forgot their origins. In part, they sought to become natural sciences, that is, they entered the service of power (worldview) and sought their ideal in the pathos of exactitude

. In another part, it lost its moderation and became pure individual self-indulgence.

## 9.

Neither religion, nor philosophy, nor science is suitable for man to attain absolute knowledge and establish his life. All three are a relief from the burdens of life, that is, a hiding from the truth. An existence narrowed down to life, which believes that life is understandable in itself. Abandonment from the truth. Nostalgia still lives on in religion and philosophy, but not in science. Whatever science says, it does not oblige us to do anything. To live without truth (without *alétheia*, where *alétheia* means openness to existence) is like living in existence, that is, living lost and forgotten, hidden, in obscurity, in a cocoon, hiding in a turban, unaware of where one is, what one is doing, and the meaning and consequences of one's actions.

## 10.

Tradition is a theory of being, and it has three ontological evidences:

The *basic position* - without which man would not know about his initial and universal behaviour, independent of age and constellation, extending to everyone.

The *turmoil* – without which people would not be able to know that their life in the world is a corrupt form of the original.

*Liberation* – without which, one would not know that it is possible to step out of the turbine and restore the default setting. Within tradition, Christianity does not seek corruption in a specific sense (as the Hindus do), or in morality (as the Hebrews do), or in physicality (as the Greeks and modern times do), but finds the path that eliminates all corruption at a single point. The teaching that tells of the restoration of man and the world to their original place is called the Gospel. The way of life based on the Gospel is called Christianity.

## 11.

Historical Christianity is a depraved form of Gospel Christianity. Such forms throughout history include clericalism, feudalism,

humanism, the Reformation, the Enlightenment, democracy, socialism, and scientism, all of which are false realisations and historical aberrations.

**12.**

They do not protest against the Gospel because they consider its teachings to be incorrect, but because it completely rejects the idea of alleviating the burdens of life and recognises only that life as fully valid which restores man to his original state and eliminates corruption within himself.

**13.**

The teaching of the Gospel is not that man should regard salvation as protection and hide in it, but that he should set out on the path to salvation and achieve liberation.

**14.**

To regard salvation as a hiding place (a relief from the burdens of life) is how Jesus' teaching became a religion.

Religion is more of a delusion than a consciousness. Anything that stands for relief from the burdens of life (such as religion, philosophy and science) is a form of unconsciousness.

**15.**

The person of Jesus is quite easy to understand historically and literarily from the Hebrew tradition. The Hebrews had two main traditions (in India: *mahamudra*): the prophetic and the psalmic. There were two types of faithfulness (*emunah*): the passionate and bitter rage of purification, which persecuted, cursed and threatened all immorality in public and private life, because no one, not even the king, could hide from the sacred fury of the prophet; and the other, the gentle and praying ascetic, who began his fidelity in purity with himself. Jesus united in himself the dual fidelity of the prophetic and psalmic, practising humble patience towards the unfaithful, the psalmic music of which resounds throughout his teachings. The poetry of the psalms was to the Hebrews what the Vedas were to the Hindus and the hymns to the Orphic Greeks: they were based on prayers singing the reality and

purity of life, as if fidelity to the truth could only be expressed in verse (*bath kol*).

In Jesus' time, prophetic behaviour had already taken on a wild form, because it was not so much the Romans as the rebel leaders who were constantly rising up against their own powerful rulers, keeping Palestine in almost constant turmoil, that can only be understood from a prophetic sense of moral justice. The sects, referring to the truth of the psalms, could not tolerate the corrupt community, so they left it and lived in small groups outside society (Essene, John the Baptist).

## **16.**

Jesus had only one opponent in Palestine, the exact opposite of his being: the Pharisee, who instead of prophecy lived an aggressive secular life and practised hypocritical ostentation instead of psalmic prayer.

## **17.**

We know that according to Hindu tradition, the deterioration of existence begins with the clouding of the intellect. Sin here is not a moral act, but an intellectual one. Truth is the truth of thought. Original sin is a diminished intellect. Later, historical Greece and then Europe interpreted the beginning of corruption as physical decay. Here, sin is not a moral or intellectual act, but illness. In Hebrew tradition (except for Kabbalah), corruption is moral decay. Sin is transgression. Sin is the single act that corrupted the primordial order (Moses: number, weight, measure) in a world originally created perfect, the original sin that not only spread to the whole of human existence, but also corrupted nature. As Baader writes, man's sin dragged the whole world down with it.

In the Hebrew tradition, moral activity has the same ontological weight as thinking in the East and physical life in Europe. In the East, the beginning of all decay is intellectual obscurity, in Europe it is disease, and for the Hebrews, the root cause of a corrupt existence is an act that violates the original order of the world.

## **18.**

The idea of sin as an unlawful activity that corrupts the primordial order of creation was later adopted by historical Christianity and Islam. This gave rise to a peculiar behaviour that affected all

Contrary to tradition, it made the value of existence dependent solely on measurable deeds. Good and evil meant moral good and evil. People were judged in the community based on their actions. For this reason, nowhere else was the contrast between visible actions and true behaviour as sharp as among the Hebrews, and nowhere else did hypocrisy play such a decisive role. In the existential gap between visible actions and real behaviour, that is, in the specific realm of existential falsehood, between words and deeds, stood the caste that dominated the spirit of the Hebrews: the Pharisees.

### **19.**

Phariseeism is not simple hypocrisy, but an elaborate way of life, and it is not based on selling someone a pregnant donkey at the market when the donkey is not pregnant, but rather presenting myself as a morally intact, even high-minded person who considers the realisation of human values to be important, when in fact I am solely seeking worldly gain and using moral behaviour as a cover.

### **20.**

Phariseeism is an existential way of life, the meaning of which is as follows:

- those who wish to be taken seriously in society must realise moral values (decency, honour, truthfulness, helpfulness);
- those who wish to prosper must recognise that moral behaviour will not get them there, and so they must abandon decency, honesty, truthfulness, and so on.

The two cannot coexist. Phariseeism does what cannot be done and systematically builds on it, covering up the lifestyle of prosperity with the appearance of moral behaviour.

### **21.**

Pharisee morality is a self-defence strategy for increasing one's reputation, authority, wealth and power in order to maintain one's social standing. People want what they cannot have: to be both victorious in life and humanly righteous at the same time. You cannot sell a barren donkey as pregnant, because that is a market trick, economic injustice, a simple case of social fraud

and a legal case. Phariseeism, by covering up a lifestyle based exclusively on worldly gain with moral hypocrisy, and by not only wanting to get rich, but also wanting to live under the guise of intact superiority, is not a trick, and not fraud and not a legal case, but not even immorality, but a lie of existence, because it is not a factual truth, but deceives from the true face of its being. Phariseeism is not social and moral corruption, but organised corruption of existence.

Phariseeism is the first and most common manifestation of anti-Christian existence.

## 22.

In any case, we know of two forms of Hebrew tradition, one being Talmudic and the other Kabbalistic. The Talmudic tradition (Rabbinism) is based on rigorous morality, which was upheld by the Pharisees, a caste whose sole aim was worldly gain, but which did not allow itself to be seen through, and therefore covered itself with dogmatic morality, religious rules that were painfully excessive and emphasised in public. It is a well-known fact that exaggerated strict morality has characterised hidden hypocrisy in every society and at all times. In Hebrew society, it is possible to observe how, with the strengthening of Phariseeism, the Talmud's web of prohibitive rules grew in proportion and (under the guise of ritual) spread to clothing, washing, food preparation, speech, movements, tone of voice, and formulas. Human existence was constantly torn between *sin and non-sin*, and the more the Pharisees threw themselves into worldly gain, the more ruthlessly they demanded strict adherence to the prohibitive rules, and the more terrible were the consequences if someone was declared guilty.

## 23.

Another form of Hebrew tradition is Kabbalah. According to Hindus, the primary cause of the corruption of existence is intellectual obscurity; according to Europeans, it is physical frailty; according to Talmudic tradition, it is moral evil, or sin. Even based on the oldest sources, Kabbalah's position and teaching on this issue is not entirely clear. It seems likely that the Essenes and related sects lived in a community structured along Orphic-Pythagorean lines. We know that Orphism and Kabbalah are related, if only because their arithmology is almost identical. One thing is certain:

that they completely rejected Rabbinism. Later (in Alexandria, in the Middle Ages, in Spain), features of Kabbalah emerged that seemed to maintain a very close connection with Hindu and esoteric Muslim traditions, that is, they believed they recognised the dark side of corruption in intellectual aberration. However, in the oldest documents (Sefer Yetzirah), the striving to restore the primordial order of numbers and the primordial order of language goes even deeper. It is possible that Kabbalah did not seek the first moment of the corruption of existence in meaning, physicality or morality, but rather at the central point of existence where meaning, physicality and morality meet, that is, at the lowest point, which has undoubtedly not been named in any tradition.

## 24.

Kabbalah has always been opposed to the rabbinical tradition, and rabbinism has suppressed and persecuted Kabbalah. Nevertheless, Kabbalah, as a secret teaching (mysticism, sect), has always been influential enough to make rabbinism feel threatened by it. This influence did not come from numerical superiority, quite the contrary. Kabbalists have always been in the minority. However, Kabbalah saw through the Pharisees' hypocrisy. It did not teach that the restoration of human normality, i.e. the elimination of original corruption, should begin with morality, i.e. visible deeds, but that human beings must turn around completely (*teshuva*).

## 25.

*Tesuvah* gained its definitive meaning, which it has retained for two thousand years, in the Gospel. The greatness of the Gospel's interpretation of the word does not lie in its novelty, for it is not new; on the contrary, it is the oldest thing after the elementary consciousness of existence, but it is also the most hidden and obscure. Its greatness lies in the fact that Jesus, like no one else, understood fallen man and was therefore able to illuminate the obscurity and hiddenness completely. This was, of course, only possible because the existence that Jesus realised in himself was not affected by the initial corruption. Such a thing cannot be the result of thought, nor can it be the result of an existential struggle. Such a being, especially one so simple and open, can only be the incarnation of absolute pure existence.

This is why tradition considers Jesus sinless (intact from corruption) and God (because he realised primordial and absolute existence). And this is why it is impossible to consider him anything other than truly free from all corruption, that is, God. It was only and solely from this level of existence that the teaching of the Gospel could be seen and expressed, namely that the initial corruption (original sin) in man created a counter-centre to the centre of primordial existence – a counter-source to the original and pure source of existence – from which corrupted existence (death) springs.

Corruption unleashed a dark and destructive power, which was mythically personified as Satan and the devil, but in any case, it opened up a possibility not for existence, but for its corruption and destruction. This power, which comes from an unlawful, destructive source, is not manifested separately in immoral acts, intellectual obscurity, or physical frailty. Moral evil, intellectual obscurity, and physical illness are the consequences of the central decay of existence. In repentance (*tesuvah*), it is futile for a person to wish to do good in their actions, to dispel intellectual confusion, or to try to maintain their health, if they do not eliminate the counter-centre created in opposition to the centre of existence. The source of destruction must be destroyed.

## 26.

In any case, Jesus stood outside the circle of Pharisaic moral terror. We do not know what his relationship with Kabbalah was. However, he took a stand against the Talmud's universal doctrine of sin, did not observe the rules of eating, dressing, and customs, and, most shockingly, did not observe the Sabbath. We do not know whether he placed particular emphasis on the enlightenment of the intellect, nor whether he attached importance to physical health. On the other hand, every word of the Gospel points to the central place of corruption, which lies at the root of intellectual, moral and physical corruption, that is, of the whole of human existence.

## 27.

Guénon writes that Christianity is not a religion, but an initiation. Initiation does not open up intellectual clarity, teach moral perfection, or make one free from illness, but rather reveals and illuminates the darkness at the centre of all decay, whether intellectual, moral, or physical. The

initiation refers to the absolute purity, integrity and order of existence. However, this original integrity, purity and order of existence is not only what was in the beginning, and not only the end that the future holds, but it is what exists in every human being constantly and eternally, even if it is unattainable, but also lives in the present moment, because it is the original and actual centre of all existence, and without it no one could survive for a single second. Christianity does not bring salvation or healing, but frees us from the corruption of existence, because it turns away from it (*tesuvah*, *metanoia*, conversion) and opens man to true existence. This knowledge has been obscured since the corruption of existence, and its discovery was far beyond the capabilities of any human being. Only the Messiah (God-man) could reveal the significance of this turning point, and only he could bring about repentance. That is why Jesus says, "I reveal what has been hidden since creation" (Mt. 13:35). This is not a return to paradise, nor a renewal of the Garden of Eden, but a new kingdom based on victory over the power of decay, which the Hebrews called *malkuth ha samayim* (heavenly kingdom). This is the Iranian *dzsyotismat khsathra*, the kingdom of splendour. The kingdom of triumphant truth. This kingdom is within man: *baszileia tou theou entosz hūmon*. This earth, illuminated by resplendent glory, glory — *khsathra, kavod, gloria, doxa* — is one of the fundamental words of every tradition. Christianity is an initiation that creates a new ontological basis after the fall of creation (corruption), grounding original existence more deeply than in the Garden of Eden. The basis of creation proved to be childish and fragile. The foundation of salvation is deeper than that of creation (Baader). Therefore, to regard all this as religion, as a personal question of salvation, says F. Otto, is a fatal profanation, a worthless and mediocre philosophical misunderstanding. This is a manifestation of truth that breaks through all opposition with the full power of renewed existence, even if "body and soul perish" in the process.

## 28.

The word *asma* in Hebrew, with its rich nuances, very rarely means simply "sin". The meaning of *asma* (darkness, grave) comes into play, but so does *asmaj* (crude, ignorant, evil). Asmodaj is the name of the prince of demons. As a verb, it means to sin, to be punished for sin, to suffer, to be miserable, to perish. The most essential meaning of the word, which resonates in all its connotations, is impurity, so much so that in the Gospel, *asma* can often only be translated as impurity. Those who commit *asma* become defiled, not socially and

Not religiously, but ontologically. It does not commit a dirty deed, but becomes dirty itself. And people recoil from this kind of filth just as they do from the sacred, only on the opposite side, with a sense of fearful disgust. It is the result of a peculiar primitive and frenzied blindness, clumsy helplessness and physical abnormality, as well as foolish and stupid credulity, which expects something positive from filth. Filth sticks and stinks and poisons and seems unbearable. Master Eckhart writes that this *asma* is like the most vile, tenacious, stubborn and greedy plant among weeds, which man tears out in vain, for if even a speck of its root remains in the ground, it sprouts again and spreads even more furiously. The Kabbalah says that weeds, like harmful worms and insects, ugly and parasitic creatures on earth, spread as a result of man's initial corruption (*asma*).

## 29.

The most important thing about *asma* is that by committing it, man not only makes himself unclean, but also pollutes existence in its entirety. Therefore, Schelling's definition of *Beraubung des Seins* - the robbery of being - is entirely accurate. The more open the defilement and robbery of being is, the less serious it is; the more perfectly *asma* is committed using concealment techniques, the more serious it is. Therefore, the greatest sin is not that which is undoubtedly visible to everyone, but that which is committed in secret, with sophisticated cover-up techniques, continuously, and built into a solid system. The most serious *asma* is a perfectly hidden system of destruction of existence.

## S0.

The personification of *asma* (Satan, the devil) is in any case mistaken. The whole thing probably means that destruction in man and in the world is such a positive power that it is as if it were a person, that is, not something, but someone who cannot be avoided. However, the devil is not a personal being, because if he were, repentance (*tesuvah, metanoia*) could be awakened in him, which is nonsense. The devil cannot be exorcised. The devil cannot be cast out of the devil. The conversion of the devil is an absurd task. The devil is the unlawful awakening of a power hidden in creation, the possibility that existence, at a certain point, directly next to its own source, can be turned to its own destruction.

## **SI.**

A particularly characteristic and constant endeavour of evil is to conceal itself and to present itself as if sin did not exist at all, or at most as if it were merely a peculiar obsession of the insane. Such an endeavour is, among others, that of modern science, which interprets sin as a psychopathological phenomenon and delights in the belief that the fact of sin is understandable from a naturalistic point of view and can in most cases be eliminated without a trace.

However, everyone is aware of the destruction, if only because the unconditional obligation to make amends for the destruction lives uncontrollably in every person. Everyone knows that something has happened that cannot remain as it is and must be rectified. Not by restoring the original (returning), although that is what they would most like to do. This passion would seek to restore the paradisiacal state of the beginning. But that cannot be brought back. Reparation, however, is the realisation of a higher and more perfect existence built on a newly created foundation, which in itself processes the power of destruction, insofar as it turns around (*tesuvah*, *metanoia*), eliminates destruction in itself and offers the possibility of life exclusively to positive forces.

## **S2.**

The idea of evangelical redemption can only be clearly understood in terms of atonement.

Reparation is an obligation, and if a person fails to fulfil it, they take on the burden of debt. The debt must be repaid. If it is not repaid, it grows. The redeemer is the one who pays the debt on my behalf, that is, redeems me from the debt.

## **SS.**

Everyone knows that the destruction of life must be remedied. Life as it is now is intolerable. Everyone is intimately familiar with the unbearable nature of polluted existence, and along with the given humane life, everyone knows that they must personally and responsibly participate in the effort to restore the original purity to a higher degree, not only for all people and all living beings, but for all of existence. If they do not do so, their withdrawal will only increase the pollution. The awareness of participation in the destruction of existence, even if it cannot be eliminated, can be obscured, and humanity has always had an abundance of sedatives that lulled the consciousness into a slumber

. However, the compulsion to make amends cannot be appeased, and therefore the question must arise in everyone: amends, but why? The instinct for amends in man is unstoppable, and man knows that he has committed and constantly commits something that cannot remain without amends. The destruction of existence was not committed by one person, and all further destruction of existence is not committed by one person or group, but at the expense of the whole of existence, in which we all share. That is why reparation is also binding on everyone. Those who withdraw from it commit further destruction of existence.

The demand is, of course, too great, but it is even greater when one knows that it does not come from external pressure or conditioning, but that one is born with this demand. However, one does not know the path that leads to fulfilment, and even if one did, one would be unable to achieve anything, or only something insignificant, because of one's corrupted existence. Redemption is the activity that takes the first and decisive step on behalf of man. The one who takes the first step towards atonement on behalf of man is the Messiah. By taking upon himself the corruption of existence, even though he had no part in it and never had, the Messiah (redeemer) as if he had actually been involved in it, taking on the responsibility and the full weight of the destruction of existence, but this is not enough; he also allows man to enjoy the positive result of the reparation, a higher degree of purified existence, as if man had achieved it himself. Redemption means that the redeemer performs the reparation on behalf of man. The symbol of this reparation, or redemption, is therefore Golgotha and the cross, in other words, sacrifice.

#### **S4.**

The defilement of existence (the commission of destruction) affects everyone, therefore every person is obliged to make amends for everyone else.

#### **S5.**

Redemption is redemption from atonement – paying one's debt on behalf of another – and this becomes valid when one understands and accepts it, but acceptance depends on whether one joins the redeemer with one's faithfulness or not. Faithfulness (*emunah, pistis, fides*) is the basic word of the Gospel, not faith (*faith, foi, Glaube*).

#### **S6.**

Antichristian moment: we are natural beings - there is no sin - there is no

destruction – no responsibility for one another – no conscience – no atonement – no debt – no responsibility – no redemption – life is for pleasure.

## **S7.**

Every tradition has a concept of redemption. The nature of redemption depends on the interpretation of the initial corruption. In India, corruption is intellectual deviation, and redemption is therefore the restoration of the original meaning. For the Hebrews, corruption is moral evil, and therefore redemption is good deeds. In the archaic Greek tradition, moral and aesthetic corruption were linked, and redemption was thus the restoration of both the beauty and moral integrity of existence (*kalokagathia*).

In the historical period, knowledge of redemption was, at best, merely *tantra*, i.e. memory and book knowledge, and later only science. "Although they have mastered the teaching, they seek the meaning of the teaching with wisdom, and therefore they do not gain insight. They study only so that they can talk about it and express their opinions about it, and therefore the misunderstood teaching only leads to further deterioration and suffering." (Buddha)

## **S8.**

The fact of the corruption of existence cannot be avoided, if only because it concerns one's own existence. One can only suffer, as in the case of disturbed mind, illness, and defilement. The integrity of existence must be restored, and the obligation to make amends applies to everyone. Evasion, denial, and procrastination add to the original corruption by causing people to live in falsehood in addition to the corruption of existence. Those who undertake to make amends continue to suffer, but at least they avoid falsehood.

Jesus revealed the root of central corruption behind the sins taught by various traditions. The symptoms of corruption are diminished intellect, immoral acts and illness, but at the centre of it all is corruption itself, the outpouring of the power of destruction. The power that Jesus did not oppose with destructive force, but rather the power that is greater than destructive force and creates a purity more definitive than the purity of initial existence, is, strangely enough, not some unheard-of and victorious power, but a power that is shockingly gentle and powerless, a superpower that has completely surrendered its power, which is weaker than any other power, soft and yielding and gentle. The Gospel calls it love. Love is the power that restrains destruction and corrects it by creating a

creates a higher level of existence than the original. This is the level on which the kingdom of heaven, the foundation of triumphant truth, rests.

**S9.**

Love is not a moral virtue, a religious value, or an emotion, but a power (powerlessness) higher than the forces of destruction, which does not correct the basic state of existence, but creates the ultimate foundation of existence.

**40.**

Love is completely powerless because it has given up all aggression. Love is completely impenetrable because it is the greatest power in existence.

**41.**

The Gospel is the revelation of the central destruction and the discovery of the only remedy (love).

**42.**

If the soul does not love, it falls to earth, which is almost equivalent to hell (Simone Weil). In other words, as Empedocles teaches: the soul loosened by love breaks away from God and must be purified through ten thousand incarnations before it can return.

**4S.**

For two thousand years, the forces of destruction and the systems of falsehood have been making constant efforts to compromise love. In thought, worldview, philosophy and science, they have succeeded completely. The definition is as follows: love is a sentimental clerical deception. The focus of human existence is not love, but the struggle for existence.

However, love is the only thing that cannot be denied or contaminated. What can be contaminated is the abuse of love, false and hypocritical love, deception with love, and false and selfish love. The effect of compromise lasts only until it is touched by authentic love. At that moment, all aggression bounces off this perfectly powerless and powerless, gentle and patient, soft and yielding tenderness, and this defenceless softness proves to be harder than diamond.

**44.**

The antichristian destruction is not directed against historical factors, reason, knowledge, morality, power, human institutions, or religion, but against love.

**45.**

Lack of love manifests itself as madness in reason, as crime in morality, and as disease in physical life. Lack of love is tantamount to corruption. Love is the measure of existence.

**46.**

The paradox of love: love is the manifestation of man's deepest being, namely in that his deepest being opposes itself and decides against itself (Oetinger). Man liberates love by binding it.

**47.**

The fundamental operation of existence (love):

- to balance oneself in independence as an individual within the community,
- to become an absolute self in union with the community. (This is the basis of Böhme's logic, the *inqualieren*. The law of mutual interpenetration.)

The differentiation of the One in the infinite series, the integration of the infinite series in the One.

**48.**

The mathematical nature of love: mathematics represents the operations of love.

After the sacred arithmologies (I Ching, Sankhya, Kabbalah, Pythagoras, Orphics), only a few in Europe understood the mathematical nature of love. Plotinus, Cusanus, Eckehart, Böhme. The basis of all mathematical operations – the awareness of primordial existence – is nothing other than the unifying operation of love (the fundamental operation of existence).

love operations in physics, in chemistry, in biology, in astronomy, psychology, and sociology.

**49.**

The logic of love is the logic of unity. (Upanishads, Plotinus, Heraclitus, Cusanus, Zen, Sufism, Böhme, Hasidism).

Love is the word that opens and illuminates existence. Logos.

**50.**

That which cannot be understood from love must be renounced as untrustworthy.

**51.**

Love created a higher and simpler way of life than the original creation, a more solid presence of mind, higher knowledge, knowledge of human nature, and knowledge of reality. This way of life is more childlike, that is, more fragile, gentler, softer, clearer, more cultured, more meaningful, broader, more cheerful, more self-aware, more refined – and above all, more sensitive and vulnerable.

**52.**

The archetype of all love is the sacrifice on Golgotha: to give myself completely.

**53.**

The most essential activity of the divine manifestation, which the Gospel calls the Holy Spirit (Holy Spirit, *ruah hakados*, *pneuma hagion*), is to illuminate what is hidden. In terms of existence, this is the quintessence of Jesus' activity. "I reveal what has been hidden since creation." This is what Jesus left as his legacy ("...I am going so that I may send..."). This is the manifestation of the exousia, or supreme power, of the Holy Spirit. This is the second "let there be light" after the first *fiat lux* in the world. So that nothing remains hidden from anyone anymore. Therefore, the nature of the Holy Spirit is apocalyptic, because apocalypse literally means the revelation of what was previously a mystery and a secret. Transparency is so much the work of the Holy Spirit that the Apostle John calls the Spirit the Spirit of truth (*pneuma tes aletheias*)

because the work of the spirit of truth is transparent existence, that is, the perfectly illuminated human being. To be open in secret.

**54.**

The Antichrist can also be understood as the counterforce to the Holy Spirit, because the Spirit wants to reveal what is hidden, while the Antichrist wants to hide what has already been revealed. The Antichrist does not come from the world of creation, but from the world of redemption, and therefore he is not the prince of primordial destruction, but of the destruction of universal renewal. The Antichrist is the opposite of love, not the sacrifice of Golgotha, but egocentrism, not sensitive and vulnerable, cheerful and open childlike trust, but insensitive and armoured, closed and moody distrust, not openness, but isolation, not unity, but divisive dispersion, and moreover, the concealment of things, the construction of concealment in a deceptive system, and finally, even the concealment of this concealment, lest it be recognised. The antichrist's concealment is an endless process, which the Holy Spirit can only counteract with His infinite illumination. However, the Antichrist's influence is greatest where he is confronted with the powerlessness of love, where he can create the impression that what is powerless must be rejected, and that what must be acquired is power.

**55.**

The teaching of the Gospel is not the founding of a religion, but initiation. The disciples were mistaken, and this mistake was soon revealed. It was not possible to build a community on the Gospel. Christianity is an initiation which, through the superiority of the initiated, that is, through Brahmanic activity, can establish the unity of humanity, that is, the Church. Not as an organisation, but as the final and actual reality surrounding people who live in the spirit of the Gospel, that is, sacrifice, without any worldly power, in poverty, truth and purity, turning their attention to man's "double struggle for life and immortality", never forgetting for a moment that what we call life here is "only a fragment of man's eternal destiny" (Bergyajev). Finally, there is only one authentic life, the Gospel life, and everything else is secondary to authentic life.

**56.**

Anyone who believes that the Gospel established a religion and that a human society could be built on this religion

society can be built, is rightly shocked, because this experiment failed very quickly and irrevocably. Less than ten years had passed since the crucifixion, only five or even less, when those who joined the community of love in Jerusalem offered all their possessions to live together from the common fund. Ananias and his wife Sapphira also sold their house, but hid a large part of the proceeds for themselves. The antichristian image.

With this, the very first community was already considered to have run aground. Not because Ananias and Sapphira committed treason, but because the community judged treason to be a sin based purely on the Hebrew Pharisee convention. The community did not understand a single word of the Gospel. All it understood was Talmudic morality. Without true initiation, man is a social beast (*bête sociale*) who needs to be cared for, otherwise he will voraciously devour flesh. A true evangelical Christian would have sent poor Ananias and his wife away with a smile: "Go and buy back your house with your money, strive to live a pure life, and do not think that you can buy your salvation like lamb meat at the market, because you came here for no other reason than that you heard that eternal heavenly happiness is sold here cheaply. That's okay. If you feel that you need to be enlightened by the words of the Messiah, come.

**57.**

Any community organisation based on the most common and crude materialism is completely impossible at this late stage in history. Conversion, that is, abandoning low values for higher ones, is an impossible task for the majority. But even the purified cannot found a community, because the weight of their existence far exceeds that of society.

What the Brahmin needs is not power, but authority. Authority is the aura of an authentic life.

The only possibility is for the man of spirit (*brahman*) to take his place (preferably an important one) in human organisation and mature the community from within. This is why the Pythagorean society could not be viable, the Essenes remained merely a sect, and Plato's state is better left unmentioned.

**58.**

It is not existing societies that need to be transformed, nor is it necessary to found a completely new society, but rather to proclaim and maintain the absolute fact of the unity of the eternal human community (the Church) and to demand its realisation from all of humanity and

every individual. (Jaspers: if we do not all live together and for each other, we will all perish together).

**59.**

What is not a church is an *ergastulum*, or slave quarters.

**60.**

If everything that has been recorded about the Greek merchant Marcion is true, it is said that, in his view, Christianity did not spread to the desired extent because other peoples, especially the Greeks, and certain castes, especially the more educated ones, were averse to rabbinical moralism. Marcion found it difficult to tolerate the stifling and petty familiarity of Judaism, which turned in on itself and excluded everything else (something against which Nietzsche also protested vehemently). He taught that there had been a change of regime in the universe. Jesus' Father God was not the God of the Old Testament, but a completely different being, not vengeful and wrathful, but just and good, and not only the God of the Hebrews, but of all humanity, as he said: the Alien God. Before Jesus, we did not know about this God. It was the Saviour who brought the truth of the Alien God to earth, thereby erasing what had been before. The law (Torah) and the prophets thus lost their validity. The creation of the world was, in fact, a failure. The man of creation (Adam) fell. What creation failed to do, redemption made right. Marcion therefore separated the Gospel from the Old Testament and rewrote the original (Aramaic) New Testament in such a way that he regarded the Gospel as a kind of religion – but more likely not even that. Marcion was probably not even a religious man, but merely a politician who believed in organisation and propaganda. Marcion's activity within Christianity was the first outbreak of the Hebrew-Hellenic antagonism that has continued throughout European history to this day and has manifested itself in very different forms, such as the influence of Hellenism in the Renaissance and the breakthrough of Hebraism in the Reformation. For the Hellenic influence always appears as secularisation (art, science, philosophy), while Hebraism appears as religion (moralism, ritual, puritanism).

**61.**

The great library of Alexandria was a repository not only for Hellenic and Hebrew writings, but also for Egyptian and Iranian writings, and in all likelihood for the writings of more distant peoples as well. We know from Clement and Origen that Buddha was known, and some assume that Alexandrian agents also travelled to Tibet and China and brought back manuscripts, which were then translated into Greek. According to this, Alexandria was the first large-scale realisation of the tantra-yuga, or the age of books. The tantra era is the late period when the tradition no longer lives in the personal relationship between master and disciple, but in order to survive, the knowledge is put into writing, of course mostly in an unsatisfactory form, because the tradition was usually only understood in fragments by the writers. The other danger is more threatening. Only those who truly thirsted for knowledge approached the master, and the master had the right to decide what to tell whom. The book was opened to both the curious and the deceitful.

Tantra is one phase of the dark age. In many respects, it is a time of involution, when the ideas of tradition, preparing for their winter sleep, freeze in a peculiar way (i.e. are written down) or, like fish, devour themselves, their life activity is reduced, their thoughts are partially shortened and become formulas and extracts. Typical examples are epigrams (in Hebrew wisdom literature: Proverbs, Jesus son of Sirach; Greek philosophers: Parmenides, Heraclitus, Pythagoras, etc.), which preserve the thought in the form of a law, or the Indian sutras, which use key words and sentences merely as reminders. This is only a larva of the original teaching. The spirituality in the book is not active. One does not write to replace one's living words. Speech springs from a completely different form than writing. Speech is communication, writing is work (karma). *Gott will nicht, daß ich schreibe, aber ich muß* — God does not want me to write, but I must (Kafka). The point of tantra is that books, even those of the highest order, lack personal authenticity. The existential distance between man and writing is too great to ever be bridged: that is why absolute men did not write. Books condense and store spirituality to a greater or lesser extent. However, a book is always an extract, and today we can only conceive of revelation as a book. Which basically means that there is no revelation, only its memory and commentary. Revelation retreats into a sphere of existence from which it cannot directly escape, and therefore has no power over life.

Nothing can be expected from books, because they are merely containers. If there is still something great in our lives, we take it from books and put it into books, but our existence is numb, we cannot take anything directly from anywhere, only indirectly: from books. The final moment of the tantric era is the secularisation of books

, which means that the spirituality of the book dissolves over time and scatters into sophisticated insignificance. We must also renounce the manuscript, and personal authenticity even more so. This is roughly the consequence of the printing of books.

Clemens Alexandrinus therefore raises the question: is it permissible to write a book? Like most spiritual beings, he writes his book anyway.

## 62.

The library of Alexandria was created by an emerging universal unity. A universal orientation was developing in Alexandria, certainly the most significant in the history of the world. With knowledge of all available traditions, and in the century following the Gospel, with knowledge of the New Testament, there was a realistic basis for creating a universal unity.

The foundation of this orientation is knowledge. The great figures of Alexandria wanted to eliminate the sin of ignorance (*to tész agnoiasz hamartéma*), and this is what makes Alexandrian thinking so similar to Indian thinking. "The most apt name for sin is confusion (*synkheis*)," says Philo, "as evidenced by the fact that the mind is filled with confused speech and intentions, and acts in confusion." Confusion is intellectual corruption, and this word almost completely covers the Hindu *avidya*, which means intellectual obscurity, reduced alertness and sleepwalking.

## 63.

Gnosis, or knowledge (Latin *cognosere*, Sanskrit *dnyána*), is the path to intellectual purification through universal orientation. The meaning of knowledge is that it is sacred knowledge that affects human beings, and thus it should appear, and conversely, where transparent human beings are realised, their orientation must be universally open. One cannot exist without the other.

In Europe's most recent period, insensitivity to essential realities is characterised not only by our lack of understanding of the connection between the purity of existence and the universality of orientation. The nonsense culminates in the idea that philosophy, as a poor remnant of universal orientation, should be understood not in terms of universal orientation, but in terms of the particular sciences, thereby degrading philosophy to a science.

Therefore, the comparison of Alexandrian spirituality to the modern university is also completely false. Leontiev called the modern European university a Babelian whore, not only because it gives voice to every false doctrine, but also because it is insensitive to the corruption of the spirit, even indulging in it and revelling in it. The modern university knows nothing about the human being who complements universal orientation, about transparent existence, and is gradually renouncing universal orientation itself, either scattering itself in non-existent expertise or becoming the chimera of encyclopaedism.

#### 64.

Gnosis means *dnyana yoga*, or sacred knowledge, or *dnyana moksha* - liberation through knowledge. The basis of gnosis is that the process that completely illuminates human existence and thus liberates it must start from knowledge. Human beings must achieve perfect transparency through openness to universal knowledge, until there is "no outside, no inside, and nothing else but crystal-clear knowledge". (Brihadaranyaka Upanishad 4.5.13)

#### 65.

Every tradition has a genesis. Cosmology, arithmology, practical lifestyle, rituals, mythology and anthropology, which do not express the essence of tradition, because that can only be knowledge manifested at a higher level of existence, matured in the spiritual caste (*sruti*), and this is at most what has been memorable in human life from the beginning, that is, what is "said" (*smriti*). The great and complete traditions, such as the Chinese, Iranian, Hebrew, Egyptian, and Orphic Greek, are complete systems of existence that explain the origin of the world, the origin and nature of man, the purpose and meaning of existence, and speak of the principle of order on which the world is built, physical reality, society, and human beings.

Christianity, as expressed in the Gospel, has no such structure. Nor is there any need for it, because the Gospel does not detract from the validity of what other traditions say, but rather upholds it ("not one jot of the law shall pass away"). Christianity is (esoteric) knowledge about the decay and renewal of existence. Jesus' teaching is exclusively about illuminating the obscured centre of existence. In Alexandria, it was thought

that the teachings urgently needed to be supplemented with a theory of the origin of the world, cosmology, and a host of disciplines pertaining to the complete worldview. This work was done. However, some of the disciplines are unnecessarily mystifying, confusing, and occult theories. Some of them are, quite possibly, well-intentioned but arbitrary commentaries. Some of them are certainly limited nonsense.

## 66.

Plotinus may have known Gnosticism in its late and degenerate form, and not based on the best authors. Therefore, the study he devoted to the Gnostics (*Prosz tousz gnosztikousz*) is quite devastating for the Alexandrian school, but not characteristic of it. After all, the subject of the study is not Gnosticism, but the surrogate of the profane semi-literacy of the cosmopolitan world at that time, as if someone wanted to learn about today's science from popular illustrated booklets. Plotinus starts from the Gnostics' rejection of the world and takes the position that anyone who reviles the order of the world is committing blasphemy. He derives Gnosticism's contempt for the world from a way of thinking that lacks cosmically balanced knowledge. The Alexandrians want to eliminate the disorder in earthly life not in a rational way, but in a suspiciously magical way. "Evil," says Plotinus, "is nothing more than incomplete insight, a lower level of good, and it can be gradually eliminated." Evil is not the consequence of the destruction of existence, but a mistake that can be corrected by human power. This view, as we know, is the naivety of Greek rationalism. The late Gnostics, on the other hand, want to eliminate the turmoil of earthly existence with the help of higher powers, by expelling evil demons. Plotinus vehemently protests against this. It should be added that these spells are not even well-intentioned. He does not consider it likely that the higher powers "with melodies and with shouts, with roars and with hisses and with other practices." It seems that all this is nothing more than deception of the unsuspecting.

## 67.

In its original form, Gnosticism still possessed the clarity of understanding that disappeared without a trace a generation or two later. This clarity was called *diakrisis pneumatom*, which means that the intellect has an infallible judgement regarding the reality of human existence. The Greek expression literally means "the separation of spirits".

." It is the distinction between what is good and bad, real and unreal, right and wrong, truth and falsehood. Not from a social point of view, not psychologically, not according to moral norms, not religiously. The basis of the judgement of *diakrisis* is not constellation, biological constitution or behaviour, but the ultimate nature that cannot be further analysed or traced back to anything else, the weight and purity of the human being as the incarnation of the absolute spirit. In the earliest days of Christianity, it was taught that *discernment* was a gift of the Holy Spirit (the spirit of truth, according to John: *Pneuma tész alétheiasz*), the knowledge of truth that can shine through every human being. *Discernment* is an unerring sensitivity to truth and falsehood.

With the dimming and eventual disappearance of the ability to discern, the possibility of weighing the spiritual forces at work in people ceased to exist. As a result, they could no longer distinguish correct teaching from false doctrine, authentic behaviour from pseudo-existence. The measure was lost, and thus the opportunity arose for the lie of existence to break into human life unhindered.

## 68.

If Gnosticism had been nothing more than a collection of archaic knowledge, its merit at the turning point of history would still be unique. At that time, the turning point was called the fullness of time. However, the Greek *pléroma tou khronou*, in the usage of the Alexandrians, is neither a rhetorical phrase nor a mystification, as was later thought. *Pléroma* is one of the most important words in Gnosticism, meaning the maximum richness of being and its perfectly integrated form, filled to the brim with itself. Revelations speak of this saturation with concentrated existence as the content of initial existence (the Garden of Eden, the Golden Age, *Satya-Yuga*), and the Gospel also focuses on this fullness of existence. The *pleroma* is a Gnostic myth, representing the manifestation of the One in infinite differences. Not all times are suitable for the realisation of any knowledge at will. The fullness of time, the concentrated fullness of time, is when the One, manifesting itself in infinite differences from the higher spheres, is realised in human life. There were Gnostic schools that personified the *pleroma* and spoke of it as a goddess, others associated it with Sophia, the goddess of wisdom, and it could be analogous to the Hebrew

Homa, who, according to Kabbalah, is the second principle of creation, the world spirit that carries within itself all the possibilities of existence. Gnosis says that in the fullness of time (when the saviour is born), ancient knowledge becomes fully available. This is the time when the possibility of universal orientation opens up for man. The fullness of knowledge is made possible by a perfectly transparent human existence, one who lives in the openness of truth (*alétheia*). The fullness of time is a stage beyond and above history, or, so to speak, a high stage of initiation.

## 69.

Clemens Alexandrinus takes the exact opposite position to Marcion. He derives Christianity exclusively from Hebrew tradition, but this is not characteristic of his thinking. Clemens derives all Greek thought from Hebrew tradition. Like modern science, Clemens is unable to interpret the analogies between traditions in such a way that the sometimes literal correspondences are drawn independently from a single source that is absolute in time and constantly given. He assumes that one tradition must be older, and that the newer one must have adopted the ideas from the older one as an influence. We know that this assumption is completely wrong. Every tradition has a direct connection *with the status absolutus*, and the similarities, even the identities, arise from this, not from their influence. Clemens is therefore mistaken when he seeks to explain pre-Socratic Greek thought, and even Plato, through the influence of the Torah. It goes without saying that Greek thought has its own origins, but it shares a common foundation with Hebrew thought. Clemens' significance is quite different. Firstly, he is the first thinker to base Christianity on knowledge. Secondly, he opposes the Gnostic sects with his entire being.

## 70.

Origen is certainly the only Alexandrian thinker whose work was and remains untouchable. What Origen does is a kind of sacred philology, which means that he opened up the possibility of communication with revelation and created a method for maintaining that communication.

Origen's method is unique. He illuminated the words of revelation in seven languages (as recorded, he gave his lectures in seven languages at the same time),

because, in his opinion, no single historical (corrupt) language is capable of fully conveying the ultimate meaning of the word. Interpretation in seven languages can at least indicate the direction in which the original and basic meaning can be sought. For this reason, Origen's philology should not be confused with the phenomenological analyses used in Aristotle's *Metaphysics*, Book V, or in the *Organon*, nor with modern scientific philology, which is based on a fictitious (scientific) grammar that does not exist anywhere.

Origen's method of word analysis is often similar to that of Kabbalah (there are hundreds of examples in the *Zohar*). In each case, the focus is on the *logos* (in the sense of Heraclitus, or *dabar*, as the Hebrews said). Through his word analysis, he essentially reconstructs the basic position through language. This is an unprecedented undertaking in history, especially when one considers that here in Europe, Socrates, and on the other side of the world, Confucius, believed that the universal confusion of humanity could only be eliminated if people were able to restore the original meaning of words (the correct use of words).

## 71.

Origen was one of those rare individuals who, while not rejecting the idea of supplementing revelation with brilliant theories, considered them insufficient in terms of ultimate knowledge. Anyone who speaks about the creation of the world and the structure of the universe, the origin of man, and other such matters, resembles the clown of the Holy Virgin, who, unable to praise his God in any other way, performs somersaults before the altar of the Virgin Mary in the simplicity of his heart. In many respects, science as a whole is like such somersaults, such childish and innocent displays (liturgy and sacrilege) before the infinite power, which have no significance before the Lord of existence, except that they show their adoration so clumsily. As the Preacher says, all the wisdom of the wise is foolishness.

Origen's claim is not modest. He wants to make revelation the ultimate confession. Origen was a Gnostic, that is, the basis of his thinking was that knowledge is liberation, and he did not want to know incidental details, but only what was essential ("one is what is necessary"). Crystal-clear knowledge.

An expression from Hebrew tradition: *bath kol*. The word means that those who can acquire the necessary knowledge will hear the voice of the heavenly maiden. The heavenly maiden sings the truth. And the truth is not spoken in the voices of brass instruments, but in the breezes of butterfly wings. They say that many (craftsmen musicians

and poets) lose their heavenly hearing, just as many (professional painters, sculptors, actors) lose their heavenly vision, and just as many (professionals and scientists) no longer hear the *bath kol*, because their profession makes them insensitive to spiritual connections, and the innocence of hearing is lost in professionalism. Origen sought the voice of the heavenly maiden. He was certainly one of those in Christianity who heard the voice most clearly. He knew that there is nothing more important in human life than a virgin ear. "Man does not seek happiness, but the specific weight of his being" (Saint-Exupéry), and he can only measure this by what he has received from above. Truth is normality. Knowledge is preparation for immortality. ("Truth sets you free" - *dnyána móksa*). Knowledge of ancient wisdom is knowledge of eternal truth. But above all, he knew that even if he could no longer hear the revelation directly, he must seek the truths that reveal and illuminate existence in every recorded and preserved word of the revelation.

## 72.

Origen was in fact a translator on a grand scale, in that he wanted to translate the ultimate meaning in transcendence into human language. He started from two languages, Greek and Hebrew. Greek because it was the language of universal orientation in Alexandria. Ultimately, it became the world language of Europe, not only at that moment, but it has remained so to this day. Even in the twentieth century, the Greek language holds Europe together. It is a world language in which sentences from other languages can be expressed not word for word and not adequately, but at a higher level. The other language is Hebrew, which "...although not the original language, is closest to the original language even in its corrupted form" (Baader). Without knowledge of Hebrew, not a single word of the deeper meaning of the Gospel can be understood.

## 73.

Under the influence of Gnosticism, Irenaeus was the first to speak of the three ages of the world: creation, the Fall, and redemption. This was actually the first time he spoke of history. Before that, it was mostly chronicles, myths, narratives, i.e. improvised connections; later, it remained so whenever someone immersed themselves exclusively in the sequence of events and did not think things through from beginning to end. Most modern stories are nothing

nothing more than chronicles or narratives, at most arbitrarily interpreted (historical science), collective novels with philosophical content, and thus phantasms. A real story is when the life of the world (humanity) depends on a single ideal, in such a way that things are decided by the impact of the event, or are characterised by preparation for the event. The condition of the story is that the two most important events, the beginning and the end, are illuminated, and even if they do not become visible with complete openness, they appear as absolute reality.

Because everything that happens in between is determined by the first and last events. The departure and the arrival, because man arrives where he started from. For Gnosticism, before learning about the Gospel, the first event was the most important. With the Gospel, he also learned about the last event, not only from John's Apocalypse, but from the entire Iranian-Hebrew apocalyptic literature. The apocalypse did not so much express the characteristic behaviour of the era, i.e. the expectation of the end, but rather meant what the word apocalypse actually means: revelation – in other words, the manifestation of the ultimate meaning that had been hidden until then. For apocalypse literally means enlightenment shrouded in darkness.

There was no doubt about the beginning. This is the beginning in the Garden of Eden, followed immediately by its corruption by man. This is what we carry within ourselves as the light of pure existence and the destruction of existence. The golden age and corruption. The Gospel teaches that if man does not restore the purity of his original existence in himself and in the world, he will end up in misery and terrible catastrophe. This is the eternal meaning of the eternal story, such an incredibly flat cliché that it is impossible not to know it. The event, and indeed the only event. Everything that has ever happened was subject to this event, and everything that happens is the inevitable consequence of the event.

The story can also be defined as follows: we have certain knowledge of the beginning, but our existence is open towards the end. This openness towards the end of the story is called freedom. There are no mechanical and automatic events, no development or regression without human will, but above all, there is no neutrality. Man cannot withdraw, because living in isolation in the story is nonsense.

**74.**

It is remarkable that Philo, the Alexandrian Hebrew Gnostic, stands with his entire thinking in the world of space. By space, we must understand the cosmos, that is, nature, in any case, the stable and static order of external necessity.

Clemens Alexandrinus, who was almost a contemporary of Philo, had something that Philo did not: an awareness of the beginning and the end. Clemens did not live in a fixed nature or in the eternal constancy of the architecture of the cosmos. Philo's world was a building, Clemens's a symphony. This is the fluid and fleeting element called time, something that cannot be stopped, preserved or calmed, because in this element everything constantly dissolves and crumbles, comes together, but only for a few minutes, takes shape, only to be broken again. The two ways of thinking are like architecture and music. What is reassuring in the world of space is that it is a tangible, denser illusion, as the Hindus would say: what is weight and intangibility in time. In Christianity, man does not live in the space of a closed cosmos, but in history, thrown into it, not only opened up, but torn open and miscarried. Time is neither archaic nor absolutely meaningful; man makes it one or the other, but not entirely. It always remains imaginary – not a minute, not a day or a year – but some immeasurable darkness that removes itself from control. The stable cosmos dissolves entirely into turmoil and flux, which is why they say that in this aeon, man lives not in the world system, but in historical time, in the inexorability of antecedents and consequences, which is an unstoppable force. The story emerged from the thirst for finality (apocalypse), from the anxiety of catastrophe, from worry and concern, from the terrifying fear of the consequences of life's fatal mistakes. All this is an unmistakable feature of the story, but it is not the whole story. Man is exposed, all his defences have collapsed. He is abandoned. (As if time were the constant presence of non-existence in existence). There is only one happiness in the story, not to step out of time, but to realise the fullness of time.

**75.**

There is a difference between waiting for the end and awareness of the end, this difference is between apocalypticism and eschatology. The apocalypse is a matter of the mind, eschatology is knowledge of the final things.

**76.**

In historical Christianity, a fatal mistake was made very early on, which was never rectified and was even exacerbated. This mistake was that Gnosticism was not assimilated, but branded as heresy and excluded from Christianity. This eliminated the possibility of free intellectual activity in Christianity.

Plotinus' resistance to Gnosticism is understandable (justifiable). He was a reclusive private individual, and his information could not have been reliable.

The Christian clergy, on the other hand, were highly authoritative, and their information could have been exhaustive and reliable, and indeed it was. For this reason, the campaign against the Gnostics cannot be judged in the same way as Plotinus's.

This was the first time in the history of Christianity that the clergy had taken an anti-Christian stance. It was also the first time in history that the clergy had exercised its power against the spirit of the Church.

77.

Gnosticism had its heresies, and there were certainly malicious Gnostics, but the question is whether this was sufficient reason to eliminate Gnosticism. Gnosticism meant sacred knowledge. In the clergy's war, as it later turned out, and as this behaviour was repeated and became permanent in history, power did not take up the fight against heresies, but against the illuminating activity of reason. The result of the persecution of Gnosticism was that the possibility of universal enlightenment ceased to exist. What happened was unmistakable. The clergy, already half in power, occupying many important positions in the Church and beginning to regard themselves as the authentic Church, did not look kindly on the free intellectual activity of the Gnostics. The clergy adopted the same attitude towards the free spirit as the Pharisees.

78.

Gnosis is based on the fact that the initiation of the intellectual process of cognition changes human behaviour. Whatever the thought may be, it stimulates man in a certain direction. This life-shaping quality of thought increases according to how deeply, regularly, thoroughly and consistently it is developed. Gnosis took the conscious and systematic application of thinking, cognition and knowledge as a life-shaping (liberating) method from Egyptian tradition, and this method has survived under the name of alchemy. Alchemy (gold-making) is actually the internal purification, illumination and transformation of the elements through intellectual activity. The goal is the purified human being (the making of gold is nothing more than the realisation of the golden age), that is, transparent existence.

The mistake made by the clergy in early Christianity was to reject intellectual illumination (universal orientation) as a formative force and replace it

on the grounds that man's salvation is achieved solely through his deeds, with activity. In doing so, it disabled the illuminating work of the intellect, thus crippling human life, excluding critical intellect and failing to assimilate reason. This led to constant uncertainty and unrest (rebellions, sects, heresies) within Christianity due to this unresolved issue.

### **79.**

The clergy managed to prevent the intellectual activity of free inquiry within and outside the Church for more than a thousand years through dogmatic prohibitions, but in modern rationalism, reason emerged in a truncated and distorted form, exposing the clergy's hidden ambitions for power. From this point of view, rationalism can be considered the revenge of reason not assimilated by Christianity.

### **80.**

The antagonism between Gnosticism and the clergy was noticed by Jenő Henrik Schmitt, who elaborated on the essential elements of the conflict. However, he made the mistake of identifying the clergy with the Church, thus confusing these two completely different dimensions of existence. He clearly saw the tension between reason (spirit) and the instinct for power, but he did not notice the tension within Christianity between the Church and the clergy (evangelical and historical Christianity). Christianity cannot and must not be identified with the clergy. If Schmitt were right, and it were not the clergy but the Church that persecuted the clarity of reason, then Christianity as a whole could be buried.

### **81.**

The Greek word *ergon* primarily means performance, undertaking, enterprise, activity, an act that never stands alone but is always part of a larger context. It is something that begins and ends, that is completed, and therefore *ergon* is essentially a work (Latin *opus*). *Ergomai* means to be active for a purpose, to work for a work and to accomplish something. The Greek *pragma* (*praxis*), on the other hand, is a single and external physical act, rather an activity, doing something, and there is no connection between individual *pragmas* (Latin *actus*).

*Ergon* is an activity that a person performs when building a house, and the activity includes the house as a finished work, whether carrying bricks, mixing mortar, or carving beams.

*Pragma* is when a person throws an empty matchbox out of a train window.

82.

In Europe, especially in modern times, the closer people get to modern times, the more they believe that what they call an act is exclusively *pragma* (*actus*). Such a single act, torn out of the continuous human life and disconnected from context, is possible, but in fact extremely rare. In tradition, in the normal human way of life, we know that the task of the *Brahmin* caste is cognition, research and the preservation of knowledge. In India, this is yoga, sacred cognition. *Dnyana yoga* is the Brahmin path, which literally means to unite with the absolute spirit through the path of cognition. Cognition is liberation (*jnana moksha*). The spiritual caste is also active, but this activity is called non-action, non-activity. The paradigm of non-activity in China is the imperial work (to govern without moving a finger). As they say: nothing else - turn to the south. The *Brahmin* also builds his work, but he builds it through non-action. The spiritual caste never commits an act, an external physical deed, but builds, and indeed builds his life's work with thoughts and from thoughts (*ergon, opus*).

In India, however, the masters of the spiritual caste rejected even this non-action. Build nothing. Non-action. No need for a life's work. Just dismantle. Just do nothing. "He whose being is disturbed by illusion takes on a body and acts haphazardly" (Kaivalya Upanishad). The Mahabharata says: action (work, *karma*) is what binds man, knowledge (*gnana*) is what liberates him. Only those whose being is "crystal clear knowledge" are liberated. The creator of the world (*visvakarman*) created the world in his confusion. Those whose minds have awakened see no reason to create anything. To dismantle, to demolish, to take apart, to dissolve. Good deeds are just as much a mistake as bad ones. Virtuous deeds, says Eckehart, do not enrich the spirit. When a person creates a work, even if it is as small as a grain of sand, the work brings them back, and they must return until even the traces of their work are completely erased. The *visvakarman* (world creator) does nothing else but create a world in his sleep, which binds and holds him, and in proportion to and according to the degree of his purity of knowledge, he dismantles and dissolves it.

In every action, the instinct of activity (creation, action) works to create a work. This work is called karma in the Hindu tradition. Karma is the house, the state, the poem, the system of thought, the sewn garment, the forged sword. This is the karma that man builds up within himself with his thoughts and actions

, which they take with them after death, which determines their every movement here and in all worlds, until they cross the threshold of awareness and cease their activity. Karma is a life's work that man builds from the interpretation of his experiences in life, which is invisible but more solid and tenacious than if it were built of ancient wood, and which nothing can dissolve except awakened knowledge.

## 83.

The specific place of activity is the life of the knightly-ruling caste (*kshatriya*). The knight practises karma yoga, which is nothing other than union with the supreme being through ceaseless activity. The *brahmin's* life's work (*karma*) is reduction, non-action, abstention from all deeds; the *kshatriya's* life's work is the performance of great deeds in the name of order, justice and virtue, for the weak, the persecuted, the ignorant and the poor. The tradition of *dhyana yoga* is preserved exclusively in the sacred texts, while the tradition of *karma yoga* is preserved in the Ramayana, the Mahabharata, the Iliad, the Odyssey, and the Grail epics. The characteristic karma initiation is the first part of the Bhagavad Gita, in which the deity initiates the hero, Arjuna, into heroic life and teaches him heroic virtues. Not to be wise and intelligent, but to be brave and noble, determined, self-sacrificing and distinguished. The heroic life is not the highest, but it is certainly the most beautiful and glorious. In the karma of *the kshatriya*, every action points in one direction, that of the heroic life, in which the hero considers himself a victim of the struggle for truth and is glorified in this activity. The greatness and seriousness of the heroic life's work is equivalent to the work of the spiritual caste: the hero, if he has fulfilled his work completely with his actions, is liberated.

## 84.

The *vaisya* and the *sudra* (the economic and servant classes) are castes hierarchically integrated into the way of life of normal societies, and thus their life's work has just as meaningful and consistent coherence and unity as that of the brahmana or the kshatriya, only this life's work is not as majestic as that of *the Brahmin*, nor as brilliant as that of *the Kshatriya*. The economic and servant classes are not as important in terms of knowledge and chivalrous virtue, but they are just as important in terms of sustaining existence. However, this importance lies in their usefulness. According to Hindu tradition, even the lowest servant, if he fulfils his karma, can attain a higher order of existence than even a king or high priest who does not fulfil his original destiny (*dharma*) . The economic caste the human community material needs

provides for (farmers, livestock breeders, craftsmen, merchants and others), and its karma creates abundance and fertility, wealth and prosperity for humanity. The karma of the servant caste is physical labour. In all cases, it is a matter of deeds (*ergon, opus*) built into the life's work and resulting from the laws of life, and these deeds together represent a single *karma*, a single creation, which cannot be separated from the person.

## 85.

*Pragma* is an act (not karma) that is separated from the life's work and stands alone, independent of antecedents and consequences. In essence, it means that the action is separated from the actor, introducing the concept of an empty and impersonal act. What happens is not interpreted in the context of the person, but as an act that can be committed by anyone. In Judea, Rabbinism explained sin with this concept of action and used it to capture and subjugate people. It did not ask who, why, how, in what context, or in what context. It was unwilling to consider anything other than pure *pragmatism*. A Pharisee is someone who is pious - with impure intentions. This Pharisee did not like it at all when people took the person into account and weighed them up; by legalising this proposition, he exempted himself from anyone taking anything other than pure pragmatism into account. The early Christian clergy adopted this programme concept from Phariseeism. This was the surest way to remove and hide his essence from the act and to appear in public only in representative acts, but it was also a way to avoid having to ask personal questions and to be able to judge him on the basis of the mere act.

Phariseeism is essentially a defence mechanism used by people who live a lie: in judging their own nature, they refer to certain ostentatious deeds so that questions about their nature cannot be asked, and thus their nature can be kept obscure; However, they want to catch others in acts that may violate external morality, so that they can be branded as sinners without any questions being asked about their true nature. The clergy adopted the same behaviour that Jesus fought against, thereby attempting to invalidate the Gospel. The only difference was that the clergy did not adopt rabbinical morality, but rather a pattern of behaviour that had developed within the clergy throughout history, which bore little resemblance to Hebrew externalities. From that moment on, for the clergy, the Gospel teaching was no longer a fulfilling life's work, but an unheard-of irritation, not light, but *terror lucis* (fear of light), not even religion, but the exercise of power.

86.

The teaching of the Gospel was directed against the corruption of existence and realised a state of existence that was purer than the original. By restoring Phariseism, the clergy once again placed the act of sin at the centre of their lives, thereby obscuring the teaching on the corruption and purification of existence. The clergy became Hebraised and began to persecute intellectual activity (gnosticism), which would have seen through this operation, and finally silenced it, not because of its false teachings, but because it represented the light of reason. From that moment on, the idea of sin and punishment once again took centre stage in Christianity, replacing the idea of destruction and conversion.

87.

There was, however, a significant difference between the activities of the Pharisees and those of the clergy: the Pharisees' lies were motivated by the desire to increase their wealth, while the clergy's lies served their instinct for power. Therefore, the Pharisees' system of lies appeared at a lower level of life technique, merely as lies, violence and exploitation, while the clergy, in order to achieve and maintain their goal of world power, built a system of existential lies. By making the knowledge that Gnosticism represented in Christianity a forbidden practice, people were judged solely on the basis of their actions (*pragma, actus*). This made the position of the clergy (like that of the Pharisees) extremely easy. Nothing is easier than judging on the basis of external actions. The clergy gained unlimited power over people because it was the clergy that decided what was good, what was bad, what was virtue, what was sin, and nothing else (thoughts, persons, feelings, intentions, behaviour) was taken into account. The possibility of free knowledge ceased to exist. Actions are what save you. Reason as an active force was lost in history, and gnosis (*jnana*) could only exist illegitimately, hidden in sects, or as individual arbitrariness (mysticism). In the third and fourth centuries AD, the clergy managed to almost completely restore the pre-Gospel era, and humanity lived as if nothing had happened in the meantime.

That which does not originate from the Gospel is antichrist. Either-or. There is no compromise in spiritual matters, and even less so in neutrality.

88.

Ever since the early Christian clergy suppressed Gnosticism and thus succeeded in creating a power base for itself, all illegitimate power in Europe

begins by banning free thought (and freedom of speech), depriving people of the opportunity to build their life's work, and demanding pragmatism, i.e. actions tailored to a given situation, not an existential work, but an impersonal act. Because the *ergon* always aims at the whole and wants to create a whole. The more specialised the act, the closer man comes to the insect, whose life offers no possibility of survival beyond narrow specialisation (absolute division of labour). There are unmistakable signs of insectification in the modern age, especially since man has been able to fly like an insect but not to soar like a bird. In this way, the clergy not only kept people in ignorance, but also misled them in crucial matters of life, such as the true meaning of action (*ergon-pragma*). For, as Vico says, people understand what exists through their personal actions; to understand something completely is to do it. The clergy succeeded in resolving the question of power. The risk of resistance to the clergy became too great, and frightened people were forced to perform good deeds. The religion of good deeds always develops hypocrisy, zealotry, conformity, and lying.

The clerical system of lies consolidated the status quo before the Gospel by restoring the Pharisees' hypocrisy. Of course, the clergy used more sophisticated techniques of lying, not within the narrow confines of the Pharisees, but on a global historical scale, working above the peoples. The Christian teaching of atonement disappeared overnight. An anti-Christian moment: no destruction, no responsibility for one another, no obligation to atone, no debt, no redemption. Once again, as before, there is sin and punishment, not from God, but from a dark and evil authority.

## 89.

Power with a guilty conscience fears exposure, so it forbids intellectual clarity and demands actions, because it interprets these as declarations of loyalty and because it can only grasp people through their actions, not their thoughts. This is the basis of Phariseism: sin is in the deed. It is impossible to imagine such horror as that felt by the Pharisees when they learned of Jesus' teaching: corruption is not in deeds, but in the kind of life one lives, whether it is a life of destruction or a purified (*tesuvah*) life. Evil and impurity (*asma*) are not found in thoughts or deeds, but in a corrupt existence. The sinner is not the one who has committed an evil deed once, but the one who lives in evil continuously, because he does not even notice what and how he lives. A thousand times worse is the one who considers this continuous life of evil not only appropriate, but, as they say, realistic.

and a hundred thousand times worse is the one who teaches this impure life as right and demands it from others. Nothing is easier than to defile, and nothing is more difficult than to purify. The Sermon on the Mount was an indictment of the Pharisees, a protest against moral hypocrisy, and a definitive establishment of the fact that beyond all deeds, thoughts, and physical corruption, evil is the dark instinct of destruction (the Antichrist). Visible external sins, spoken thoughts, and corrupt bodies are the consequences of a deeply corrupt existence within human beings, which cannot be erased by hypocritical good deeds, pious thoughts, and external healing. They can only be redeemed by a complete reversal (*tesuvah, metanoia*). This atonement is obligatory for everyone, it applies to all human beings, and if someone fails to do so, they further corrupt their existence, since existence is not only theirs alone and individually, but is shared and identical with all of humanity, all that exists, and therefore with God's existence. (The theft of existence).

## **90.**

Until the end of the Middle Ages, writing was the preserve of the intellectual caste (*Brahmins*) or its depraved form (Pharisees, clerics). In other castes, including the aristocracy and nobility, there was not even a need for literacy. The ruling *Kshatriya* caste considered literacy to be alien to their profession and employed scribes, or clerics, to manage their affairs. When the clergy betrayed this natural caste privilege, the exercise of spiritual rule, in order to gain secular power, it had to use the illiteracy of society to serve its power goals. Not only did it preserve and care for the sacred texts, but when it suited its interests, it also locked them away, as the Pharisees had once done, thus depriving people of the possibility of authentic evangelical orientation in order to make them easier to govern. Later, with the secularisation of power, the Enlightenment, the Reformation, and then the changes in the concepts of power brought about by democracy and socialism, the situation did not improve, but rather deteriorated. People are taught to read and write, but only so that censorship, the banning of undesirable writings, and at the same time, through the unprecedented vulgarisation of writing, the daily press, mass communication, illustrated supplements, popular science and party brochures, they create even more thorough disorientation than illiteracy, that is, artificial ignorance.

## **91.**

The clergy, as a power with a bad conscience, declared war on Gnosticism, that is, on free intellectual activity, and, like the Pharisees, began to demand deeds, because power can only grasp man in his deeds, not in his spirit. It made religious fidelity dependent on deeds, pure life dependent on deeds, salvation dependent on deeds, and the ranks of the clergy, the fatter they were, the more dependent on deeds. Of course, the clergy could also do good deeds, but that did not matter, because what matters according to the Gospel is not *pragma*, but *ergon*, the life's work, life as a whole. The only basis for judgement is whether the good deed was done in the spirit of truth or falsehood.

The vast majority of deeds were Pharisaic deeds, roles played in front of a large audience, behind which now lay not only the desire for growth, as in Judea, but in the case of Christianity, the intention to gain power and later the desire to maintain world power. It was as if the Sermon on the Mount had never been spoken. From the moment the clergy banned the practice of clairvoyance, the most effective method for those in power to solve uncomfortable problems was to remain silent. Parallel to the campaign against Gnosticism, the Gospel was falsified in writing, with uncomfortable passages removed and statements supporting the clergy inserted. In his book, Bishop Irenaeus traced the catalogue of popes back to the Apostle Peter. If anyone asked a question, they always referred to revelation. Bésier was occupied by the army of the Inquisition, and the leader asked the cardinal how to determine who was a heretic and who was not, and therefore who should be killed. Kill everyone, replied the cardinal, and the Lord will choose his lambs. It was as if the advice of the rabbis of Jerusalem had been transferred in its entirety to Rome and Milan, Paris and Strasbourg, where they continued to practise Phariseism with an increasingly undisguised cynicism, which later became science.

## 92.

Those who are offended in their righteousness do not even flinch, at most they smile. Those who are offended in their mania begin to lash out, shout and rage. Those who are offended in their wickedness become gloomy and invoke God.

## 93.

The clergy's complete victory over Gnosticism would not have come about if Augustine had not confronted Gnosticism and taken the side of the clergy .  
Crusader Saint John, Pascal and Nietzsche

in any case, no one in Europe suffered more deeply from the corruption of existence than Augustine. However, he experienced this corruption in a way that later became exemplary in Christianity. He understood the Gospel as a religion and sought to resolve his corruption through repentance and penance. Like so many others, he found this resolution in complete submission to the will of the Church, believing that the Church and the clergy were one and the same. However, Augustine's permanent self-accusation and thirst for ultimate purity were largely a lyrical obsession that failed to grasp the significance of the illuminating activity of the intellect. Augustine's thirst for a transparent existence was intense, and it is incomprehensible why he resisted universal orientation, even though he knew for certain that there is no such thing as a transparent being without universal knowledge.

Following Augustine and under his influence, Christianity spread not as something new, but as a concept and practice that rapidly became common knowledge. Augustine understood Christianity as a disturbance (*turba*), thus returning to the Apostle Paul, whose interpretation was exactly the same. The Gospel is not disturbance, but rather harassment, harassment against complacency and complacency in corruption (not in the "body" but in the "thorn" that is decaying). The tortured expression on the face of modern man, which so many have been frightened by, which Nietzsche protested against and which he undertook to erase, originates from the Apostle Paul. Since Augustine, it has become obligatory to suffer and be flayed by the Gospel, even though the Gospel, as the word itself indicates, is primarily good news, the good news of the appearance of purified existence. Later, due to Augustine's unparalleled eloquence and the suggestiveness of his personality, the interpretation of Christianity as a disturbance of existence became a temptation for authentic existences, all the way to Tolstoy and Dostoevsky, who justified their Christianity by saying that they loved to suffer. (The clergy, of course, nodded in agreement with this view, since a person who is preoccupied with his subjective torments does not even think of looking around the world, is concerned with nothing but his suffering, and thus it was extremely easy to exercise power over such a being, who is also the purest and therefore the most sensible.)

#### **94.**

The difference between the Pharisee and the Christian:

- instead of examining and eliminating the forces of destruction, the Pharisee hides them,

- Christians, instead of hiding the forces of destruction, examine and eliminate them.

Because Christians do not hide the forces of destruction, they are at a disadvantage in public. They accept destruction, admit it, become aware of it, do not deceive themselves, and do not deceive others. Christians are sinners and are not willing to be non-sinners, and they never claim to be innocent or pure.

The Pharisee (clerical), because he hides the forces of destruction, has an advantage in public. He does not accept his sinfulness, does not admit it, does not realise it within himself, and deceives both himself and others. The Pharisee is a sinless person who does nothing wrong and never shows himself to others as anything other than innocent and pure.

The difference between the Pharisee and the Christian is that the Pharisee lives in existential falsehood, while the Christian illuminates himself with the truth of existence. Therefore, there is no Phariseeism without sophistry, and there is no Christianity without seeking and demanding the clarity of words. Sophistry, on the other hand, is not a sophisticated life technique, and clarity is not possible without nostalgia for the primordial simplicity (idyll) of life. The typical Pharisee is a virtuoso of lies, the typical Christian lives transparently (authentically). These two people do not even meet in God.

## **95.**

The Gospel is the articulation of the suffering of reality. How to endure reality without destruction and live authentically. It is a truth with which, when confronted with any historical truth, the miserable and absurd nature of the latter is exposed. Better the cross than the slightest concession to the destruction of existence. Kill me. It is no joy to die, but it is impossible to live in defilement. Jesus, says Jaspers, is absurd from the world's point of view. The world from Jesus' point of view: Come to me, all of you, otherwise I cannot help you.

## **96.**

The antichristian existence is the Pharisee (clerical), who sophistically defends the destruction of existence applied in practice with morality and religion and law and justice. In other words, someone who defends his corruption with truth and builds this defence into a system that allows him to exercise unlimited power in the world. There is nothing more unbearable than someone who is right in his lies. Even the Gospel failed to break this power; on the contrary, based on what we learn in the Gospel

the technique of destruction has been perfected exponentially. The clergy has become more perfect in destruction than the Pharisees ever were. And when the Enlightenment later succeeded in breaking the power of the clergy, political and scientific clericalism was born, whose technique of destruction became exponentially more perfect than that of the clergy.

## 97.

The essential event that has characterised European history for fifteen hundred years: the anti-Christian activities of the clergy and the unprecedented antagonism of the evangelical Church. By clergy, we mean the organisation of priests who hold power in their hands. The Church, on the other hand, is the universal unity of humanity in the spirit of existence purified and elevated by the Gospel.

From the campaign against Gnosticism to Bolshevism in Europe, and indeed from the twentieth century onwards throughout the inhabited world, every historical event has sought to resolve this antagonism in some form, namely in a pharisaical manner, demanding salvation through deeds (*pragma*) (American-Russian pragmatism). On the one hand, there is deception and lying and violence and worldly prosperity, economic theories, technology, armies, ear-splitting shouting and bloodshed in the antichristian destruction of world history; on the other side, the barely audible, trampled and rejected and ridiculed and scientifically proven to be null and void and spat upon, powerless voice of the gospel.

## 98.

Tradition stands above age, people and individuality, but in history we know of only a few places where the basic position based on tradition has manifested itself in its pure form (not to mention exceptional people). The Talmud is a specific application of the basic position to the Hebrew people, just as the Manavadharmasastras (Manu's law books) are to the Hindu people, or as the Sophists (Solon, Lycurgus, Pherecydes) applied the universal human status to the various Greek city-states in their law books at the dawn of the historical era. The basic position is revelation (*sruti*); revelation is what gives the basic position its logos-solidity. That is why revelation must be adhered to literally. It can also be said that revelation is the absolute word (language). However, revelation cannot be applied directly in historical periods, only as *smriti* (myth, law, religion). The Talmud is such a *smriti*. Its origin is roughly the same as that of the Vedic

explanations. (See Origen's philosophy.) Public discussions were usually held on the correct understanding of the words of revelation, notes were taken on the masters' interpretations, and the notes were collected. The Talmud, like other *smriti*, is a basic explanation. Medieval dogmatics must also be understood in this way, because dogmatics is not primordial revelation, but merely a historical interpretation based on revelation, made for the human mind, the age, and the people. If the dogma of papal infallibility were true, it would mean that the words spoken *ex cathedra* from the papal throne would be equivalent to truth revealed, which is nonsense. Dogmatics is sacred insofar as its source is absolute, but it is human and historical insofar as it is not the absolute word. Without dogmatics, there is no historical existence, but dogmatics is not untouchable; rather, while its basic meaning remains intact, it changes constantly throughout history.

The dual interpretation of dogma:

Ecclesiastical, which bridges the gap between revealed truth and historical life, providing reliable guidance for human existence based on original teachings.

Clerical, which adheres to and maintains the letter of a doctrine in order to maintain power. Therefore, throughout history, all dogmatics (Christian, Talmudic, Hindu, etc.) are ambiguous.

## **99.**

The Middle Ages, they say, were dark, but even more so, they were frozen and narrow, which everyone can understand when they see how the new Middle Ages (Bergyajev) began to develop in the first half of the twentieth century with increasing narrowing, how human existence shrank, how demands diminished, opportunism grows, the standard of living becomes even lower than that of the bourgeoisie, and people hide in increasingly flat and insignificant life solutions and unrealistic fantasies. Atheism is a very limited assumption that requires a lot of compensation. In the medieval dream, no one knows whether the incompleteness of universal orientation is the primary cause of the obscuring of existence, or whether, conversely, the increasingly obscure existence is the primary cause, narrowing universal orientation. Over the course of about a thousand years, the only significant, infernal event was that, under the influence of the clergy, secular power also gradually developed its destructive way of life, while Christianity became increasingly unattainable. Less technologically advanced sects and sectarians, who the truth some pathetic

attempted rebellion for fragments of truth, and one after another became victims of the unholy power ruling in the name of sanctity. Gullibility and unbelief. Unvarnished power, without any weight of truth, with *ad hoc* sophisticated formulas. The higher control of reason has completely ceased, and the consequence of resistance is prison, inquisition, and the stake. In heresy trials such as those of Galileo, Savonarola, John Hus, and Giordano Bruno, the clergy did not fear for the truth, but for its position of power, which it defended. Where was the truth of the clergy then?

100.

Jesus, appealing to the deepest roots of all human existence that has ever taken flesh, aware of certain failure and a miserable death, but regardless of this, took up the fight against the destruction of existence simply and openly, and showed by his own example not only what to do and what to say, but how to live.

Instead of a church, which should have been the sacrament of this life, an organisation was created, and this destruction of life - with a "rotten heart" - defended, maintained and deepened the purity of Jesus' teaching, making it the sole ruler on earth.

Corruption is the crime that the Gospel calls a sin against the Holy Spirit (the Spirit of Truth – *pneuma tés alétheiasz*), for which there is no forgiveness.

Because there is clergy instead of Church, blasphemy instead of Gospel life, and Antichrist instead of Jesus, everyone must become a Christian unconditionally and immediately.

101.

What the Gospel calls love is the ultimate maturity of human existence, the highest degree of purity of being, in Hindu terms: liberation.

**102.**

In fact, there has been no change in the tactics of the Antichrist from the beginning. However, in the figure of the Hebrew Pharisee, the first physiognomy, even if it concealed later possibilities, was quite primitive. Even then, their characteristic trait was a tenacious and insidious readiness for wicked pranks, and this remained their triumphant attitude to life later on. (See

Constantine's bust, Velázquez's portrait of Pope Innocent, or the portrait of a modern general, diplomat or scientist.) Even then, the public perception was already firmly established that good deeds were foolish and stupid (idealism), and that only wickedness was useful (realism). Actions, always actions! Power is based on the suppression of spiritual (intellectual) reality – not necessarily, but they cannot do otherwise. It is impossible to govern in the spirit of truth.

### ***10S.***

The lesson of the Reformation is that the fight against clericalism cannot be waged on the religious level, because the Reformation itself became clericalism in the shortest possible time, and to an even greater extent.

The Reformation was not really an event, but merely a consequence of certain antecedents, predictable, nothing unexpected, and above all, nothing significant. It was a reaction to the frivolous Hellenised Italian Renaissance, in other words, nothing more than a new wave of Hebraisation, a hitherto unsuspected Phariseeism, which was even more arrogant than the but at least brightly coloured Italian (the more corrupt something is, the more hidden it is), because it meant and brought nothing but incessant outrageous sin fanaticism and hypocrisy unimaginable even in ancient Jerusalem.

The dark side of the Reformation is that it attempted to secularise the scriptures, in a way similar to what Buddhism attempted to do with the Vedic tradition in India, which is why Guénon considers Buddha's teachings to be a kind of reformation. However, Buddhism was unable to take root permanently in India and disappeared from there within a very short time. With the introduction of the vernacular into the liturgy and the translation of the Bible, this endeavour failed completely. The Holy Scriptures cannot be secularised, that is, they cannot be dissolved in time (the sign of this *is* that those who do not live *it* cannot understand a single letter of it), because what is not in time and not made for time is entirely outside of time and is not affected by time. Therefore, the later attempt to secularise the Holy Scriptures (the so-called revelation criticism of science) has also failed. The Gospel is an event that is not historical and is not the consequence of an event, but rather creates history. Any attempt at secularisation is doomed to failure. Such attempts, having no positive basis, are merely democratic experiments, anti-hierarchical, and even in their degraded state, they cannot tolerate existence. Secularisation is ultimately a pharisaical act, undertaken so that even the Holy Scriptures can be used for commercial gain, as has indeed happened.

The Reformation marked the beginning of the separation of religion and politics. Religion became a private matter. Thus, private matters were separated from public affairs, internal affairs from foreign affairs, and this is where the idea that it is forbidden to interfere in internal affairs originated. All external powers must stand idly by if, for example, bloodshed is taking place somewhere on purely internal grounds. Of course, everyone knows that there is no such thing as religion and politics, foreign affairs and domestic affairs. There is destruction and there is the effort to preserve the purity of existence, and this is the measure of all things. However, since there is no Church and no spiritual supreme power, any form of despotism can prevail.

#### **104.**

The difference between the Church and the clergy is that the Church must be maintained by the spiritual caste (*brahman*), while the clergy was active, which means that it lived the life of the warrior caste (*kshatriya*). It is likely that no one in Europe except Origen had any inkling of this fundamental fact, which determined the course of a thousand years.

Those who are not *Brahman*, that is, those who do not live a life of spirit (intellect, contemplation, cognition, knowledge, research, thinking, non-action), is not aware of the ultimate meaning of things, nor can he be, and the person who is immersed in deeds (*karma*) and history cannot see beyond time, and therefore must be and remain ignorant of ultimate things. The European clergy has always considered its task to be governance, lawmaking, and the administration of justice (on earth and in heaven!), rather than non-action and insight. For this reason, no attempt was ever made to establish a spiritual caste in Europe, and for this very reason, Europe has always lived without *Brahman*, without spirit and intellect and higher insight, at the mercy of events. The knight provides ideas at most, but never definitive meaning, as exemplified by Plato. A fundamental characteristic of European history to this day is that there is no one who knows what is really happening.

A few feeble attempts have been made to introduce contemplation as a counterbalance to frenzied action. Such was the era of St. Victor, Richard and Hugo, which, although limited to the monastic sphere, nevertheless sought to realise this non-active insight. It was as if a kind of Christian spiritual initiation had begun to develop here. But this was primarily the case in the seventeenth century in the Spanish Soledad. The Soledad broke out epidemically under the influence of Molinos, a simple monk who probably wrote his book under Hindu or Sufi influence. Molinos was thrown into prison and never came out of the Roman dungeons alive. Soledad had many thousands of followers, most of whom lived in small caves on the Spanish and Portuguese coast, like Tibetan lamas.

or the Hindu *sannyasis*, in almost unimaginable renunciation, strict anonymity and non-action. The epidemic grew, and there were those who left their high positions and prosperity behind, renounced education and civilisation, donned sackcloth from one day to the next, retreated to the mountains and, like Buddha's monks, supported themselves by begging. The clergy dismissed Soledad with a single word, calling it heretical quietism, which today would be described as an escape from society's obligation to work. The power structure was always aware that it had lost its power over people who lived in caves. The spiritual force that broke through in Soledad is evident in the fact that Loyola spent almost his entire life wavering between retreating into inaction and clerical service. This incredible tension gave birth to the idea of the Jesuit order, Jesuitism, which is expressly opposed to non-action and is, in fact, an extremely active, combative (*kshatriya*) mission. Jesuitism is a concentrated incarnation of Phariseeism, reinforced by terrorism, and thus the archetype of modern political parties in its organisation. In some periods, it was more of a criminal organisation than a militaristic one. What was new about it – and what made it so successful worldwide – was that it exempted all actions taken in the interests of the clergy from any moral constraints. The clergy created a new base from the new organisation (Counter-Reformation) and was able to use Jesuitism more effectively for its power goals than any previous power organisation, because it became a blindly loyal tool even in the darkest acts. The Inquisition wiped out the Soledad with fire and sword. And as always, the opportunists were rewarded with a return to the clergy, while the determined ones ended up in prison or at the stake. In other words, according to the established and well-proven Pharisee-clerical custom, the loyal were eliminated, and the opportunists were given good positions.

### **105.**

The tactic has not changed since Phariseeism, because it was continued by the clergy, and this is the automation of the exercise of power. Therefore, Phariseeism or the clergy never manifested itself as a strong bureaucracy, a complex legal practice, or adherence to the letter of the law. They did not like disruptions. The advantage of the automated exercise of power is that it can simplify any glaring case and liquidate it smoothly, simply, and inconspicuously. The automation of the clergy reached its peak in the Inquisition and then in Jesuitism, which only organised theatrical burnings at the stake as a last resort, preferring to put troublemakers in prison and forget about them. To mechanise the administration of justice, teaching, the army, education, public administration,

and favouring uniforms and collective behaviour (marching, parades). A process began that broke down not only spiritual but also organic relationships in society and replaced them with mechanical functions. The Pharisee and the cleric regard every existential question as an administrative issue. He would have liked nothing better than to be able to deliver man completely to a mechanical system operating independently of man. The problem was that the religion he preached stood in his way. Religion had to be removed as the main obstacle to mechanisation. This is the third, modern phase of the anti-Christian story.

### ***106.***

The unacknowledged, perhaps even unconscious and obscure thesis suggested by Descartes, as logistics tells us, has a hidden axiom. The intention behind this thesis is to develop a system of thought in the interests of world power that makes the exercise of power easy, reliable, simple and definitive. The proposition is that existence is essentially a rational apparatus. The idea of mechanising existence also appeared in the medieval clergy, but at that time it was still an idea based on many beliefs. These ideas gradually lost their influence, and thus the clergy's system of power fell into crisis. The question now arose: after the fall of the clergy, unassailable and unavoidable power could only be based on a rational apparatus. Descartes developed the theory of the apparatus, and this theory is what we call rationalism. Rationalism is not a method of cognition, as it proclaims itself to be, but the theoretical basis for the exercise of world power modelled on the clergy.

### ***107.***

Rationalism has nothing to do with reason. But there is no reason to assume that the concept of reason conceals some kind of foreign, frightening and ghostly force, such as a demonic intellect (Klages). Rationalism is a theoretical system that was established in the name of cognitive reason, but in reality it creates a foundation not for cognition, but for the ultimate exercise of world power. Rationalism interprets power in exactly the same way as the clergy (Phariseeism) did, namely that it must be covered up with a theory of lies, violence and exploitation (Szabó L.), because in this way it can be presented as truth. Therefore, it is not only a destruction of existence, but also a lie about existence. There has been no change in the concept of power; rationalism took it over from the clergy, but

it renewed the outdated organisation. The primitive medieval mechanism of salvation was consciously transformed into a carefully constructed apparatus, which ensured that it was strictly closed and irrefutable. In this way, rationalism did not illuminate the destruction of existence, but reinforced it exponentially. The unquestionable sign of this is that human existence did not become clearer, truer, more humane, or more orderly, but rather even darker and more turbulent, even more inhuman, even more deceitful; in other words, rationalism was an organised corruption of existence, just like Phariseeism and clericalism, only at a slightly higher level of life technology. Science culminates in rationalism. Rationalism has created in science the unavoidable and irrefutable system that maintains the system of destruction. Science is the apparatus of Cartesian rationalism, which translates every moment of existence into the language of the apparatus.

108.

Descartes' thinking and the entire cornerstone of modern science can be turned upside down from a single point. Science considers this world that exists here and now to be primary reality. This is unavoidable, because we all actually live in this world today, and this reality actually applies to us. But even if science is unavoidable, it is not irrefutable, because without exception, every human being knows, without anyone having taught them, that this world is secondary, not primary. Human beings have an awareness of the primordial world (the golden age), and this reality is fundamentally different from the reality of the world as it is here and now. The most important thing about this awareness is not that it is primordial and past, and therefore history. This world, even if it is unattainable and unattainable, is constantly present. Not as an ideal, but as an irreconcilable demand that human existence places on itself. Science is a system that switches off this consciousness that exists in every human being, and every step it takes is a mistake in that it considers it switchable. At this point, Descartes' rationalism and science, whatever they may claim, are invalid. It only tells half the story and conceals the other half. By omitting from the equation the intact truth and absolute order of primordial existence, which is just as present as the reality of the corrupt world, the equation itself becomes null and void. Universal human knowledge never forgets for a moment that this world here and now is not the only nature, but a corrupt cosmos that exists as a result of corrupt existence, and man does not and cannot resign himself to accepting this world and this reality as it is. Therefore, even the most corrupt person imaginable does not believe that this world is a machine, and

does not contribute to the view that man is a machine and his life is a factory. Science places corrupt cognition at the centre of the world and calls it reason. That is why it also calls power reasonable, even though this power is based on a reality that exists as a result of the destruction of being, something that must be eliminated and replaced with the restoration of the original truth of being.

### **109.**

Modern thinking, which has long observed the mechanisms of the mechanisation of existence, explains them with various theories. One of these theories claims that the apparatus is the consequence of the absolutisation of reason (not intellect). The absolutisation of reason arose from the denial of man's personal spiritual being. It is uncertain when this occurred, probably at the beginning of the modern era, which is why Guénon called the Renaissance not an era of rebirth but an era of decay. If man falters in his spiritual existence, he will inevitably fall victim to some kind of confusion. In this case, he has fallen victim to the blind light of reason and has conceived the chimera of the cosmic machine in the "phantasmagoria of total knowledge". The denial of spirituality is a failure to recognise the reality of existence, an omission of fundamental reality, a narrowing of reality, and ultimately an attempt to omit the decisive factor. The apparatus created at the expense of the mutilation of existence is functional, but it is certain that within it there is no true humanity, and therefore no true existence.

It is an inevitable characteristic of the rational system that it cannot exist without occultism. Rationalism and occultism are two versions of the same behaviour, *ineptia mysteri* (insensitivity to mystery). The more intensely it shines, the greater its shadow. The ultimate formulation of the system of reason (science) is materialism, which is in fact a system of occult superstition. In a certain sense, apparatism is also a form of occultism. The machine, whether technical (robot, golem) or social organisation (office, army, party, scientism), consists not of actual people, but of homunculi.

### 110.

In the age of clericalism, it was assumed that saints generally performed more good deeds than were necessary for their personal salvation. The clergy stored these surplus good deeds like salted fish and distributed them to those who proved themselves worthy. This is the gap between *ergon* and *pragma*. Later, forgiveness for sins (always sins!) could also be obtained by entrusting them to a wandering monk.

purchased a note put up for sale, paying a lower amount for minor sins and a higher amount for major sins, thus receiving complete forgiveness. Salvation is a matter of money. All this was done routinely. Clericalism had already been transformed into a salvation machine in the fifteenth century, in which automatic absolution was available for all crimes.

It seemed that this mechanism had ceased to exist with the Enlightenment. It took some time for people to realise that the machine was working even more effectively. But now it is not the question of salvation, but life itself that has become mechanised. The belief spread that the entire existing world, soul, life, religion, and thought are in fact a single colossal, rationally constructed apparatus. There is no need to include non-mechanical elements in the meaning of existence. There is no need for uncertain factors. God, the soul, and free will cannot be proven, says Kant. Human existence is not governed by thought or spirit, or even by life, but by the *mechanon*. Man himself is a part of the apparatus and a component of a larger machine; he is not a spiritual being, but a function. There is no need to assume a spiritual and intellectual life; existence is ensured by the performance of formal acts. The whole thing is extremely reasonable. The cosmos is the great apparatus, humanity is smaller within it, and within that, humans are the smallest. The apparatuses are in sync. The whole of existence operates from a control room at the push of a button, and it does so by itself. The assumption of a controller is a fiction that is unnecessary.

### **III.**

A well-known depiction of the antichrist's physiognomy is Dostoevsky's Grand Inquisitor. In Dostoevsky's story, Christ, who has reappeared on earth, is thrown into prison by the Grand Inquisitor and sentenced to death by burning at the stake, but at night the Inquisitor goes to him and persuades him to leave, to return to heaven and not to interfere in human affairs, which cannot be changed anyway.

The image was composed of medieval clergy and rationalism, and was already outdated in Dostoevsky's time. The Grand Inquisitor is still a personal, i.e. human being, which means that he can be addressed. The personal Antichrist, however, had long since become an impersonal apparatus. Perhaps the first modern apparatus was Jesuitism. Such apparatuses include industrial companies, financial institutions, authorities, the state, the army, and government offices, and their distinguishing feature is that they completely absorb humanity. It is not the factory that served as a model for the machinery of society, but rather modern technology as a whole that is the realisation of the idea of the apparatus of existence. The apparatus is not utopia, not socialism,

nor fascism, nor Bolshevism. The apparatus precedes all of these, and all of these are applications of the apparatus to different peoples and historical situations. There is no power in the apparatus, because there is neither domination nor service; in the machine constructed by impersonal reason, there are only parts that perform certain functions: king, dictator, soldier, worker, scientist, artist, farmer or mathematician. There is no longer any will, intellect, life's work, intention, emotion or ambition in the apparatus, only operation, in the name of the abolition of human existence (destruction of existence), because the apparatus is the ultimate intensification of the activity of destruction of existence. The Grand Inquisitor's reign of terror was bearable in comparison, because one was faced with a living being who, even if unsuccessfully, could still be addressed. The apparatus cannot be addressed. Dostoevsky's anti-Christian inquisitor is human behaviour, the apparatus is a system independent of man. The apparatus has no truth, but man must have, if not truth, then at least lies. Before the apparatus, every word of humanity rings hollow, swallowing up the Pharisee, the clergy, the inquisitor, the stake, the prisons, the states, the peoples, religion and art, the rich and the poor, the powerful and the oppressed.

## *112.*

The first face of the Antichrist: Phariseism, worldly prosperity clothed in moral integrity. The second face is the clergy, the instinct for world power clothed in religious dogma. The third face is the apparatus, the system of destruction clothed in impersonal reason.

This contrasts with the unorganisability of the positives of existence – the higher the positive, the less it can be organised. Love is completely unorganisable.

## *113.*

The reign of terror of the modernised system of destruction began around the end of the last century. The symptoms were accurately recorded by Kierkegaard, Dostoevsky, Soloviev and Nietzsche. Existential turmoil initially reached a level in Europe, and later across the globe, where, as was foreseeable, and as is even more foreseeable today in the second half of the twentieth century, human life consists of nothing more than a series of purely formal acts within the apparatus.

The system is perfectly closed, covering the movement of the stars, physical phenomena, mathematics, cells, atoms, religion, human actions, myths, and metaphysics. Mechanised education and teaching, work and professional practice, thinking and emotions take place exclusively within the apparatus, and the obvious consequence of this is a growing hunger for something real, be it sex or politics or political atrocities, crime or some sophisticated excitement and narcotics that can still satisfy the hunger for life. In proportion to the depletion and dilution, thinning and shrinking of life, especially in the metropolises, a peculiar delirium of thirst for life has developed out of haste and covetous greed and frenzied debauchery, because existence within the apparatus would otherwise be unbearable. Since no one lives their own life and no one can catch up with themselves, a depraved self-longing arises in people, which, in the absence of the real, fights for its own furious and convulsive preservation, but even this has completely lost its meaning.

#### ***114.***

What everyone already knows in the second half of the twentieth century is that medieval religious clericalism provided humans with a far higher order of existence than modern political-bureaucratic-scientific clericalism does. Essentially, nothing has changed, because the system of destruction presented itself as the best possible power in both cases. However, behind the colourful mask of the Middle Ages, even if it was hypocritical, it was possible to refer to something. In front of the apparatus, even hypocrisy is worthless. At least there was sin and the stake and lies, but here there is only a monotonous clatter that consumes existence, protected by a colossal system of thought built on indifference.

#### ***115.***

After living for a thousand years under a power that was a system against truth (reason), man now lives under a power that is a system without truth (reason). Back then, one could die for the truth; in a system indifferent to truth, there is no suffering, and prison and death are meaningless. In the age of the Grand Inquisitor, one could only enter by holding one's nose, and only by renouncing one's existence and offering one's entire life in exchange for mere survival. In the frenzied aggression against truth, one could still know the truth of human existence, but now the truth of existence, if it means anything at all, is at best scandal

and ridicule. The apparatus, in its monotonous operation, is unaffected by mischief, cruelty, lies, filth; in this mechanised, frozen existence, there is no difference between good and evil, sin and virtue, truth and falsehood.

### ***116.***

The watchword was conformity. Now that is no longer necessary. It is impossible to adapt to the apparatus, because the mechanisation of human beings is nonsense. They maintain something that no one on earth accepts, nor can accept. It is a fiction that is invalid for everyone without exception. No one adapts, no one accepts it, no one undertakes it, nor can they, because it does not exist. This non-existence is the only thing that exists.

### ***117.***

Over the centuries, we can trace how the voice of the heavenly maiden found refuge in scholarly word analysis (Origen), mysticism (Dionysius the Areopagite, Eckehart, Ruysbroek), mathematics (Cusanus, Pascal), poetry, painting, music, novels, philosophy, how it faded and became isolated. Sometimes it seemed as if persecution had actually benefited the purity of the voice. But then the perception spread that it had always been filth and lies. Finally, in the metropolises of the twentieth century, in the civilisation of hooligans, terrorists and whores, the voice of the heavenly maiden fell completely silent and was lost in the ashen grey, hoarse signals of the apparatus. The authentic sound became the mechanised objective sound (science), or rather noise, the voice of the official, the voice of the announcement, the voice of the decree, the voice of the radio and the photograph – the museless, as the Greeks would say.

### ***118.***

After humanity had been corrupted by lies, violence, exploitation, deception, wars, bloodshed and slavery, but still not to a satisfactory degree, in the second half of the twentieth century there was only one option left: to destroy the world and exterminate humanity with benevolent ideas, humanism, ideals of prosperity and ideas of world peace. This method proved to be more effective than that of the clergy.

Vladimir Solovyov says that the crisis will reach its lowest point after the war-torn twentieth century in the twenty-first century of world peace. The earth has long been

A single state. National, racial and class differences have disappeared. The working day is four hours long, and there are no starving, begging or destitute people. The possibility of relocation is unlimited. Comfort, prosperity and education are available to everyone. There is silence, contentment and plenty of sugar. Life is unbearably sweet, everyone smiles, and peace is so balanced that ninety-five per cent of humanity is overweight and suffers from nervous breakdowns. The remaining five per cent commit suicide. Not because there is silence and prosperity and education, and because there are no more illiterate people, no epidemics, only hygiene, and excellent canned food and preserves. But because all this is so dull, and nothing is real. Humanity cannot bear this impurity, rebels, and fights the decisive battle against the Antichrist at Armageddon.

### ***119.***

Since at this point in the story, in the spirit of the Gospel, any kind of organisation is impossible, man has only one option: in the existing but unrealised Church, which is the sacrament of humanity based on the life of Jesus, alone and personally - not "ex catedra" but "ex existentia transparente" and "ex orientatione universale" (from a transparent existence and universal orientation), that is, "ex existentia veritatis", from the essence of truth in the spirit of the Gospel, and not to compromise on a single letter of it under any circumstances.

The apparatus is completely destroyed. At the moment, all that remains for us is to be and remain witnesses within the apparatus. This witness is the only authority today, the only possibility for an authentic life.

Behaviour in the essence of truth does not mean that a person has become completely true, but that what he thinks and does, he thinks, says and does from his being, illuminated and purified by truth, without regard for the consequences.

Since this is not possible in community today, but only individually and personally, until the community (Church) is realised, the sacrament is exclusively in the human individual. Anyone who betrays this truth is an antichristian existence.

### 120.

In the second half of the twentieth century, the historical perspective is completely clear. Since there is both peace and war, or rather neither peace nor war, and since neither this nor that

There is no prospect of this happening for the time being, and in this interim state, a forced standstill is beginning to develop, but this is not stabilising, nor can it stabilise, because the nature of the situation is such that, although it could happen at any moment, there are insurmountable obstacles to both. Everything that exists is temporary, unstable, uncertain and hazardous. The situation is not characterised by what is there, but by what is not there. One could say that the only characteristic is that there is nothing. There is a forced anxiety between the two, always between the two. Therefore, one's efforts are directed towards building a desperate defence around oneself, preserving the status quo and maintaining the present situation as it is. Nothing new. Nothing that is change, because that is upheaval. It is best to hide, and it is best to keep one's mouth shut, or as the Veda says, "eat alone". Power devotes all its energy to securing its current status. It does not become more conservative, but more reactionary. Of course, this reaction is called progress, just as peace means war and freedom means slavery. By the middle of the century, there will be no state whose sole ambition is not to preserve the status quo at any cost and to persecute anyone who wants to change it in any way. In fact, it is medievalism, the freezing of principles, sophisticated scholasticism, a strict external caste system, bureaucratic terror, inquisition (called state protection), a complex web of defence systems, all maintained by fear of change. It is not the more aggressive who are stronger, but those who are more fearful and defend themselves more cautiously. Moreover, all this has nothing to do with tension, but rather lethargy. The most important thing is to be afraid.

Of course, there is no hopeless situation, except for one, and the people of the earth hope that this is not the one here. Man has never been more pharisaical, power more clerical. Pharisaical and clerical, who have developed the appearance of integrity into a virtuoso technique and can present themselves as moral role models, while they get down on all fours and bark for half-gnawed bones. There are those who are guilty of idealism, who consciously mislead, or who are guilty of realism; the pretender, who is victorious in the appearance of life, this existence that reeks of compromise, because there is always an excuse for sin, but no one becomes corrupt under duress.

Tiszapalkonya, 19 January 1963.

#### IV.

### The Androgyne

1.

*Androgynous* is a Greek word meaning a male-female being.

2.

*Androgyny* should not be confused with hermaphroditism. The former is the balance between male and female in one person, and even more than that, because *androgyny* also means essence and existence (*essens and existens*). Hermaphroditism is not balance, but abnormality. *Androgyny* is the unity of the two sexes, while hermaphroditism is a sexual deformity.

3.

Every tradition knows about the androgyne. According to the Torah, the Lord created man in his own image and likeness, male and female. God is therefore a male-female being, and so was the first human being.

4.

The Sankhya says that within unified existence, the first distinction is between the male spirit (*purusa*) and female nature (*prakriti*). The Chinese tradition teaches the same thing: the first separation occurred between heaven and earth, which is *tao and teh*, male and female, later known as *yang* and *yin*. The name of the Chinese emperor, because the emperor rules in the name of primordial unity, is *fu-mu*, which means father-mother.

5.

The duality of the world is most firmly preserved in language through the words for male and female. Male and female are usually characteristics of nouns, but there are languages (Semitic) in which gender is also present in verbs, and we can tell from the meaning of a particular sound whether the person performing the action is male or female.

6.

The neuter gender was originally, in all likelihood, *androgynous*. Not as it is now, when it is indifferent to both genders, i.e. to both attractions, but sensitive to both genders. Neutrality is the degeneration of *the* primordial *androgyne*. It is a lack of attraction, like the neutron in physics. What we call the neuter gender is actually a lack of gender. Since it is truly neutral, it does not denote anything and is superfluous. This is why the neuter gender has disappeared from many languages

has disappeared from many languages.

The male-female being is open to both the male and the female, and connects the two sexes. Neutrality is closed to both sexes, and therefore separates them. However, since everything that exists must have a sex, sexual neutrality is non-existence, and can only be understood as a symptom of the corruption of existence.

7.

Male and female are not actually complete genders, but rather halves of a whole. Both men and women are hermaphrodites. The name for the whole and complete is *androgynous*. After the Fall, *androgyn* was divided according to the golden ratio, with the larger part going to the male and the smaller part to the female. This means that men became male-female beings to a greater extent than women.

However, with the increase in the corruption of existence, the golden ratio was lost, and within a person, the ratio of male to female became completely irregular, the dividing line uneven, different for each individual. The matching of male and female became an impossible task. From then on, the reconciliation of male and female became a human task, and one of the greatest and most difficult tasks at that.

8.

"Existence becomes perfect when heaven and earth, spirit and nature, the creator and the receptive being mutually permeate each other, because then the eternal order of the universe is realised (Confucius: Commentary on the I Ching).

9.

"When asked when perfection would come, he replied: When the two become one, when there is no longer a distinction between man and woman, but they become one and the same." (The Lord's words preserved in oral tradition).

10

The Kabbalah comments on the chapter of Genesis about the Garden of Eden. According to Hebrew tradition, this chapter is like the others: woe to those who interpret the writing word for word, and a hundred times woe to those who do not interpret it word for word. The commentary says that as a result of the Fall, man and woman lost their original paradisiacal nature. Male and female were separated. The basis of man's fundamental position was shattered. The complementary female part of man remained in paradise, and man received Eve instead. The original woman was called *Hohma*, whom Gnosticism later named Sophia. Eve is the being with whom unity is not possible, since she is not the original.

supplementary part, cannot be created in its entirety. Thus, the memory that his true half does not live with him remains indelibly etched in the man's consciousness. It lives where, as Böhme says, it is unattainable for us in this corrupt existence, just as the whole primordial way of life, the idyll, is unattainable. The idyllic way of life is precisely the realisation of the male-female unity. No matter how corrupt life on earth may be, if there is even a fleeting moment of idyll, it requires at least two people, a man and a woman.

11.

Where modern psychology still approaches tradition, it revives medieval thinking and speaks of the *anima*, the complementary female aspect of every male being. Psychology considers the *anima* to be the condensation of all a man's experiences of women into a single figure (mother, wife, lover, daughter, sister, friend, guardian angel, witch, goddess). The *anima* is the most powerful psychological reality of the male being, and there is no aspect of male existence that is not more or less controlled by the *anima*. Of course, what is called *anima* in the modern age is nothing more than the preserved memory and consciousness of the woman in the Garden of Eden, not the sum total of experiences with women, but *Sophia*, distorted by experiences gained in a corrupt existence, but even so, it is still the supreme power of male existence, just as the supreme power of female existence is the complementary male (*animus*) belonging to her being. The *anima* is the original woman who sank into the depths of the corrupt existence of the male being, just as the *animus* is the original man who sank into the depths of the corrupt existence of the female being. The *anima* and *animus* are beings that complement the human being's half-gender, with whom the human being preserves and maintains the original androgyny.

12.

Psychology has at least gained insight into the fact that the most sensitive point of human existence is sex. The power of sex is greater than that of hunger, which limited science, together with sex, considers to be a basic instinct (preservation of life and species). Hunger is merely a fact, it has no truth. Hunger is the fact of man's unresolved dependence, and it means that if he wants to sustain himself, he can only do so by assimilating forces outside himself. Hunger has no morality, no clarity, no happiness, no idyll. Therefore, hunger belongs only to life, while sex belongs to existence. Hunger is material deprivation, while sex is more than that; it is fragmentary existence.

13.

The *androgyné* is completely misunderstood by those who believe that it even touches upon the relationship between men and women in social life. The *androgyné* does not solve love or marriage or friendship, but always remains within the human being. *Androgyny* is the name of the initial and elementary dual reality that is the name of the relationship between men and women in concrete human social life, which was and remains the basis of the relationship between men and women in the social life of concrete human beings. It is the basis of everything that is parallel, friction, opposition, balance, tension and attraction between the two sexes. *Androgyny* represents the primordial unity of the two sexes within the human being, in the same way that in plants, the two sexes live together and from each other as a whole, in mutual interpenetration.

14.

The most important consequence of restoring the basic position is that the male-female being is realised. Not biologically and not psychologically. The unity of the two sexes takes place in that particular circle which is precisely the circle of sex, and which cannot be confused with anything else. The primordial androgyny is a prerequisite for humans to be able to live within society. It is impossible for there to be order in the external fate of humans without the balance created within them. The realisation of *androgyny* is the basis of normal human existence.

15.

Hunger has no dual reality: the world of the hungry person and the world of food are one and the same. The insurmountable difficulty in sex is that the worlds of men and women are different, and the same reality has two faces, one of which cannot see the other. It is all polarity: summer-winter, north-south, day-night, sun-moon, cold-warm, up-down, nature-spirit, right-left. If one is male, the other is necessarily female. Hunger is the fragility of life itself, that life is not existence, but a hunger for existence, *Begierde des Wesens*, as Baader says. Sex, the desire for the completion of the torn figure, is always the breaking of the night of existence, whether one finds satisfaction or not. It is suffering even when there is a lack, even when there is not, because the completion is not complete. And there is no complete completion. Sex always demands the absolute; temporary or false solutions are unbearable.

16.

Man has suffered most in his sexuality in all places and at all times, and the higher the civilisation and the higher the order of man, the more so. Neither justice, nor illness, nor poverty can disturb man as deeply as his sexuality. The only thing that could be done in modern Europe was to attempt to downgrade the original need and resolve the disturbance through animalistic uninhibitedness. Science – as everywhere – believes that normality and health depend on the proper functioning of zoological mechanisms. Of course, none of this is true. Agitation has not decreased since then; on the contrary, it has only increased with so-called sexual liberation. Despite the flawless functioning of the biological apparatus, agitation has persisted in most people despite hundreds of coitus. Since there was no other solution to this concept, the only thing that was actually achieved was the creation of sexual idiots, in whom the difficulties remained, of course, but whose sensitivity was reduced – that is, as far as possible, the awareness of the existence of the difficulties was erased. Millions of sexual disasters are not physiological disorders, but the consequences of demonised sex, and the practice of animalistic uninhibitedness not only fails to eliminate this, but in most cases does not even affect it. Health is nothing more than the restoration of the male-female being.

17.

In the modern age, the disturbance of sex is undoubtedly more decisive and profound than any social, economic or power issue. The unhappiness caused by various failures in life cannot be compared to the catastrophes of sex. This is because sexuality cannot be organised, regulated, coerced by force or restrained. Not because it is elemental, but because it is unique and will accept nothing other than the fulfilment of its own law of existence. As soon as it is suppressed or diverted from its course, it unleashes infernal forces. Its sole purpose is not physical union, but the restoration of the unity of the two sexes.

18.

The spirit has *androgynous* characteristics. If nothing else, the fact remains that the eternal source of the spirit is *hohma* (*Sophia*), or the spirit mother (wisdom). However, only the male half of humanity is sensitive to this spirit, because *Sophia* (*anima*) lives only in our male part. Men receive the light of understanding from Sophia. The Hebrews sometimes refer to *ruah*, the world spirit, as masculine,

sometimes feminine, as if it were *androgynous*. However, the spirit, especially the spirit known in Europe as such, belongs to the world of nature. As the Sankhya teaches, the spirit (*buddhi*) is the firstborn of the world dancer (*prakriti*). The spirit is not androgynous. It seems that all of nature is feminine: everything that is perceptible and visible and active, everything that we can experience and that has a name. The whole world is female, except for a single invisible, ultimate, incomprehensible mathematical point, which permeates, illuminates, understands and organises the whole from the centre of the world.

19.

Pannwitz says that the main law of existence is constant division. One becomes two, two becomes four. This is the multiplication in which we live. It is as if sex itself existed to make existence ever richer. *Androgyny* is the counter-movement to this boundless division. Four becomes two, two becomes one. This, in turn, is reintegration, a return to the original unity.

20.

In order for a person to unite the male and female within themselves, they must first merge the entire existing world within themselves, animals and plants, atoms and stars, demons and angels and spirits and powers and all that exists, and as a final step, they must merge the two sexes within themselves.

21.

The ancient practice of restoring *androgyny* has been preserved in alchemy. In alchemy, the realisation of existence in ultimate unity (gold), *the golden age*, was developed into a conscious and step-by-step system, most likely in Egypt, but traces of the teaching can be found in most traditions (China, India, Orphism, Kabbalah). The most important operation of the practice is purification, mainly with the help of fire. This fire is *tapas* in India, the fire of self-denial, the fire of asceticism in Orphism, fasting, prayer and washing in Judaism, and purgatory in the Middle Ages. Gold is the shining light, *zohar*, or *bahir*, as the Hebrews say. The golden state is what must be achieved.

22.

The technique of alchemy is that in fire (asceticism, *patch*, self-denial)

natural male and female must be fermented, broken down, rotted, dried out, and burned to ashes. This is *putrefactio*, for which there are many methods. The two most important methods are dry and wet. All this must be done persistently, constantly, and without interruption. Man consciously performs this operation on himself, which fate (necessity) would perform on him anyway in his life - and does perform when it grinds everything superfluous in him into flour. But conscious and alert *putrefactio* takes place under the control of man's intellect, and then his suffering is meaningful and illuminated in every moment. When fate does it, it is agonising, but it must be done: *Gottes Mühlen mahlen langsam, aber trefflich klein* – God's mills grind slowly, but perfectly.

In the process of purification, the man and woman shed their turmoil, cast out all corruption, illuminate all darkness, and exorcise all demons. And as if stepping out of non-existence, the groom first meets the bride, who is the complement to his true and original being. Alchemy calls this union a *conjunctio*, a conjunction. When *Sol* (the sun, the male) and *Luna* (the moon, the female) cover each other. The *conjunctio* is the marriage of the king (male) and the queen (female). This marriage is the symbol of *androgyny*. Those in whom the desire for *conjunctio* has never awakened, and who know nothing of this union, remain animalistic in their sexuality, hermaphroditic in their essence, immature and incomplete in their existence.

23.

What man actually lives is not life, but his own ideal of immortality. If man believes – as is thought today – that he is merely living his life, nothing more, and does not wish to live anything else, this is not the life that other living beings live. Life must first be made into an ideal and built upon. Only in this way can one live as a higher degree of actual elementary reality, something that is more precious, more abundant and richer than this reality, and above all more enjoyable. There is probably no such thing as mere life for human beings. It must be blissful, ultimately honeyed, for this life to be worth living at all; that is, it must be immortal for human beings to spend even a single moment here, and it must be final and infinite for them to embark on it at all. Man does not desire to live life, but rather the ideal of immortality, and if he desired to live mere life, he would do so only in the knowledge of his immortality.

24.

There is no need to talk much about man's ideal of immortality. Enough is said about it in

pyramids and metaphysics, military campaigns and symphonies. Always something that breaks through into timelessness, or at least wants to break through. Something that extends the life line of human beings into infinity, something that remains as the One Self. According to the initiations, man achieves liberation when he can overcome two resistances, when he can break down and empty the sensual form of the world, and when he can step out of time. Liberation means eliminating the incarnation and returning to primordial existence. What man experiences is a distorted analogy of this original liberation. Instead of transporting himself into timeless existence, he creates a work of art and elevates it, but not into timelessness, only into extended time. For in timelessness there is only room for beings, not works. Instead of dissolving his existence, he erects a monument to himself. He wants to achieve eternity in the monument. Not by erasing all traces of himself and saving himself, but by building himself into the work and wanting to remain indelible there.

25.

The woman's ideal of immortality is the exact opposite of this desire for fame and ambition. In contrast to the man, the woman is always natural, concrete, close, always intimate, always remaining in time and on earth. The immortality of women lies in transience. What seems impossible, what is nonsensical and absurd, happens: immortality not in monuments, but in flowering plants that are gone by evening, in the irrevocable disappearance of the moment, in a single flash, in what is submerged and passes away. That is why everything that is song and dance, fruit and flower, food and clothing, season and mood, emotion and thought, society and body, is feminine. Everything that disappears, without a trace. The eternal and the imperishable lie precisely in this fleeting transience; in the fact that it is intangible and always concrete and close, and it is here once and never again, and it is here and nowhere else, and it cannot be, and it is unrepeatable and simple, like a snowflake melting in the air.

26.

The *androgynous* dual presence. Here only when there, and there only when here. And the more here, concretely, once, in transience, the more in eternal constancy, timelessly. The transcendence of transience. The infinite moment. The *androgynous* can live simultaneously in greatness, like Pharaoh Akhenaten, who built a world order on his metaphysics so that the Self would remain in its eternal greatness, and at the same time can be a dance in the fleeting moment of the afternoon sunlight,

glorified in its transience and remaining timeless in infinity. It stands in the fullness of being here and breaks through into boundless eternity by actually being here and standing here. The effort of the power of the created work, and at the same time immersing oneself in the fleeting moment. The two ideals of immortality together. The woman cannot and does not want to be anywhere else forever but in the fleeting figures and in time, but at the ball, the fading face paint is just as eternal as the monolithic obelisk. Why should the Taj Mahal be more lasting than the voice of the woman resting beneath it? What the woman knows in her ideal of immortality is that here, in this veil, with this hair ornament and in this sarong, like a Greek girl in Lesbos, she can be eternal – and she is. Not the abstract proposition or the columns, not the system and the domes. Not the theory. Not the frescoes. Not gold, because it is expensive and does not rust, but because it glitters warmly and softly on her finger.

27.

The male ideal of immortality lies in memory, the female ideal in oblivion. The two are completely equivalent.

28.

The basis of the male ideal of immortality is history, while that of the female is myth.

29.

Human beings live a universal and absolute life.

30.

It can also be said that sexuality is the manifestation of man's instinct for immortality. Strong sexuality, strong instinct for immortality. Strong instinct for immortality, strong sexuality.

Therefore, religion merges with eros to a certain extent, and eros merges with religion to a certain extent. (See medieval mysticism, Saint Teresa, John of the Cross, bhakti yoga, Sufism).

31.

Union is not for the sake of procreation, but for the momentary realisation of androgyny and the restoration of human wholeness.

32.

At the moment of union, the goal of the human being is not to have children, but to realise the unity of male and female.

33.

Union usually takes place with divergent ideals of immortality, so these ideals do not meet because they cannot see each other in the darkness of corruption. What they see are animals.

34.

In the presence of a real woman, even the most distant things become close and accessible. In the presence of a real man, even the least understandable things become clear and comprehensible.

35.

A woman can live a full existence in her gender, but a man always needs something more, he always needs to understand something beyond himself in order to be complete.

36.

The Kabbalah writes that immediately after the initial fall, when the memory of the Garden of Eden was still alive, the male fertilised the female with the radiation of his thoughts. They permeated each other with their thoughts, and from their mutual permeation, the woman breathed life into her child. The child entered the world as a soul and took on a body here. Later, this was no longer enough; the man had to see the woman and she became pregnant from the rays of his eyes. Still later, he had to call out to her, and he fertilised the woman with his words. Still later, he had to touch her. Still later, he had to embrace her. Only at this deep level of corruption is it necessary for man and woman to unite in such a crude manner.

37.

The nature of human activity is determined entirely and in every detail by the ideal of immortality. The activity of men is to become immortal in eternal momentum; the activity of women is to become immortal in transience. Both have a goal, something outside their own being that they want to achieve. The androgyne has no goal, but it has meaning. This is the aimless and free meaning that has weight in itself: play. Anyone who has ever truly understood what existence is has known that it is play. Vedanta, Chuang Tzu, Heraclitus, Kabbalah, Böhme, Nietzsche. Play is the activity that

remains within itself and exhausts existence completely and utterly. (Work is a corrupt game).

38.

In speech, masculine and feminine elements interpenetrate each other. Men strive to construct their speech grammatically correctly, their ideal being the logically formed sentence, the rhetorical work with a coherent and meaningful train of thought, and thus they usually arrive where they want to arrive. None of this is a criterion for women's speech. What is important is presence in the moment. Therefore, it does not matter if women's speech is illogical and ungrammatical, even if it is aimless chatter, interrupted by tears and laughter. The goal is representation: in sound and facial expressions. That is why it does not need to start from anywhere or go anywhere – it just flits about like fireworks. It is above the constraints of logic.

Immortality is in the work of logically formed language, and immortality is in the shining moment of being here.

39.

In the life of a man or woman who does not know about androgyny, who does not know that the two halves are actually one, true union is impossible.

40.

The first step in the realisation of *the androgyne* is when the man takes the woman back into himself, stands up for her, takes responsibility for her, covers her, shelters her, protects her, takes care of her, the woman returns to the man and grows back into him, finds peace within him, blossoms and fulfils herself, and unfolds her golden heart, melting it into his intimacy, which is nothing more than what she can give from her closeness to life: good food, a pretty house and pure peace. (Idyll).

41.

*Androgyny* cannot be realised if the two people do not recognise each other. To recognise means to separate. If separation does not occur, union cannot happen. They confuse each other. Endless mirroring begins, each projecting themselves onto the other, but getting it back, projecting it again, getting it back again. Of course, the other person is always at fault. The

psychology, reproach, accusation, blame; projecting again, getting it back again, helpless outbursts, strife, lies, poison, revenge, anger, irritability, wandering in a labyrinth; losing the other, losing oneself, losing the way, losing one's essence, losing one's immortality.

42.

As if the man's immortality were in the woman, and the woman's immortality were in the man, as if they lived not for each other, but for each other's immortality. As if jealousy were the fear that one would play with the other's immortality.

43.

The man brings idyll with him, the woman brings with her the knowledge that this can only be realised here and now, in this life.

44.

The androgyne is present in some form in all places and at all times, and must always be present in some unity of the two halves. The conjunction of *Sol* and *Luna* is an irrevocable foundation and can exist in institutions, metaphysics, ideals, cults, whatever, but it must exist somewhere. In India, this is the concept of *the atman*, the absolute Self. In China, it is the eternal rhythm of *yin* and *yang*; in the Middle Ages, it was the role of the mother goddess as mediator between heaven and earth; in modern democracies, it is the equality of men and women. Without the symbol of the marriage of *Sol* and *Luna*, there is no human life.

45.

Not only do male and female beings exist, and male and female are not only present in our language. Things also have gender. Primitive peoples distinguish between arrows, spears, knives, and stakes—masculine objects—and pouches, pots, sacks, and pits—feminine objects. There is nothing that does not have a gender. Bachofen says that there are masculine and feminine civilisations, and that in prehistoric times, modern male civilisation (patriarchy) was preceded everywhere by prehistoric female rule (matriarchy). This theory has proven untenable in this form. However, it is certain that Bachofen opened people's eyes to the sexual nature of cohabitation, and since then, the distinction between patriarchy and matriarchy has become mandatory.

Neither Bachofen nor anyone else spoke of an *androgynous* way of life, but it is clear that

However, even though it is in a degenerate form, there are traces of such a civilisation.

46.

It is well known that in patriarchal civilisation, the head of the family is the father, and in this system, the name and property are passed on through the male line. In this way of life, sex is regulated by law, and the purpose of the institution of marriage is to curb instincts. The symbol of civilisation is the sun (solar way of life). It maintains the power of the spirit over nature. Women are in a subordinate position. In the lunar way of life (matriarchy), inheritance is passed down through the female line, the symbol is the moon, natural instincts are free, the head of the family is the mother, and men live in a subordinate position.

47.

In the prehistoric matriarchy, says Bachofen, union with the "dark whirlpool dragon" (the male) meant only coercion and torment for women. Existence in women was only a moment, a fleeting decay. Women lived with the knowledge that if they gave birth to a soul, they gave birth to transience and death. It would be better to leave souls unborn. The breakthrough to immortality comes with the light of the male spirit. The union becomes lawful and final in the order of the light of the spirit, where there is no longer torment, but joy and peace.

48.

The solar and lunar modes of life are the father and mother religions. The father religion is primarily the Hebrew religion. The inevitable and unconditional almighty power over the world is the one man, the father god. This is the main power structure, the analogy of which is the entire community and the family. Byzantium lived in such a paternal religion, albeit in a more obscure form. This religion was realised in Russia, where absolute and unpolarised power was personified in the patriarch. Such a paternal religion is Mohammedanism, which recognises only one heavenly and one earthly authority, God and the prophet. These are abstract and impatient, despotic powers, with their geometric structure, harsh morality, and centralised and closed exercise of power. Men are favoured, especially the elderly. The way of life is hostile to nature, does not tolerate individualism, favours what is right and moral, official and regulated, what is absolute and lawful. The religion of the single book (Torah, Koran, Bible).

The mother religion lives primarily in myth, is polytheistic, at home in nature, cannot tolerate centralised power, does not like the state, and even less so pervasive meaning; it is rather democratic, but prefers to live in anarchy.

Temples in the father religion are puritanical, while mother temples are full of images, statues, decorations and flaming candles. The mother religion favours a rich and colourful social life, many books, music, theatre, epic poetry and eroticism, individual freedom and sensual intoxication.

49.

There is no doubt that Europe has followed the mother tongue from the time of Orpheus to the present day. This mother tongue had three golden ages: Hellenism, the Renaissance, and the eighteenth and nineteenth centuries. Europeans tend to accept only lifestyles based on their mother tongue as civilisation, and consider only those societies to be civilised where people live in colourful diversity, where religion dissolves into myth, where art flourishes, and where competition makes social life exciting. Where the community is stratified and richly nuanced. But not hierarchical, rather democratic. Specialised division of labour. Cities are built and comfortable homes are constructed. Industry and trade flourish. In the state, principles are secondary; what matters is the economic situation. Theatre, fashion shows, churches, funerals, balls. Many paintings, many poems, many novels, circuses and banks.

50.

Shrouded in the archaic gloom of the dawn of Europe, probably for a short time, almost without memory, but in any case outside of history, Greece lived only partially in the spirit of *androgyny*, just like prehistoric India and China. Everything that comes from this time and has its basis in this age testifies to the fact that Orpheus consciously built his way of life on the absolute measure of existence. The Orphic spirit was not childish, naive and undeveloped, and certainly not primitive, but rather a mature knowledge of existence with a universal perspective. This seems to be confirmed above all by Orphic number theory and the geometry based on this theory. But nothing confirms it more than the metaphysics of the One. This is confirmed by Greek sculpture and architecture, poetic measure, tragedy and the cult of games (Olympia, Isthmus). What is characteristic of Orphic origins is that they are refined, precise and disciplined, but show no trace of coercion over nature. Everything is in its place. As far as one can trace back to the origins, everything based on Orphism is clear with the definitive transparency of the Sun-Moon conjunction. As Bachofen says, archaic Greek culture is neither Dionysus nor Apollo, but neither is it marked by the tension between the two, but rather stands in absolute proportion.

where intoxication and reason, life and existence, male and female, nature and spirit are balanced. Orphic poetry is the realisation of this balance, and this is what "opposite of everything what later called Hellenism " (Bachofen).

51.

From the world created by Orpheus, only one word needs to be highlighted for man to understand the measure and proportion that has been achieved. The great Greek words, such as *logos*, *cosmos*, *idea*, *daimon*, *ethos* and others, are as plastic as sculptures and saturated with the sap of life; they are transparent like precious stones, but interwoven with blood vessels like living organisms. One such word is *psyche*. The word has often been compared to the Latin *anima* and *spiritus*, the Hebrew *nephesh*, *ruah*, and *nesamah*, the Sanskrit *buddhi*, *manas*, and *prana*, and the words of later European languages (*soul*, *Seele*, *âme*). The Orphic psyche is not without eros. It is, in itself, a slumber on the border between being and non-being, but it is inconceivable without Eros, which is its radiance. The two are only together. Only together are they one. The psyche is femininity illuminated by the fire of the highest order of the male, an *androgyny* in which the male and female live in inseparable conjunction, as in the plant and the absolute. Man carries the archetype of himself in his psyche, and in his external world he can only rest and find peace where this psyche manifests itself. What is temple and poetry, geometry and sculpture in Orphism is all embodied psyche, but more than that. It is a radiance that floods the whole world with psyche, and even more than that. The psyche is the only thing that man carries with him as the concentrated content and essence of his life, which has absorbed the fragrance of his life.

52.

Modern psychology, when it claims that the life of the soul is nothing more than eros, is telling the truth, but it expresses this truth in such a crude and low-level way that it repels people. The Chinese say it more elegantly: *zhen zhen zhen jeh* - man is nothing without love for others. Or, as Christian tradition says, whoever does not live according to the love of the Gospel, his life is worthless.

53.

The subject of the first Greek thinkers was exclusively *phüszisz* (nature). This *phüsziszt* at all not free to confuse with the nature-

concept that was later used in Europe. Eighteenth-century nature still retained some affinity with the original Greek concept, especially in the minds of such clear and pure thinkers as Helvetius and Goethe. Nature, which is always a finished form and always alive (*Form, die lebend sich entwickelt*). In the nineteenth century, the concept of nature—like all essential concepts of existence—was transformed into an apparatus of meaning, and as a final aberration, it no longer belongs in this conception. The original Greek *phüszisz* is almost identical to the Hindu *prakriti*. *Prakriti* is the opposite of the male spirit (*purusa*). *Prakriti* is the magical world dancer who is nature itself. No intelligent and alert being has ever taken nature, that in which we are and live, and which is nature itself, for granted and considered it to be the primary reality. Such a thing is only characteristic of late and sophisticated ages, just as the predominance of experience, sensuality and materialism is always characteristic of tired people and ages. Nature is what surprises us. It is what we marvel at. What is self-evident and what is the primordial reality for humans is the invisible, the spirit, the light, the number, the measure. Just as the self-evident is always God, and atheism is only characteristic of corrupt and sophisticated ages. For Parmenides, Xenophanes and Anaximander, the question was not how spirit and light and order and existence exist, but how change, illusion, complexity, confusion, decay, obscurity and error are possible, that is, how nature can exist. *Physis* means this wonderful and magical nature. That there is absolute existence and constancy and light, and yet, mysteriously, there is this incredible restlessness around us, this incomprehensible fragility. The question has always been, if there is spiritual reality (the Hindu *atman*), how is it possible at the same time for there to be illusion (*maya*). Plato had the same question: if there is timeless existence, the world of ideas, how is it possible for there to be sensory appearance – the sensory appearance that cannot be considered reality by common sense. The Orphic unity of the world broke down among the pre-Socratic Greek thinkers. On the one hand, there is the theory of nature, which starts from the mother world and interprets the spirit as an emanation of nature. On the other hand, there is the categorical theory of ideas, which, like Socrates, does not look at a single tree, saying that there is nothing to learn from nature.

The Greek *physis*, although it cannot be translated as nature, cannot be identified with nature today, if only because *physis* is a metaphysical

concept, as Guénon says, like the Sankhya *prakriti* or the Chinese *yin* or *teh*. *Physis* is a principle (beginning). It has nothing to do with perceptible nature, and the material natural world relates to *physis* as a concrete living being relates to the archetype, as a copy relates to the original image, or, if you like, to Eva Sophia. According to alchemy, *phüszisz* is *prima natura*, or *prima materia*, which should not be confused with coarse material nature. The concrete form of this archetype in material nature is *secunda materia*, which in Plato is the non-existent (*mé on*), and in India is *májá*, or magic and illusion.

55.

No other tradition has had such a relationship with nature as Europe. In China – and especially in Japan – walking and hiking were part of the lifestyle of the aristocracy. The cult of gardens and flowers served to bring joy to people in nature, and the vast majority of drawings and paintings took their subjects from nature. But this was an expression of a high-level aesthetic existence. Elsewhere, there is no trace of anything similar. What happens to a European when they step barefoot onto the grass in warm weather? What happens to a person when they sit on the beach for hours, staring at the water, or when they wander alone in the open air? Wordsworth's servant showed the guest around the house and said: this is the gentleman's library, his study (pointing to the mountain) is out there. Above all, tranquillity. It is similar to when a person settles down next to their mother's skirt, secure in the knowledge that this is more powerful than any other protection. To return to *the Magna Mater*. But this return is full of deep eros. Nothing is less like this nature than the Greek *physis*. What is deepest in Europe is undoubtedly art, and what is deepest in art is undoubtedly the enchantment of nature. Whether it be a Velázquez portrait, a Ruysdael landscape, a Mozart sonata or a Schumann song. The Chinese are children of heaven, the Hebrews children of Yahweh, the Hindus are Atman (*zsivatma*) themselves, and Europeans are the offspring and lovers of Mother Earth.

56.

In the Middle Ages, people lived according to the order of life created by the Church, and the Church was the Holy Mother Church. Like a second mother, higher than nature. The world is naturally a lunar world, more like slumbering in semi-darkness than an alert life. The Mother Church is not *Sophia*. Not wisdom manifested in spiritual care, but rather a lady flourishing in magnificent physicality

who illuminates the world with her glowing moonlight. In the Middle Ages, there is nothing rarer than solar light, free and open thought. There is no real spirituality. Poetry is female service (Minne, the troubadours), art is worship of the Holy Mother Church. Where there is patriarchy, it is always puritanical, like the Reformation, which is an attempt to restore the Hebrew patriarchal system. Patriarchy is always moral, reserved, taciturn, didactic, with simple food and even simpler clothing. Life here is a task. Where there is matriarchy, life is enjoyment, rich clothing, rich forms, much chatter, petty minutiae, such as scholasticism and handicrafts, but also great noise, feasts, ornate celebrations and spicy cuisine.

57.

The Renaissance was not really a break, only the strictness of the ruling lady decreased, and with Hellenic freedom, the European love of nature and thirst for life was finally liberated. The rule of the Holy Mother Church was a veiled matriarchy from the beginning, and later a lie. No one knew what was false, only that nothing was what it was said to be. All this was exposed during the Renaissance. Matriarchy manifested itself in complete openness. Painting, music, poetry, monetary economy, urban civilisation, industry and trade. Finally, and most importantly, natural science.

58.

In the midst of medieval matriarchy, there are a few individuals who stand apart from the rest: Dante, Cusanus, and a few mystics. Dante's work is certainly *androgynous*, almost initiatory, in the spirit of conscious male-female beings. This is evident in the *Vita Nuova*. Since Gnosticism, Beatrice has been the only unambiguously clear and pure representation of *Sophia-anima*, and she has only one counterpart, Cervantes' Dulcinea, but this is not conscious. The anima is the source of knowledge and inspiration, the image of the woman who remained in paradise in human beings. Beatrice is not the glorification of the female maya-being, nor is she an ascetic saint. As Bachofen says, it is the woman who possesses the mystery, the initiator, the mistress of knowledge, the mediator to the infinite. Beatrice is the opposite of Eve. She is the authentic Luna, the shining mirror. Beatrice is the one who leads to the true Church.

We know what this mystery is. It is the immortality slumbering deep within every fleeting moment of life, waiting to be unfolded, which only the male Sun can awaken from its slumber to the infinity of existence, and only with what is called love, because if it awakens it with anything else, the furious powers of the underworld are unleashed, tearing man and woman apart. The union of man and woman

in love, since everything that happens here in life is analogous to events in the higher world, is nothing other than the union of time and eternity in the moment. Beatrice is the anima who brings the knowledge that there is no separate existence and life, that there is no need to wait for the moment of separation from the earth, that man can achieve immortality in every fleeting moment of his earthly life and be freed.

59.

It is considered likely that during the Crusades, many ideas came to Europe from the East that were not recorded in any way. In the works of Ekehart, Tauler, Ruysbroek, and later Cusanus, Merswin and others, there are a host of peculiar and inexplicable similarities with Eastern traditions that are completely unprecedented in Europe. It is well known that the *Divina Commedia* bears similarities to Eastern journeys to the afterlife (Ardai Viraf) (see Guénon: *L'Esotérisme de Dante*).

60.

During the Renaissance, the ideal of immortality changed rapidly. People began to live not for eternal salvation, but for the joy of the moment. Art became a celebration of the present, as in Hellenism, because the Renaissance did not adopt the Greek sophists and heroes, but rather the frivolous and light-hearted "graeculus" of the frivolous and frivolous, and not Plato, but Lucian. This influence is evident even in Leonardo and Michelangelo, but especially in Raphael. The delight in illusion replaces the spirit. Not depth, but the beauty of the surface. The femininity of life was nowhere and never more tangible. The world was not ruled by laws, but by intrigues whispered in bedrooms; it was not popes and princes who ruled, but harem ladies, because in patriarchy the structure of the community was brutally open, while matriarchy was all curtains and intrigue.

61.

Europe has always lived without a spiritual caste, and therefore its order has never had a solid foundation, because without *Brahmins*, no one can ensure legality. The Renaissance, after the slumber of the Middle Ages, was a kind of lunar intoxication in which the awareness of the supreme rule of the Church disappeared very quickly, and all supremacy was transformed into earthly power. Modern European matriarchy is undoubtedly

A decisive event in its long-term effect was the disappearance of the universal language. The language of liturgy became not universal Latin, but the vernacular, which varied in quality. The holy book was translated into particular national languages. This was, in effect, the destruction of *the androgynous logos*. Latin remained the language of thought for a while, initially for esoteric purposes, and eventually only for the sake of terminology. With the emergence of national languages, in which the most important universal words either had a narrowed meaning or could no longer be uttered at all, nationalism began to sprout from the ground, and secularisation began, approaching softening and dissolution, in which nothing is permanent and certain, but horizontal, flowing, and nothing more than a culture.

62.

The gradually and tenaciously spreading belief in descent from below is the first sign of matriarchy. This idea later culminated in Darwinism. This is the demand for the superiority of the parent and nurturing woman, that she should be the power above all other living beings. Later, when human life was no longer guided by *philo-Sophia*, but by *philo-Physis*, that is, not by the wisdom of the heavenly woman, but by the earthly woman, a growing antagonism arose between the two women. It was this struggle between *Sophia* and nature that prevented the free expression of the spirit in modern Europe, no longer through the terror of the medieval Church, but through a pervasive and continuous animosity. In thinking, the hostile attitude towards the *Sophia* spirit grew stronger and stronger, the awareness of man's higher origin became obscured, and, even more seriously, the idea of a higher origin as opposed to being born of nature became not only a deception and a lie (clerical fraud), but also frivolous and ridiculous, and thus disappeared almost without a trace from human thinking. However, no one spoke about how this deficiency disrupted the order of life and made normality impossible, how it led to lawlessness and excess in the economy, the state, the arts, customs, the law, and especially in sex. The abandonment of the spirit inevitably led to a kind of madness.

63.

Slowly, those words began to spread and everything else in thinking

displace, such as: experience, observation, starting from facts, examining reality, factual accuracy. Behind this new excitement, there is obviously a deeper excitement lurking, which guides the former and even opens up and enables this whole method. The feminine, even when put to the test, would rather endure than be ignored. Matriarchy is characterised by accepting only ideas that place women at the centre, that explore and examine them, that are curious about them, admire them, talk about them and constantly engage with them. Patriarchy likes to point above itself, to the point of impersonal and abstract idealism, always placing everything above itself, which is why the archetype of patriarchy is Hebrew monotheism, and always will be. Matriarchy, on the other hand, focuses on a different kind of immortality, namely its own transient physical existence. Both extremes are impersonal, because one distorts the balance upwards and the other downwards. What manifests itself in experience, observation and material research is ultimately nothing more than a demand that natural beings be placed at the centre. What is called reality research in modern times is reverence for feminine nature, unconditional worship and religious cult. Women perceive scientific knowledge as an erotic act, which is indeed the case: eros and knowledge have never been separable, and there are languages, such as Hebrew, in which to know means to unite sexually.

64.

This eroticism is the hidden axiom of modern so-called reality research – and thus of natural science – with which feminine nature has succeeded in arousing interest in itself and becoming the sole and exclusive subject of research. Therefore, thinking that showed less interest in femininity was rejected, and if it did not contain unreserved adoration, or especially if it contained criticism, it was discarded. What is called natural science is a mirror in the boudoir of nature, which serves only to allow the feminine to admire itself. It goes without saying that the results of the studies must be true. Particular care was taken to ensure that there were no empty compliments in courtship (except perhaps from poets, who were not taken seriously). Every statement had to be true, from Torricelli's vacuum to Newton and Rutherford, because only in this way could interest in nature claim permanence. Only in this way could unlimited trust in it arise and unconditional enthusiasm be generated.

65.

The only ones who failed to notice this were those who, in their four hundred years of nature intoxication

and never asked the question: if this way of life that has been discovered is so unique in the world and far surpasses all older and other civilisations, and judging by its successes is superior to all of them, how could it be that in this much higher order of life, one infernal war follows another, and bloodshed continues, hatred between religions, peace between peoples is unattainable, castes within society snarl at each other, states are neck-deep in debt and struggling with bankruptcy, spirituality is withering away, morality and the legal system are collapsing, and nihilism is preparing to swallow up the entire civilisation?

Patriarchy justifies its bloodshed by violating (divine) law, while matriarchy does the same in the name of protecting life.

66.

In the eighteenth century, the lady was still called nature, and the slogan was that if we got into trouble, our only task was to return to nature (because the lady never abandoned her original sentimentality). In the words of Nietzsche, we should carve a shepherd's crook, go to the wildflower fields to graze our sheep, and listen to the cooing of the pigeons.

In the nineteenth century, however, the lady's name became a way of life. No longer provincial like nature, she became an urban creature. Her imagination no longer only included emancipated bourgeois women, courtesans, actresses and singers, but this shift also foreshadowed a time when these uninhibited ladies of pleasure, the blue stockings, would take over universities, podiums and ministerial seats. Where is *Sophia*, the humble goddess of wisdom?

Life is, in any case, of higher rank, because its dominion extends from microbes to megalosaurs. Life is the supreme name, because the hunger for life is insatiable. This is the most enjoyable thought: to be someone who stands at the centre of insatiable desires.

67.

In dangerous situations, the persecution of matriarchy did not shy away from acts of klütaimnestra, as it still does today, and indeed with increasing frequency and openness. The Greek woman killed her husband with her own hands. In many cases, persecution turned into spiritual murder, but it is unnecessary to list historical examples. It is enough to refer to the practice of various state powers in the twentieth century, which had already become established throughout the world, of taking defensive measures against the spirit

(labour camps, prisons, executions, poisonings, assassinations). Many were shocked and found it incomprehensible how, after the clerical persecution of witches in the Middle Ages, it could continue in the modern era with even more radical means. They also failed to understand how sharp-minded people (such as Nietzsche and Strindberg) could have developed such a frenzied hatred of women, which was, of course, nothing more than a revulsion against their illegitimate, soft, flattering, half-mad, smeared, shapeless, nauseating and lustful sexuality, and their envious, vengeful, sentimental, narrow-minded, pompous, flamboyant and obscene matriarchy.

68.

Beyond a certain limit, matriarchy begins to resemble insect society in a peculiar way, not only because the queen mother has a unique and privileged position, but also because the main power in this society belongs to the Amazons. The Amazon is a feminine being that has lost its sexual proportions, a hermaphrodite of one sex. Alchemy calls the hermaphrodite Lunus-Luna, that is, a male-female living under the sign of the moon, who has only a distorted and vague idea of both sexes. This creature stands against both sexes with the debased cruelty of asexuality, as do the worker ant, termite and bee. This sexless working woman and female civil servant, especially the female police officer, who far surpasses men in her brutality, is not only multiplying at an alarming rate in matriarchy, but is also increasingly taking on an exclusive active role in the modern world apparatus. A blind, neutral insect, blind to the uniqueness of life, from whom true femininity (*Sophia*) has completely disappeared.

69.

Of course, matriarchy has its own peculiar intellect, a system of *lunar lucidity* called rationalism. All those who have ever protested against rationalism – regardless of whether they knew why they were doing so – have long suspected this. It is not solar, that is, it does not radiate from a direct source of light, but is reflected, refracted light, as physics says, that is, secondary. Ultimately, it is the light of the mirror, not the source. What is surprising about this is the incredibly intense brightness, but also what is characteristic of rationalism and what is the hallmark of this light, namely that it is unable to illuminate a large part of the field of vision.

No exact assessment has yet been made of which parts of reality rationalism fails to recognise. In all likelihood, this includes everything that is unflattering, unpleasant, or even compromising in relation to the material world and nature. In any case, it is highly suspicious that things are so consistent within rationalism, and we should not be surprised if the weaker minds are overwhelmed by such startling similarities. But after the Estonian goddess was proclaimed in Paris the other day, there can be no doubt that this power of the enchanting moonlight has gained dominance in human existence.

70.

The Goddess of Reason and the Goddess of Life are ranks that cannot be elevated. She has achieved everything she could have achieved. The manifestation of the solar free spirit has completely ceased, especially at dangerous points. From this moment on, the structure of society favours matriarchy in every way. A way of life has been established in which female elements enjoy exclusive privileges as a matter of course (because it is not enough to enjoy something; glory is complete when someone enjoys something alone). They succeeded in making the feminine essence, life on earth, the supreme power. They succeeded in making it desirable above all else. They succeeded in building a system of justification, natural science, which does nothing but trace the whole of existence back to feminine nature and deals only with nature in a cultic manner. The secrets of nature, as they say. And "secret!" Could there be a more appealing word? The patriarchal Spirit God was compromised, and nature-matter-life became an almighty power.

71.

Even in its ancient Bachofenian form, matriarchy regarded the male as an object of pleasure and a servant of instinct (as, conversely, patriarchy regarded the female). In modern times, feminine power has subjugated men. It has succeeded in realising in man a lunar intellect that is almost exclusively, but in any case legitimately, the organ of cognition and which has at its disposal all the means by which it can refute common objections. However, it failed to deceive a few insignificant but sufficiently influential solar minds about itself and its activities, who viewed what was happening with reservation and even suspicion, and protested against the matriarchal way of life with varying degrees of knowledge and vigour in the interests of the primordial order of the world. Since these minds did not agree with the so-called spirit of the age

, they were left to their own devices without exception, but they did not stray. If resistance, if it is not merely an opinion but a vigilant attitude based on reason, and if on this basis the intellectual caste succeeds in Europe, then we can consider this two-thousand-year-old matriarchy a thing of the past, but not until then.

72.

The strongest basis of matriarchy in the twentieth century is materialism, built from feminine forces, lunar reason, nature worship, and the idea of descent from below. It is not the loosely cobbled together so-called worldview of the mid-nineteenth century, in which Thales' metaphysics is infinitely superior. Materialism is the behaviour of intellectual softness, of a person who lives not on the surface of the earth but in the sea, beneath the glimmering surface of the water, and who has no experience of autonomous existence, that is, of upright posture, the perspective of vision and actual light, and whose self-reflection is nothing more than floating with a very limited consciousness under the influence of fading attractions. Materialism is most similar to the behaviour of a person living in the womb who does not even want to be born, not because it is more comfortable, but rather because they are afraid of the idea of autonomous existence, afraid of bones and the sun, and of having to stand up straight, stand up and start walking, and therefore chooses this solution instead, with the crackers and the moonlight. Not to start an independent existence, but to remain an organ. Materialism, if one is in it and remains in it, is a permanently closed behaviour, absolute protection in matter, but as soon as someone is born, its meaning ceases at that moment and becomes inapplicable. Therefore, materialism is a kind of infancy, nostalgia, remaining hidden in matter, mother's milk, swaddling clothes and napping.

73.

In the twentieth century, the Russian people live under just as strict paternalism as they did for hundreds of years before, and the dictators are even more absolute fathers than the tsars were. The character of a people rarely changes, even as a result of great upheavals. The Russian people preserved the traditions of Eastern Christianity; they had no Renaissance, no Reformation, no Enlightenment, and instinctively and consciously rejected any influence from these movements. Russia feared Europe, but also rejected it, shut itself off from it and hated it. Thinkers of the Russian tradition (Florensky, Trubetskoy, Leontiev, Solovyov,

Bergyayev, Merezhkovsky, Bulgakov) justified this distancing from Europe and the isolationist animosity towards it with numerous and very serious arguments, writing that Europe had become unfaithful to the spiritual tradition and that true Christianity only existed in Russia. Russian thinking, in contrast to European hetero-matriarchy, was already "Sophistic" in the middle of the last century, but after Solovyov it became unambiguously so, as they said. This means that the Russians wanted to organise and maintain their thinking under the authority of *Sophia*, the original mother of wisdom. Therefore, apart from Paracelsus and Böhm, no one in modern Europe dealt with the idea of *androgyny* as deeply and consistently as the Russians. Authentic human existence is *androgynous*. It is the only sign in which the greatest tension of life finds a definitive and peaceful balance. Russian thought did not accept tsarist patriarchy, but still considered it better than Europe's loose and colourful motherhood. This spiritual tradition of Russian thought disappeared overnight with the revolution.

#### 74.

After the revolution, the basis of patriarchy did not waver; in fact, it became even more exclusive. What Solovyov's thinking fought against came to pass: natural science and materialism were introduced and even made the official ideology. This created a peculiar situation. Patriarchal order is always characterised by conservative behaviour. After the revolution, this conservatism was multiplied. This jealous and enraged Russian nationalism, which, of course, under the guise of internationalism, turned into a frenzied reaction. All patriarchal characteristics remained. Dictatorial absolute power. But more than that: in public interaction, citizens addressed each other by their father's name and first name. A Russian is not his mother's son, but his father's son. At the same time, however, in the name of materialism, active anti-spirituality, anti-religiousness, anti-philosophy (*anti-Sophia*) and the religious delirium of the natural science cult of matter were spread, and those who resisted were persecuted with the power of an enraged father in the bloodiest inquisition in world history.

In any case, it seemed as if the male and female elements had met here in such a grotesque form. The *androgyn*e took on a peculiar form. The nature religion of matriarchal Europe and the patriarchal Russia. Scientific materialism and absolute, almost Hebrew-like, but in any case monotheistic father terror. A confusion of unrelated, even contradictory

contradictory elements. At first glance and even from a distance, it is clear that what we are talking about here is not *androgyny*, but rather a chimera.

75.

Centralised power demands unconditional recognition of dependence and loyalty to superiors, in Judea just as among Muslims or under the tsars. For there is no patriarchy without rigorous moral command and unconditional obedience, almost exclusively in order to set limits on the excessive proliferation of feminine forces. This is the meaning of the patriarchal way of life and the original Hebrew concept of *apavallás*. However, the morality of power does not set limits on the excesses of proliferation here and now, since power is a lunar science and thus demands the supremacy of the feminine. The lawfulness of the feminine is not moral-spiritual, but biological. What is in the name of life is necessarily anti-spiritual. The first sign of the emergence of matriarchal forces is resentment against solar male spirituality. Mother power wants to be exclusive and wants to breed, and it finds regulation difficult to bear. It is not reason, but instinct. Therefore, the monster that has grown out of the materialistic natural sciences, which have been legalised and dogmatised in the power system of patriarchy, is more of an infernal formation than anything else that has been created in history so far. However, there is no doubt that this is a kind of union of male and female forces, even if it is nothing more than a paternal dictatorship infected with feminine rationalist natural science. All this with heightened and depraved passion, as if the Russian father, in his jealousy, wanted to be and remain the only one competing for the female nature. Even with this chimera, Russia has managed to realise a power that European effeminate civilisation cannot even begin to compete with.

76.

In the second half of the twentieth century, the monstrous offspring of terrorist paternalism and fossilised materialism has only one significant power rival, *the Chinese pseudo-androgynous*, which stirs up the depths of prehistoric tradition and, to a greater extent than any other world power, builds on the neutral, hermaphroditic nature of the apparatus. This is the characterless *Lunus-Luna*, which, under the sign of the moon, waters down the sexes and ultimately dissolves them in the swamp.

77.

The mystery, says Bachofen, is the two, which are actually one. Being-life, day-night, male-female, light-dark, spirit-body: the origin is the same, yet they are two, which are in opposition to each other.

78.

When speaking of androgyny, it always seemed as if the original male-female conjunction should be taken as a unity, and as if words such as union, unification, and balance were in their proper place. The I Ching sees the restoration of the Tao in the unity created by the interpenetration of opposites, and thus the fulfilment of life, just like alchemy, whose demand is *ex duobus unus*, or two into one. As in Plato's myth in the Symposium: in the beginning, man was a two-faced, four-handed, four-legged creature, but he became so powerful that the gods cut him in two out of jealousy, and since then the creature has been unable to think of anything else but finding his severed half and reuniting with it.

79.

Only in Orpheus' theory of proportion are there traces suggesting that unity is not the appropriate word for the male-female conjunction in androgyny. Not least because we are not dealing with a mathematical contradiction that can be completely reconciled. What we call reconciliation is a logical operation. The parallel complementary movement of this operation is differentiation. The male-female conjunction should not be confused with this. Humans only unite what they simultaneously distinguish, and only distinguish what they simultaneously unite. Human thinking is based on this fundamental movement (logic of unity), but *androgyny* is not.

80.

It would be a rather cheap solution to call the division of *androgyny*, and within it the male-female conjunction, a mystery, and thus consider the matter settled. Broken thoughts are powerless. Smearred ones even more so. The male-female opposition did not arise on the model of the heaven-earth, sun-moon opposition. Quite the contrary. The very first basis and model of all opposition is the male-female opposition, which probably did not come first in time, but certainly did in essence.

81.

The difficulty in understanding the separation of man and woman is not that man has become two, but that the middle (*androgynous*) connecting them has fallen away. Man is too far from life, woman too close to it. Therefore, man constantly falls out of his role in life, while woman merges into it without a trace.

82.

There is only one identity. The only identity.

83.

Since Aristotle, identity has been understood as a logical question, although in the final analysis it is not a logical but a metaphysical question. Identity does not mean that A is equal to A, that is, that everything is equal to itself. This formulation is neither metaphysical nor logical, but mathematical, since it concerns equality. There are three interpretations of the principle of identity: mathematical, logical and metaphysical. The first two are narrowings of the metaphysical meaning. If one interprets the principle of identity as a logical proposition, it is nothing more than a tautology. In logic and mathematics, the principle of identity is the basis of all formal operations of the mind. In metaphysics, it is not a formal basis, but an axiom, which states that existence is identical in all existing things.

84.

Since Europe has no conscious and developed metaphysics, and never has had, there has always been protest against the idea that the principle of identity is mere tautology. They knew, but they did not understand. Since, with a few exceptions, no one possessed a metaphysical level, no one got beyond mere tautology. A metaphysical understanding of identity is possible only from tradition. Identity was understood most clearly in the Hindu tradition, and therefore its consequences could only be deduced there.

In Europe, identity was mostly contrasted with difference (Heidegger: *Identität und Differenz*). However, difference has no relation to identity whatsoever. Difference is a concept belonging to the logic of unity, because difference can only exist within unity, not within identity. Identity is related only to non-identity. There are many units, even if the ultimate unity is only one. There is no identity

more. Therefore, there is only one identity. This is *Brahma-atman-aikyam* (Brahma-atman identity). This means that man recognises himself as identical with existence. *Tad apasjat, tad abhavat, tad aszit*, he saw, he became, because he was. Existence is the same in all beings. It is impossible for there to be more than one existence, and if someone or something exists, this existence is identical with the existence of all beings. Therefore, the definitive formulation of the Hindu tradition is: *tat tvam aszi* - this is you.

85.

We are part of the same existence, but not in the sense that we are a separate part of existence, but in the sense that the whole of existence is constantly present in all beings, including ourselves. Existence cannot be divided, but is present in its entirety at all times and in all places and beings and things. Existence cannot be divided, and there is no partial or double existence. Anything less or more is not existence, but something else that can be divided, that can be a part, that has degrees, such as life or awareness or consciousness or something else. Existence is everywhere, but only as a whole.

86.

The consequences of the doctrine of identity are manifested primarily in religion. The existence or non-existence of religion is determined by a complete metaphysical understanding of identity and its consistent implementation. Where the identity of man and all existing beings with God in existence is recognised, there is in fact no religion. Where the identity of man with God in existence remains obscure and is based on non-identity, religion arises. For religion is nothing other than the non-identity of God and man, never their identity, under no circumstances their identity, and their infinite non-identity. From this fear and dread arises the distance and strangeness of God, who is not identical with human existence. Which is precisely what religion is. According to religion, man is not identical, but only an image and a likeness. Only a copy. As if there were two kinds of existence, divine and human. As if God and man were forever and fatally incomparable. As if religion divided existence into a higher and a lower existence, with the natural consequence that existence is further fragmented according to peoples and races and religions and opinions and skin colours.

In Europe, there was hardly anyone who recognised this. Only a few thinkers, such as Scotus Eriugena, dared to venture such a thought: "If God and creation were two different things, then the two would have to originate from a single common basis or identical older nature, or else there would be two opposing bases and origins in the world." (De divisione naturae-III).

22.) Of course, both assumptions are nonsense. It is inconceivable that God and man originated from a higher common basis, but it is equally inconceivable that there are two bases and ancestors in the world. "God and creatures should not be understood as two separate entities, but only as identical, because creatures are also in God, and God is in creatures, and in an inexpressible and wonderful way, they are constantly being created... the incomprehensible takes on flesh, becomes supernatural nature... and the one given here and now is the being living in timeless eternity..." (De divisione naturae II. 12)

87.

The quintessential expression of the only identity: *aham Brahma asmī* (I am Brahma), that is, in existence I am identical with the divine.

From a religious point of view, this is blasphemy, because man claims to be identical with God, but metaphysically it is an exact and tangible truth.

88.

The Hindu word that expresses identity is *atman*.

In its European equivalents (*soi, self, Selbst*), *atman* means "I myself". The subject appears more intensely, doubled, by merging with myself and the word establishing identity. This is so striking that it is a constant topic of discussion. Many say that it is a matter of the union of two pronouns (*aham* and *ta*). But it is not quite so simple, and it is not just these two. I myself also play a role, as if it were *aham* and *tad*, and the word could be given the meaning that "I am" is identical with "you are". Here we have the I-you identity. In this proposition, however, the thing is also identical with the personal "I am". The *atman* identifies the "I-you" identity and the person-thing identity. The word as it stands has no equivalent in any other language. It seems that the Hindu word *atman* allows us to conceive of absolute identity; that essence in which I and you and the thing and being and God are identical with the circle in which identity exists and is valid. This is why the idea of *aham Brahma asmī*, or "I am God," became possible. As the Brihadaranyaka Upanishad says (3.9.10), "*Szarvasja atmanah parajanam*," this is the highest point indicated by the word *atman*. To this we need only add that *atman* is the central word of Hindu metaphysics, and therefore the only metaphysics is the metaphysics of identity.

89.

Some have interpreted the sounds m and n in atman as "I", which in some languages is peculiar in its pronunciation, being related to the number one. The Sanskrit *aham* (I) and the Hebrew *ani* (I) are thus related to the Greek hennel (one) and the Latin unus (one), while the Sanskrit *eka* (one) and the Hebrew *ehad* (one) are thus related in sound to the Greek-Latin ego (I). It is as if one and I were interchangeable concepts. In any case, it is a peculiar philological adventure.

90.

Religion seeks salvation, therefore it creates the image of an omnipotent God who, with his infinite power, rewards those who serve him faithfully with salvation. Metaphysics does not seek salvation, but rather truth, and finds it in the identity of all beings, including God. This is the only identity, and it is expressed by the word atman. Hindu metaphysics says that atman *is samana*, meaning identical (*sama*). "With God, man, ant, mosquito, elephant."

91.

This idea has been expressed by only a few thinkers in Europe. Eckehart, Cusanus, Böhme, Guénon. Cusanus clearly saw the difference between the religious and metaphysical concepts of existence and, like Scotus Eriugena, knew that religion merely desires salvation and thus stands on a lower, more fragile and temporary level of existence than metaphysics, which desires the ultimate clarity of truth.

It is not known exactly what kind of Eastern influence led Cusanus to use formulations in his two mature works of old age, *Idem ipsum* and *Non aliud*, that correspond to the Hindu tradition. In a metaphysically affirmative and negative form, the two works say that the deity is "the same" and "not other". The idea is literally identical to the Upanishads. The Kathaka Upanishad states *etad vai tat*, which means: this is not other than that - this and that are the same. This is an objection to anyone drawing a dividing line between beings in existence and speaking of separate divine or human existence. This and that are the same (this is not other). *Idem ipsum. Non aliud*. All beings in existence are identical. In the Hindu tradition, the designation for divinity is: that (*tad*). Divinity is "identical" (*sama*).

92.

In religion, because man has not realised his identity with God in existence, he lives in inferiority, as a being subject to the unchangeable and fateful power of a higher will in existence. Therefore, behaviour in religion can never be transparent and open, even in the case of saints. Man does not dare to look into his own light (*Srir maji*).

93.

*Atman* is a non-polar concept. *Atman* is what remains after all the transient (illusory) layers of a being have been stripped away. It is the intangible (*ucchista*). It is that which is completely empty. It is that which is filled to the brim with existence, meaning and bliss (*sat-chit-ananda*). This is pure existence (*atmanvat*). Everything else fades away; it is the only thing that has real essence (*aitad-atmjam*). The spirit, the soul, is without self, but the *atman* is a concept of self. It is the only subject without opposition, which has no corresponding object. *Atman* is the only universal word.

94.

What can be contrasted with *atman* is *maya*. But *maya* is not the opposite of *atman*, but rather the illusion experienced in the diminished awareness of *atman*. When a person awakens, the illusion dissipates, and nothing remains but *atman*. There are no two (*advaita*). "There is no evidence for the existence of duality; the only thing that can be proven is the *atman*, which is not dual." (Nrisinhottaratapanija Upanishad). This *atman* is the universe (*idam sarvam jad ajam atma*). This *atman* is identical with Brahma (divinity). This *Brahma* is the *atman* within us (*esa ma'antar hridaje*). *Aham Brahma aszmi* (I am Brahma).

95.

In the delusion of sleep, with its manifold and rich dreams and images, actions and passions, knowledge and understanding flow abundantly. Awareness is poor and speechless and simple. This is the tranquillity of knowledge (*dnyāna-prasāda*).

96.

The Hindu tradition calls the recognition of one's identity with the *atman*, and thus with all of existence, and thus with the divine, *anubhava*. *Anubhava* means participation in direct existence. When one reaches this point, says Sankara, nothing really happens. One learns nothing,

learns nothing, discovers nothing, sees nothing new, experiences nothing, and there is no room for surprise or shock. *Atman atmanam abhisamvivesa* - penetrates and recognises itself in it as undifferentiated. The obstacles to recognition have disappeared. One is part of the knowledge that one has always been part of, but like a sleepwalker, one has been wandering, and this knowledge has not even occurred to one in one's degraded state. But sleepwalking is transient, awareness is immortal — *ksaram tu avidja hi, amritam tu vidja* (Svetasvatara Upanishad 5.1).

97.

*Atman* is not a philosophical term, especially since there is no philosophy in India. The word is not taken out of context, separate from terminology. *Atman* is a word that has become completely ingrained in the language and, in many respects and derivatives, means the only identity. The word is also used in the marketplace. But it is not a childish word that sounds vague and ambiguous. The metaphysical nature of the archaic language, as well as its sensual concreteness, or what is the same, its universal perspective and exact boundaries, are recognisable. As in archaic words: metaphysics and birdsong merge. In these words, the word and the thing cover each other (in Hebrew, *dabar*, word and thing are the same).

98.

The establishment of the metaphysical fact of identity. There is only one identity, namely the identity of all beings in existence. In existence, God is nothing other (*non aliud*) than man, that is, the same (*idem ipsum*) in his existence.

Existence is the only thing that did not appear in creation. Existence existed before creation, and moreover, creation does not exhaust the fullness of existence. What exhausts the whole of existence is the *atman*. This is why the Upanishads say that what is deepest in man — *atman* — did not come into being, but has existed since eternity and is imperishable. "Only a diminished intellect sees Brahma as not identical" (Brihadaranyaka Upanishad 4.4). Identity is identity with the only existing being.

Identification is not identity. Identification is the act by which the existent recognises itself as identical with existence. This is expressed in the Vajrasanevi Samhita: *atmana atmanam abhisamvivesa* - it penetrates and recognises itself as undifferentiated within it. In other words: *tad apasjat, tad abhavat, tad aszit* - he saw, he became

became, because it was.

However, if identification were only this act, it would be possible to stop. But we know that in our lives, identification only occurs in very exceptional cases. Only in the completely awakened person. The vast majority of identifications are wrong. People do not identify themselves with eternal, whole and imperishable existence, and thus do not realise the *atman*, but generally with everything else except the atman.

99.

Tradition refers to mistaken identification in two well-known places. These two places are Sankara (Védanta sutra) and Tabula Smaragdina. The Védanta sutra calls mistaken identification *adhyasana*, while Tabula Smaragdina calls it *adaptatio*. Both sources agree that the origin of the visible, manifold, sensory world can be traced back to *adhyasā* or *adaptatio*. This is because, originally and in reality, there is nothing other than pure being and identity with this being. This attitude is called awareness (*vidya*). The moment mindfulness diminishes, existence becomes confused, because it remains untouched in its transparency, but for diminished mindfulness (*avidya*), an illusion begins, and the existing begins to identify itself with this illusion. From this false identification, nothing corresponds to reality anymore. Those whose vigilance has decreased become confused and mistake themselves for their illusion. This is what Sankara calls *adhyasana*, the *adaptation* of the Tabula Smaragdina. This is the first and only cause of the illusion. Vedanta says that the creator created the world in his sleepwalking (*avidya*). The material world is "the spirit distorted by the weight of incorrect knowledge" (*adnyana upahitam caitanjam*). "From this mistaken identification arose magic (illusion), and this is its mode - *Hinc adaptiones erunt mirabiles, quarum modus est hic.*"

100.

Misidentification is now understood as a psychological issue. Of course, psychology has no means of even approximately measuring adaptation.

C. G. Jung is aware, in any case, that what happens in and to people today can be described as anything but sane and normal. The primary cause of this disturbance is misidentification. But in the field of modern

science, he does not even have the faintest suspicion that a corrupt existence cannot be made normal by methods created by corruption.

Jung's diagnosis is as follows: the primary cause of modern man's blindness (*Verblendung*) is that he has built up a coherent and concise world reality over the centuries, considering almost exclusively unconsciously projected contents to be objective facts, and over the centuries has built it into a coherent and concise world reality that is indeed concise and coherent and solid and systematic within itself, but has very little to do with reality. This world is a projection, and indeed the projection of a person with a very low level of awareness. In the language of tradition, in his declining awareness, man believes that what he projects is reality, and he has no idea that "the world is a spirit distorted by the weight of false knowledge". When someone comes to this realisation, nothing actually changes, that is the peculiar thing about it. It just becomes transparent in its existence. This is *vidya* (awareness). Taking as reality what is an illusion, and what is sustained by a web of false ideas projected in diminished awareness, leads one to a place where one is unable to see through the system of confusion one has built for oneself, and is cut off from actual reality.

#### 101.

The difficulty in seeing through the web of confusion is not that people consider their own projections to be primary reality, that is, that they regard illusions created by misidentification as facts. The difficulty lies in the fact that reality and non-reality sometimes merge, sometimes do not, breaking through this wall of illusion. One cannot distinguish between the two and cannot differentiate between projection and reality. One often prefers one's own projection over reality. This is the case when obsession is more important than reality, which is an almost inevitable phenomenon in all areas of modern life.

Man lives in a situation created by the projections of his own confusion, in which he is forced either to reject the entire so-called spirit world and reduce it to the so-called material world, or to reject the so-called material world and reduce it to the so-called spirit world, knowing that both solutions are forced and wrong, but above all that this is not where to start. It is a fact that the sensory world is not the non-existent *thing* that Plato says it is. Just as pure material nature is not the only reality, as materialism claims. Both

are the construction of a system of subjectively projected contents of human beings, which not only fails to cover reality, but only appears to be valid because humans have collected seemingly convincing arguments to prove their system built from displaced contents, even if in bad faith and deliberately. The only consequence of this, however, is that the world is not at all what humans believe it to be, and humans have no idea what this world is. This could only be established if one could withdraw what one has projected from oneself and dissolve and dismantle what one has transferred to another being or thing. It is impossible to arrive at an accurate assessment of reality by any other means, because the natural and direct consequence of the constant process of projection is what psychology calls a loss of substance: weakness, lack of intelligence, confusion, dispersion, disintegration, diminished intellect, and so on. On the contrary, the withdrawal of the projected illusion makes a person more integrated, clearer, and stronger in meaning. According to modern psychology, it is only in this case that not only the confusion experienced in public life and the error of worldview can be eliminated, but above all, that people can stop blaming others for their limitations and disturbances, their clumsiness, their blunders, blunders, instead of finally taking a serious look at themselves.

102.

Misidentification is not of human origin. The first misidentification was committed in the sphere of creation, namely by creating the world in its present form. "Brahman, due to the illusion within him, appears only mistakenly in the form of the world." The world arose from *adhyas*, a mistaken projection.

103.

There is only one identity. All other identifications are false. This false identification, as an illusion arising from diminished awareness, is present everywhere in the world. What man calls the world is a projection, that is, not reality, but the result of a false operation of existence.

104.

One must begin with the elimination of *adhyas*. The withdrawal of creation.

To awaken is to sift through the projected contents of consciousness.

105.

One should not shy away from the idea that one can trace false identification back to its origin. The world, in its present form, is a confusion and projection of the creative process with its own illusion, which Hindu tradition calls helplessness in confusion (*abhimanitvan prajatah*). However, one could not make a greater mistake than to try to cover up one's own false identification with this. One must take on *the adhyas*, if only because if one does not consider it one's own, one cannot even begin the work of withdrawal. Human beings are immersed in illusion, standing out at a single point like the tip of a burning flame, and it is this point that has a clear and alert awareness of its identity with original existence. This is what Hindus call *the atman*. The atman is only a point. "This point is smaller than the eye of a mustard seed, and greater than the mountains, and greater than the world, and greater than all the worlds combined."

106.

The world is neither external nor internal, that is, it is both external and internal: it is whole. As a result of the confusion of existence, it became external and internal, the internal was projected and displaced (*prasarajati*), and the external was separated from the internal and solidified to such an extent that it became more solid than the internal. Man had to regard the other man as external, and thus mistakenly identified himself with him. Man can only identify himself with his illusion, and he only believes in this false identity because he has projected himself into it and encountered himself in the illusion.

107.

Restoring identity is nothing more than eliminating projection.

108.

Pannwitz poses the question: what conditions of the subject make the object possible? The answer to this question is: the object is made possible by demarcation. Delimitation is a legitimate and positive act, and the object is a boundary, not independent of man and not autonomous. It only becomes autonomous when man mistakenly identifies himself with it, projects himself into it, and, confusing it with himself, considers it to exist independently.

109.

Man becomes trapped in the object, and thus the object-web is created. The captivity of souls in things.

Eros is the liberation of souls from things and their return to existence.

110.

Woman is man's liberation from the captivity of the object world, and man is woman's liberation from the captivity of the object world. The encounter in identical existence and the identification in being. In that being which tradition calls *sat-chit-ananda*, or truth-consciousness-bliss. Every man-woman encounter takes place in the spirit of the fullness of being (*androgynous*).

111.

Male and female as objects projected from each other. As the projection of pleasure. Therefore, it is most common to regard each other as objects of pleasure. However, the place of the woman in the man (*anima*) and the man in the woman (*animus*) is not outside of existence, projected among things, but within existence. Male and female are not independent of each other, but are each other's boundaries. Eros: "participation in immediate existence" through each other. When Eros withdraws the male and female, it breaks through the boundary and merges them into the same existence, and from the collision, existence is renewed and a new being is created.

112.

God as an object. As a projected construct. As the consequence of erroneous existence, i.e. *adhyas*. As a being independent of man. Divinity as a morose despotic father or a promiscuous courtesan. This is the external God.

God is visible in the external world but inaccessible, accessible in the internal world but invisible. If man ceases his erroneous activity, God becomes accessible and visible.

113.

The division of the androgyne into male and female is not a separate catastrophe of existence, but a consequence of a previous disturbance that occurred within existence itself. This

disruption is the consequence of what we call "material creation". In the primordial form of existence, there was no creation. What there was was procreation, not through the division into male and female, but in the androgyne. Therefore, a person who does not place emphasis on the illusory nature of creation, but on the constant renewal of existence (like Böhme), does not say that God created the world, but that he begot and gave birth to it in himself, that is, he constantly begets and gives birth.

We have a word for identity. This word is *atman*, which can express the identity of all beings in existence. We do not have a single word that summarises procreation and birth. We would have no idea about it if we did not know *androgyne*.

114.

What happens between man and woman is analogous to the constant renewal in the fabric of existence.

115.

*In hora conjunctionis maxima apparent miracula.*

116.

Since there is no object that fully corresponds to the subject, every projection must necessarily be partial. It is impossible to project the subject in its entirety. This applies to both the creator and creation. The world is not a complete projection of the creator, but only a partial one. Accordingly, when the creator mistakenly identifies himself with his creation and brings it to life through this identification, what comes to life is only a part. For it is one of the creator's limitations that what he has projected himself into comes to life as a self-governing being similar to the creator, but only as a part and a fragment. The world is populated by such partial projections of the creator. In the partiality of each projection of attributes, it is a god-like, free-willed, independent being from the supreme power, but only a single spark from the sun.

The projected fabric of the world can only be eliminated in one way. Elimination is the only real event that happens constantly. It happens in the name of the exhaustion of existence, which manifests itself as multiplication, and in the name of destruction, which manifests itself as enrichment.

117.

The male and female in the world are an unquestionable sign of the fragmentary nature of creation. And knowledge of the androgyne is an unquestionable sign that even after the rupture of existence, we are still aware of wholeness. Every man and woman has the instinct to restore the original status, and to restore it at a higher level within themselves, even if corrupt existence continues to flood the lower strata.

We must start not from captivity in each other, but from liberation in each other.

119.

Creation as it is cannot be accepted. It must be renewed. It must be replaced. The original must be restored at a higher level. One of the conditions for this is *the* final *conjunction* of the two halves.

120.

The realisation of *androgyne* is the most important step on the path to identity with the totality of existence.

Bokod, 22 February 1963.

## V.

### Unity Logic

(Excerpt)

#### 1.

It is strange that the mystery, which lies so far beyond our knowledge, that is, the Fall, is something without which we cannot gain any knowledge of ourselves. For there is nothing that would outrage our minds more than the claim that the fall of the first man made those who are so far from the source accomplices, and it seems that they cannot have any part in it. The consequence seems not only impossible, but also unjust. Nothing offends man more cruelly than this teaching, and yet, without this mystery, which is the least comprehensible of all, we are incomprehensible to ourselves. We must trace the seed of our being back to this depth (Pascal).

#### 2.

We have all been sinners since birth, they have been saying for two thousand years, and we have become so accustomed to this moral idea that we do not even notice it. The corruption of the body is more unpleasant - the fact that we are abnormal, that is, sick. This time, however, it is not about that, but about the fact that our intellect is also degraded, in other words, our knowledge is false. Pascal says what the Vedanta or the Kabbalah, that is, Gnosticism, says, that the event we call the Fall makes us incapable of knowing reality. The Fall is total corruption. The expression is not even correct. The correct term is destruction, caused by man. For it is man who has corrupted the whole of creation. Therefore, E. M. Cioran's assertion that the creator is evil (*le mauvais démiurge*) and creation is a scandal (*scandale de la création*) is wrong. According to Baader, man has dragged the world down with him into ruin. There are even modern natural scientists (Weizsäcker) who claim that this universe, this stellar cosmos, is merely the smouldering ruins of the original. This is not the original reality, but only a jumbled, fragmented copy of it, which we experience with our senses and our fragmented nature. Our measure is also wrong. As soon as they thought of it, the number itself became corrupt. Jünger says that by counting, man becomes part of some kind of high initiation

. It is an initiation that we cannot even understand, we do not even know if the number itself has remained intact, or even that; the world of numbers is just as much a ruin as the sky around us.

## S.

It is likely that Sestov is the authentic author of this idea. He writes that the most serious consequence of the destruction of being is what has been called reason (*nousz*, *ratio*) in Europe since the Greeks. It is that thing whose knowledge we believe to be absolutely certain, and which, as he says, is furthest from reality.

This intellect is only one half of reason, namely the lower half. In the language of Kabbalah, it is the discriminating intellect deprived of hohma (primordial knowledge), or *binah*. It should be added that Shestov is not a modern irrationalist. He does not say that since Socrates, who taught the Greeks and Europe rationalism, the concept of numbers is false. Because there is no more rational fact in the world than numbers. Orpheus and Pythagoras knew this, but they also knew something else that we have forgotten. And the problem with rationalism is not that it should be rejected outright, but that we do not know what in it should be rejected and what should be retained. The roots of this decline run deep. A certain suspicion has arisen regarding the infallibility of numbers, and this suspicion is the most solid point of contention against rationalism.

## 4.

It is common knowledge that in archaic India and Egypt, Judea and Greece, numbers were in some ways interchangeable and at the same time not interchangeable. Ultimately, this means that the place of numbers in the world was the same in every tradition, and at the same time different. These analogical symmetries are called arithmology, based on the words *arithmos* (number) and *logos* (meaning), i.e. interpreted number theories. Modern European mathematics is also one of the arithmologies, and there is no particular reason to consider it more perfect than the others. It is not absolute, as scientism believes. It is not the arithmology in which numbers have no meaning other than the numbers themselves. In archaic arithmologies, numbers have a sacred quality. In European rationalist arithmology, the number sequence has been desacralised. Modern European numbers have

just as much a part of rationalism as Chinese or Greek numbers are part of their respective traditions. To say that European numbers are absolute is just as nonsensical as saying that Kabbalah arithmology is absolute. We do not know absolute numbers, only fallen numbers. The word "fallen" can be replaced here with the words: unreliable, unstable, imperfect, impure, corrupt, relative.

The only condition for a clear view of reality is that one does not consider the existing world to be original. Compared to the original, this world is a sick body, with corrupt morals and diminished intellect. In a word, it is corrupt. The modern number is not rational because it is reasonable and pure, but because it is profane. As Augustine writes, *surgunt indocti et rapiunt caelum* (the ignorant rise up and seize the heavens).

## 5.

The meaning of archaic arithmology is that initiation built into tradition is, according to this, the way out of corrupt existence – the way to liberation. It is the number that restores the world before the original fall into sin. As Ernst Jünger says, even modern European arithmology has retained traces of its initiatory character. However, we do not know the absolute number, just as we do not know the normal human being. The basis of all archaic initiation (the restoration of the normal human being) is one of the arithmologies. As Baader writes, human destiny follows the order of numbers. The modern number is an attempt to realise a quality-less existence. This quality-less existence is the apparatus. The apparatus is nothing more than the application of a number that is completely indifferent (impersonal) to the beauty, richness and fertility of life to existence.

## 6.

People count, they count on someone or something or they don't. They calculate what matters or doesn't matter, they report, they settle accounts, they keep track, they take stock, they settle up. There is calculation, accounting, accountability, irresponsibility, taking stock. The existence of the world, as Pythagoras says, is governed by numbers. If the number is corrupt, everything I take into account must be corrupt.

## 7.

There are three types of arithmology. The first is based on the definitive nature of numbers (hieratic). The second is based on rational numbers (profane). One is just as erroneous as the other, because both are flawed. The third is unity arithmology, or Trinitarian arithmology.

The three arithmologies correspond to three logics. The first is analogical logic, the second is rationalist logic, and the third is unity logic.

The first corresponds to archaic prehistory, the second to historical times. The logic of unity has no age. All three eras, arithmology and logic are essentially one.

8.

The interpretation of tradition is definitive. It can be a form, such as Euclidean geometry and the Ptolemaic cosmos. The value levels are final. Order is also a system, and the system is law. The value levels are spheres of existence, and the spheres of existence are called hierarchies. The hierarchies are arranged vertically above each other.

9.

Every hierarchy has a number. This teaching can be verified in the Orphic, Kabbalistic, Vedic, and Iranian traditions. The world is not the creation of the creator, but of the emanated powers. These emanations are called *sefirot* in Kabbalah, *prajapatis* in the Vedic tradition, and *amshaspandas* in the Iranian tradition. There were ten such emanated powers. Ten is the highest hierarchy.

10.

The analogy is nothing more than the correspondence between the individual hierarchies. The *Tabula Smaragdina* says: "That which is above corresponds to that which is below, and that which is below corresponds to that which is above."

The most common example of this is the number seven. Seven is the *primum movens*, the first mover. It is the archaic seven planets of the solar system, corresponding to the seven days of the week, the seven vowels, the seven colours, and the seven notes of the diatonic scale. Seven is a single unit.

11.

A number can always be represented. The hieratic geometry of tradition is the knowledge of number representation. The late but still pure form of prehistoric Orphic geometry is Euclidean geometry. Euclidean geometry is no less valid today than it was 2500 years ago, only today we have a different interpretation of numbers, and this corresponds to a different geometry.

More recently, the series of analogies has been extended to psychological, sociological, worldview, social, ideological, and epistemological analogies. Modern analogy, however, is not hierarchical, that is, it is not objective, only impersonal.

12.

Analogy is not metaphor.

**13.**

Archaic humanity thought according to analogical logic. A human characteristic corresponds to a metal, a metal to a planet, a planet to a colour, a colour to a sound, a sound to a taste, a taste to a spiritual power, and a spiritual power to a number. That is all. Numbers are the ultimate basis of analogy.

In tradition, the basic operation of thinking is the recognition of correspondences. What can be seen in the starry sky represents what is in human nature, and this represents what is in metals. The world is a closed whole, in which every element corresponds to another element. The basis of all correspondences is arithmology. Analogy logic and analogy arithmology are also closed systems, because the concept of numbers in arithmology is the definitive number. This is the foundation of the cosmos, the closed society (caste), the hierarchy and the metaphysics of tradition.

**14.**

When historical humanity established the rules of rational thinking, it believed that it had recognised the only possible laws of thinking. Plato even attempted to stabilise the interpretation of archaic numbers. He still held Pythagoras's view that human destiny and the order of society and the state are governed by numbers. Definitive numbers create a definitive order. However, Plato already thought according to rationalist logic, and his thinking was no longer based on law, but on dialectics.

Analogical and rationalist logic relate to each other like law and dialectics.

**15.**

The sole fundamental law of analogical logic: there is correspondence between all levels of reality. The sole fundamental law of rationalist logic:  $A = A$ .

Analogical logic thinks in terms of differences, rationalist logic in terms of opposites. Analogical logic distinguishes, rationalist logic contrasts. Analogical thinking leads to system, rationalist thinking to dialectics.

**16.**

Infinite dialectics is like an infinite series of numbers. Inflation, devaluation, bad infinity.

Analogical thinking is based on assertion (apodictic), rationalist thinking on proof. Only what is reasonable needs proof.

Analogical logic stands for the One, rationalist logic for the Two.

Analogical logic hierarchically subordinates and superordinates, evaluates, distinguishes and separates. Rationalist logic contrasts. Rational logic leads to the struggle for existence, activity, life as a fight, confrontation. Analogy logic leads to order, system, unity, balance. Analogy thinking is the logic of seeing, rational thinking is the logic of decision-making.

**17.**

Every analogy illuminates and reveals a single essential correspondence. This correspondence is the analogy between the visible (empirical) and invisible (beyond empirical) worlds. *What is above corresponds to what is below, and what is below corresponds to what is above* (Hermes Trismegistus). The visible natural world is nothing more than the colossal analogue of the invisible. According to analogical thinking, the primordial world is invisible. According to rationalist thinking, neither of the two worlds is primary or secondary, because thinking

is value-indifferent.

The modern value-indifferent concept of numbers created logical value indifference and the nature of historical thinking.

### **18.**

Rationalist thinking is value-neutral. Rationalist numbers are value-neutral. This is the highest degree of corruption of numbers. Quantitative (non-qualitative) numbers create mass numbers (sets, quantities) through logical value indifference, as well as mass numbers, massification and reification, i.e. impersonality and apparatus.

### **19.**

"There are no facts, only interpretations" (Nietzsche).

According to arithmology, however, there are no interpretations either, because when a person interprets, they merely compare number concepts.

Therefore, there is one fact, and that is the number. There are no meaningless numbers.

### **20.**

Analogical logic is hierarchical. Analogical logic is a caste society.

Rationalist logic is confrontational. Confrontation is struggle and strife. Rationalist logic is democracy.

### **21.**

Analogical logic is a continuous transition from similarity to difference, from difference to similarity.

Rationalist logic is a continuous transition from the objective to the subjective, and vice versa, from the positive to the negative, and vice versa, from the concrete to the abstract, and vice versa. Rationalist logic is conflict logic.

22.

Rationalist logic is also called identity logic, based on the theorem established by Aristotle, namely:  $A = A$ . The mathematical symbol of rationalist logic is equality. This logic made the idea of social equality possible in humanity.

**23.**

Is what is identical equal, and is what is equal identical? The number of equals and the number of identicals are neither equal nor identical.

**24.**

Everything that is in the sign of Two is  
opposite. Two is the number that has no centre.

What has no centre is pure periphery.

A peripheral number is a number of poor quality, a purely quantitative number.

**25.**

Analogical logic is in the sign of the One, rationalist logic is in the sign of the Two, and unity logic is in the sign of the Three.

**26.**

The creator of unity logic is Jacob Böhme.

The basis of unity logic is the concept of *inqualieren*. *Inqualieren* means mutual interpenetration. Mutual interpenetration is as follows:

In thinking, when I bring two logical units closer to each other, I pull the two elements together until they become almost identical.

However, before identity occurs – since there is always a single point in the two elements that cannot be identified – this point triggers a counter-effect. The two elements begin to move away from each other again, continuing to do so until the two

elements reach the limit of their opposition.

But: they do not become opposites, because there always remains a single point in the two elements that remains identical. The two elements begin to move closer to each other again. The approach continues until the two elements reach the limit of identity. And so on.

The concept of *inqualieren* means that at the centre of every quality considered identical there is a latent opposition, and at the centre of every quality considered opposite there is an identity. Everything positive has a negative, everything objective has a subjective, every quality has a quantity, and vice versa.

Two elements can never be made either contradictory or identical.

If the elements cannot be made identical or contradictory, what can be done? The elements can be united. *Inqualieren* is the act of uniting.

## 27.

In his study *Identity and Difference*, Heidegger makes the mistake of incorporating the idea of difference into the idea of identity. However, it is not difference but opposition that belongs to the series of identity. What is not identical is contradictory (antithesis), and synthesis is not unification, but a false identification. Therefore, Hegel's logic is not trinitarian, but dialectical.

## 28.

*In inqualieren*, the Three does not appear as a result, but as the middle between the two, which unites the two.

The wave of the One flows into the Two, and the wave of the Two flows into the One. The wave of the One is excitement, and the wave of the Two is also excitement. Calmness arises, the Three, which emerges from the collision of the One and the Two.

## 29.

In the logic of unity, identity is found in opposition, and opposition is found in identity.

If unity does not lie in sameness or opposition, then where does it lie?

Unity lies in multiplicity.

### **S0.**

*Boundless oneness is purified by boundless difference* (Hölderlin).

### **S1.**

That which multiplies becomes unified. That which differentiates becomes integrated.

### **S2.**

The logic of unity does not exclude analogical logic and rational logic, but unites them.

Analogical logic and rationalist logic are simultaneously three logics that exist in unity. This means that the three eras did not exist separately, but all three were and are present at all times. However, all this becomes apparent only on the basis of the logic of unity, because it becomes free in unity.

### **SS.**

Mystification (confusion) arises when a person wants to perform operations with logics that do not belong together. For example, when they apply analogical thinking to a rationalist logical process. When they want to understand prehistoric thought with historical thought.

In the logic of unity, the three logical operations are positioned as the Three in the One (in the unity operation, inqualieren, in mutual interpenetration).

### **S4.**

To unify is to liberate all the properties of a thing (person) (to realise all numbers).

Unification is only possible in unity.

## **S5.**

Tradition teaches that every analogy supports a single fundamental correspondence, namely the analogy between the empirical world and the world beyond experience (pre-empirical). What is above corresponds to what is below. The beginning is always in the invisible. The metaphysical concept of analogy is that the primordial world is invisible. Nature is nothing more than a colossal analogue of the spirit world. The concept of rational logic is that nature and spirit are identical (opposites). The metaphysical concept of unity logic is that nature and spirit are One. Analogy logic is the logic of vision, rational logic is the logic of decision. The former is lyrical (or epic), the latter is dramatic.

## **S6.**

Historical era, rational logic and quantitative numbers belong together, and this creates the mass of numbers (set), or the mass number, the massification and the reification, that is, the apparatus. Analogical logic is superior and subordinate (hierarchical), while rational logic is confrontational (contradictory logic, conflict logic). Rational logic is conflict logic. The conflicts are: individual-collective, identical-opposite, objective-subjective, positive-negative, concrete-abstract. Rational logic is extreme. It jumps from the first to the last. There are only these two. The mathematical symbol of rational logic is equality. The equal sign creates the idea of equality in humanity...[\[1\]](#)

#### Notes

▣ Of the 120 points of Unity Logic, Béla Hamvas only developed 36 points into their final form in 1964. The remaining parts, which remained in draft form and fragmentary notes, as well as the unfinished drafts of the remaining seven books of Christianity, will be published in a later volume once the text has been edited and compiled. (The editor)