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Eksztázis



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# **Ecstasy**

- Essay -

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Master Kung's talks have four crucial words. The first is the *li*.

*Li* means standard, rule, morality, law, courtesy, social *charm* (*gentleness, politesse*). When interpreted physically and used to measure distance, it is as much as a mile. But also an internal measure: self-control and discipline. But not subjective asceticism, but the application of the law of order in the tradition of the ancients, which regulates man's relations once and for all. He who behaves simply and seriously, without ostentation, refrains from excess, respects man, inspires respect for himself by his words, his behaviour, his actions, his work...

The Measure. The *li* is neither to underperform nor to outperform... To stay in the middle. The *li* is cultured human morality, rooted in religious piety. The *li* is a fundamental feature of prehistoric life. In China, as in India, Iran, Egypt, Greece. The respect of people for each other, the only condition for a high and peaceful life... This is what we need most today. The measure of *li*, but not a human measure and not man-made. It is not a product of culture. *Li* exists only where there is true religiosity. A divine measure. It cannot be arbitrarily changed. It is the measure by which the gods have measured and will measure man... and are measured by the same standard today.

B. Hamvas: Confucius - Lun yü (1943)

# 1.

The holy books were given to man by revelation. Like all essential concepts of tradition, revelation has fallen prey to sectarianism or rationalism, and thus to fantasy or denial. When tradition is broken, this double lawlessness always occurs, exaggeration and belittlement, individualism and collectivism in community, arrogance and degeneration in morality. Without measure there is no law, no community order, no morality and no knowledge.

Understanding the sensitivity to revelation is partly easier and partly harder for someone in the tradition than for someone outside it. It is easier because there is nothing supernatural about being part of revelation. "I have understood," says the Li-ki, "that there is nothing mysterious in the great path". But it is harder because attaining revelation requires extraordinary effort within nature. Generally speaking, it is not difficult because of what is unusual in it, but because of what has to be struggled for.

The partaker of revelation is the one who makes contact with the superhuman circle of being. The making of this connection is usually the result of a long exercise. In every case it is a state in which man's full strength is required to become consciously attuned to the supra-human circle. It is by no means intuition, nor inspiration, nor suggestion, for, though it is akin to all these, it is not irregular, nor rhapsodic, nor accidental. In attunement, one not only does not lose one's intellect, one gains it. The structure of his consciousness is not relaxed, its level is not lowered, but consolidated and elevated. It must be called attunement because it is in sound that the superhuman power is found which exerts a creative influence on nature. This is why music has been so important in all traditions. This is why, from China through Judea to Mexico, one who has been part of revelation has been considered a hearer rather than a seer. And that is why the real power of tradition, in an age when the doctrine had been written down, had in fact ceased to exist, because its essence could only be conveyed in the living sound. Vision is a sense of space, and extends only to the boundaries of space. Hearing is of time, but

to hear that which is beyond time. What one sees is a mere shell, as the Kabala says, a shell of things; what is sound is invisible.

If one were to say that attunement to revelation is a degree of Brahmanic initiation, if so, one would not know much more. Of attunement, Guénon says that *it is the état primordial*, that is, the state of man at the beginning. It is a sensibility open to the superhuman. This is the basic attitude. But lest there be any mistake, it must be said at once that it is also the ultimate state of man, and that the two are related to each other as the first and the last, the impulse of departure and the goal, paradise and the New Jerusalem, the garden and the city, the golden age and salvation. Being a baby and being wise are the same, says Lao Tzu. To this, however, must be added that attunement is not only attained at the beginning and end of time. The *état primordial* is in everyone and is here at every moment. The primordial state can be realized at any moment. Chuang-ce despises the one who heedlessly appeals to the past as an example, but he equally despises the one who foolishly enthusiasts for the future. The realization of the basic position does not depend on age. The Tao is always present.

The condition of attunement is mirror-like mood, as in China, *vidya* (alertness), as in India, and what makes it so difficult to realize is not the age but the scattered restlessness of corrupt life, in other words, *avidja* (sleepwalking). In such a state, attunement cannot be realized. From this scattered restlessness in the disturbance of the cycle (*samsara*), no higher state of the human spirit can be attained. The centre of man in this existence is not his real being, but a nucleus formed of biological, psychological, sociological and other residues, which is incessantly changing, but which dissolves in death, for it is, after all, nothing but concentrated life hunger. Buddhism teaches that the human self is created by the thirst for life (*trishna*) out of lived desires and instincts, wishes and cravings, and it is this thirst for life that clings so frenetically to the world, always forced to take on new form in the belief that it can drink the ocean of life, while becoming thirstier and thirstier. It is as if it were selfishness, because it attracts all life and pleasure to itself. Yet there is a miserable loyalty in selfishness, a spark of man's unreasoning love for himself. In this hunger there is nothing but a ravenous instinct, overflowing with itself, to greedily suck life down to the last drop. This instinct was called *pathé* by Orpheus, later Maximus Confessor, a church father. This is the Hindu *kama*. Böhme calls it *Gier*. This is the life-giving being that Vedanta calls *the jiva*.

More recently, attempts have been made to explain dispersed restlessness in psychological terms. They called it *extraversion*, contrasted it with *introversion*, but later, when the theory still seemed too primitive, they put *centroversion* in the middle. The theory is fundamentally flawed. Turning outwards does not mean dispersion and restlessness in the outside world, turning inwards does not mean calm and centredness. The human being turns rhythmically in and out and towards the centre, the light, the dark and the centre. One *yang*, one *yin*, one *yen*. It is not a question of which way a person turns, but of whether he is ruled by a yearning for life or whether he rules the yearning for life. As in all cases, modern scientific thought can do no more than construct mutually exclusive types of opposites, or at most create a balancing possibility between the extremes. In the tradition, the *jiva*, the man restlessly scattered in the hunger for life, is no other being than the *atman*, the alert and mirror-like mood. The two are not mutually exclusive. There is a difference of degree between *jiva* and *atman*. *The jiva* is the man who, lost in the manifold splendour of the world, can do no more than accept whatever fate throws at him, wandering in the glare of the dazzling world and enjoying it blindly, squandering his spiritual possessions while his being evaporates in the non-existent. *Atman* is the man who restrains the hunger for life, who turns off his craving, the central attraction (*pathé, kama, jin*), and what does it matter that the charm of the world of delusion is lost if man becomes fit for the higher grades of existence. Hindu metaphysics tells us that man, restlessly scattered in the free-fall of the world, has become sleepwalker (*avidja*), but has awakened (*vidja*).

To be attuned to revelation is to realize the basic state of being a wise infant, that is, to be awake, to turn off the hunger for life, to step out of *samsara* and to eliminate craving. It is a state that is easy to understand because there is nothing supernatural about it: 'There is nothing mysterious about the great journey'. But it is what is difficult, because it requires of man the greatest mental effort to attain it.

## 2.

Since revelation is an absolute judgment on human existence, nothing is more important than to understand how it comes to man's knowledge.

What happens in the world of nature is a repetition of what happens above nature, with the difference that here we see only what happens and nothing else. But if we also understand that, we see that it is here a more or less corrupt form of the original, for that is the archetype and the pattern, and in it is manifested that which is invisible here, the intellect. Man comes to know the full reality only through revelation.

That there is neither accident, nor arbitrariness, nor deliberate bad faith, nor so-called priestly fraud, need not be said. The proof alone is the fact that the validity of revelation has always been accepted by the superior man over himself, and that it was only the vile in man and age who denied it. From this, in any case, it is already clear that revelation is received by man not from the natural circle, but from the supernatural circle. It is also certain that he who lives in the scattered restlessness of delusion does not possess the disposition which is capable of receiving the revelations of the higher circle. Thirst and attunement are mutually exclusive. But one must be very careful. All our concepts are antinomies. Nothing is easier than to get lost in life. And the most common way to get lost is to get confused about words. Böhme calls the Holy Spirit *heilige Gier*, or sacral craving. Without thirst there is no life and no wealth, no splendour and no joy. And without thirst, there is no yearning for what is higher, and no desire to restrain the lower and to realize the higher.

That state is what Guénon *état* calls *primordial*: the basic state. It is the original state of humanity and is necessarily related to the attunement to revelation. When man hears revelation, as Guénon writes, he is involved in the communication of Heaven and Earth, he hears below what is said above. This is the normal state of man. This is *vidya* (wakefulness). The sleepwalker is not different, but the same man, only he is in a state of reduced wakefulness and does not hear the revelation. In the sleepwalker, the default state is not destroyed, but the man is unable to become aware of it because of his clouded understanding. And the acquisition of wakefulness is not a matter of knowledge or learning. There is no equivalent of this step in the modern world. Today we know only learning, at most education, at most cultivation. Initiation is nothing more than the normalization of a corrupt consciousness with a lowered level of alertness. It is the realization of the default position in every man, in every age. The rectification of corruption, in other words, the realization of the primordial condition. This is what the modern age has forgotten because it cannot do it.

Changing the structure of consciousness is not a matter of knowing and not of learning. It takes talent to accumulate knowledge and to learn, and talent is something that only the exceptional individual has. Knowledge, however great, leads nowhere, and the greater the knowledge the less. That is why someone with exceptional knowledge can be extremely inferior. Knowledge, whatever and however great it may be, has no transforming effect on consciousness. Realization is similar to morality, because in order to live morally one does not need knowledge, but determination. Knowledge is exceptional and individual, morality is universal and binding on all. The documents of tradition which, by abstaining from any communication of knowledge, rectify the corrupted consciousness step by step and awaken man from his sleepwalking state, transmit a kind of initiation. Such initiatory procedures are imparted by the Tao-te king and Chuang-ce, by the Greeks by Orphica, by the Hebrews by Kabala, by the Arabs by Sufi, but above all and above all by Hindu Yoga. The slow and methodical elimination of restless distraction in the external world and the prevention of modifications of thought (*chitta-vritti-nirodha*). Action is the calming of the senses. To sustain the soul in immobility. As the Tao teaches, the mind should be a mirror-like lake on which the signs of the supernatural existence can be clearly read. This is what man cannot attain through learning and knowledge and cultivation. It is that for which no talent is needed and which is accessible to all, because all have within themselves the basic attitude and the will to attain it, but it is that which is most easily obscured and broken up and loosened and disturbed. Patanjali says that the first step is moral discipline. Not to harm, not to lie, not to steal, not to resist the living, not to hoard. Purity, contentment, self-denial, meditation in the holy books, service of the Lord. Add to this right sitting, regular breathing, withdrawal of the senses and concentration, meditation and *samadhi*, and one is on the way to realising the basic posture. Not before. All fleeting suggestions and inspirations are unreliable. Only one who has practised the practice uninterruptedly for a long and systematic period of time will become firm, says the Yoga Sutra.

It's not difficult to put into words how to restore the structure of consciousness. Normalisation is nothing other than to subdue the life-thirst (*pathé, kama, Gier*) that governs me, so that I am the one who governs it. The thirst (*trishna*) commands me, or I command the *trishna*. If the hunger for life rules me, I must do what the blind instinct commands, I must rush and hurry, for it demands many things in a single moment, I must be distracted, always by desires and wishes and passions, always in a hurry, lest something

miss something, gather, worry, fear, dread, hunger, thirst, after goals and power and wealth and ambition and wealth and comfort, which my own instinct devours. When I command it, the same hunger sustains and helps, and by its power opens all locks and reveals all hidden things, and gives me the ability to understand and reach the highest. This is why Boehme says that hunger is a constant sign of the Holy Spirit.

Changing the structure of consciousness is also an architectural matter. For that which is orderly has absolute power over disorder. This is the basis of the Greek Orphean tradition. It is the supreme principle of art. This is the meaning of beauty. The world to come, says Soloviev, is a question of art. Corruption is upsetting. The structure is guided by the idea of order and proportion and measure.

### 3.

The realization of alertness is a technical process. The procedure of the ecstasy technique. Ecstasy means to be outside. Man is outside the restless dissipation, and has stepped out of the self, woven together into a knot of residues so difficult to unravel, which has been woven in him through countless incarnations and which usurps the place of man's real self. He is outside the wandering and the senseless circle of the outer world. The direction of ecstasy does not follow the cycle of nature, but protrudes perpendicularly from it. In fact, the higher circle of life is always ecstatic, that is, intoxication, artistic creation, thinking, experiencing art, reading, learning, love, pleasure, dance, music, travel, prayer. Narcosis also exists because life offers less intoxication than one desires. Narcosis is an artificial craving. There is sacral drunkenness, like wine. Therefore, the orphic Dionysus is the ecstatic deity, the god of wine. But all this is intended to do nothing but to increase the fervour of life, and remains a mere experience. It has nothing to do with initiation, because it is not intoxication, but swooning. The archaic technique of ecstasy makes life conscious at every step, makes the higher stage attained permanent and available and realizable at any moment. In the simple intoxication of life, one loses one's self in fact, to be brought back to the same place where one was before, once the ecstasy has passed. But nothing more. In the ecstasy of initiation, the self-wish in every case means that to the extent that one's life-self (*jiva*) is withdrawn, one's high self (*atman*) is realized to the same extent.



Patanjali's Yoga Sutra is just as much a technique of ecstasy as Tao or Sufi or Kabala.

The exhilaration of life requires nothing more than the feeling of free floating that accompanies the loss of self. The ecstasy of yoga and Sufi and orphika wants the loss of the life-self to be accompanied by the loss of the high self. Yoga literally means union, just like Greek *henosis*, Hebrew *jihud* and Arabic *ittihad*.

Orpheus taught that the world of Eros was born first (*Eros protogonos*). At the beginning of creation is the one who keeps everything in balance and unity, who brings together what divides, who unites opposites. Eros is the daimon of the whole, the greatest opposition, the son of Heaven and Earth. Eros, today, would be said to be a cosmological and physical and anthropological and sociological and psychological principle. What the Greeks called *enthousiasmos*, or enthusiastic ecstasy, meant that the erotic intoxication of unity in man broke through and took hold of man. Dance and poetry and music are manifestations of this *enthousiasm*. Wherever there is art, this divine unity is present (*epiphaneia*), as in sculpture and building and painting, and wherever there is order and proportion and measure and rule, as in perfect morality and ordered society and high science, especially arithmetic and geometry. All this is not created by the human self. That which is created final by man is created by the singing soul (*thymos aoidos*) in erotic *enthousiasmos*, and when man is disturbed and swayed and corrupted, it is beauty that purifies again. The thought that sees the world in its fullness and truth, philosophy, to the very top of the human soul, Orpheus called intoxication and self-indulgence (*mania te kai bakheia*). It is the highest music (*megisté mousziké*). It is the highest degree of eros. *Philo-sophia* is to be in love with wisdom. To know reality not by reason, but by intoxication (*methé*). This *methé* is the exact opposite of the greediness (*pathé*) of the life-lusting self. It is *pathé* that separates and distorts, that separates and upsets, that confuses and obscures and disorganises, that blind passion and upheaval. *From pathé* I get nowhere, and I lose what I have. *Pathé* is not intoxication, it's unconsciousness. It's like being confused by multiplicity. One loses consciousness in the delusion. But *pathé* is cold passion. The reptile is delirium. That in which there is not a drop of eros. It is the mindless craving. It's like being at the mercy of that which is indefinite and uncertain, that which disintegrates and wavers, that which has no unity and constancy and form, and that which flows and evaporates. Unconsciousness is also an ecstasy, but not **an ecstasy of** dissolving upwards, but of dissolving into nothingness. Most narcotics are like this

of narcotics. One extinguishes oneself and, closing one's eyes, plunges into meaninglessness. Intoxication elevates all of man's faculties, including reason, to a higher level. Unconsciousness degrades and renders powerless, paralyses and suffocates. Intoxication unites all men and the world as a whole. Faintness scatters in the non-existent. Drunkenness is heightened alertness, unconsciousness is heightened alertness. One must be very careful. All our concepts are antinomies. Nothing is easier than to get lost, and the most common way to get lost is to get confused about words.

The attunement with which I can come into contact with the totality of the world is what Orpheus called *methé aionios*, the intoxication of the world, and this intoxication is also, in the many meanings of *aion*, the intoxication of eternity. To come into contact with the eternal order. The man who emerges from the confusion of life and learns something of the reality of the world and utters it (*anér perios eidos*) is the interpreter of the gods (*prophet, mousycikos, poiétikos, telestikos*). That man is sensitive to revelation. Orpheus regarded all that arose from *the methé aionios* as revelation. That is why, according to Orpheus, dance or music, poetry or sculpture can be revelation, just as we know that there is art, which in its communication between man and the supernatural is more than very many philosophies, sciences or religions.

## 4.

What the Arabic Sufi calls *ittihad*, or union, says in one word what is actually two. What I love, I know, and what I know, I love. Union is the dual relationship of love and knowledge with the One. What is most strange and implicit in the whole tradition is that this intoxication of love and knowing is wine intoxication and love, not only because God has wine and woman in him, and because wine and woman have God in them, and if I love, I love God and wine and woman and beauty and poetry and the world and angels and lice ("the frog is so beautiful, as the seraphim," says Angelus Silesius), but because if I love the One, the world becomes one, I have only to love one to love all, and in that love the mystery of the universe is opened, and I know and know all things, because I become one with the One. I do not need salvation. "I am more than my salvation," writes Ibn Karram. "I, who love him, am he, and he, who loves me, am I," says Hallaj. "The beauty of a woman is a ray of God's light,

not of the lover". Nothing else is needed but the One. "Whatever you would give me on earth," says Rabia, "distribute it among my enemies; whatever you would give me in heaven, distribute it among my friends. I will be content with you alone".

The Sufi does not talk about the steps of the ecstasy technique. There must have been oral tradition that communicated the practice of this initiation to the disciples, but it has been lost. What has remained is the highest alertness clothed in the frenzy of ecstasy. Sufi is the pure voice of revelation.

The soul that throws everything away and strips naked knows that it needs nothing but its acquired poverty. Sufi is the realization of attunement. Only the One. "To be with God for one moment is more than the reverence of all mankind from creation to the end of the world," says Sibli. When one knows this One, one knows everything. "You are transcendent and of the world, you are all things, known, unknown, eternal and impermanent. Thine are the being and the non-being, the depth of the earth and the firmament are thy two garments, thou art light and its opposite". And because he knows everything, he knows what is the supreme glory, what it means to be victorious in life and to win the game of destiny. The Sufi laughs at kings and shrugs when they speak of Alexander or Caesar. He knows how small is the glory of theirs, how astonishingly small the claim and ambition of kings and leaders. How much more when the 'One recognizes the Whole and speaks: I am God". To conquer India? One pious moment is more than slaughtering a hundred thousand. To drink wine. "They say you drank sin, I drank of what it would have been a sin not to drink. Before I was born, I was drunk with it, I'll be drunk with it forever, even if my bones have long since rotted away".

The Yoga Sutra of Patanjali teaches several forms of union. The various practices of the ecstasy technique. The realisation of oneness can be through cognition (*dnyana yoga*), through action (*karma yoga*), through love (*bhakti yoga*). *Bhakti* says: "Life has one great value and that is love for God". One who has realised this can only live in uninterrupted joy, and every moment of it is another ascension. The technique of ecstasy opens the way to glorification. This, as they say in India, is the *Ekayana*, the only way. Sufi in tradition is the perfect realisation of *bhakti-yoga*. "I want to give everything to you and desire nothing in return". This love is not a matter of the heart, and not a matter of emotion, and not a matter of the soul, and not a matter of the intellect, and not a matter of the spirit. "Perhaps it cannot be called a vision," writes Plotinus, the Greek master of Sufi, "a different kind of vision, a rapture, a simplification, a transcendence, is the greatest effort to become one, and if possible,

face to face with what the sanctuary conceals." "In the black day, behold, here is the light of night." "I have gone from God to God, while I cried within myself: Thou art I."

## 5.

In any case, the experience was there, but the Sufi probably got the words from India with which to formulate what he called *fana*, and which became the most important concept in Arabic ecstasy technique. *Fana* means the rejection of all that is not God, the rejection of all attributes (*upadhi*, collateral, as they say in India), the rejection of the individual self, statelessness, the dismantling of the idea of objects, the science of annihilation, the passing away. What the Mahayana calls *sunyata*, emptiness, is the basis of the Mahayana's teaching of 'knowledge beyond reason'. And it is this notion that is felt in the formation of the *fana*. "The world has five constituents, and they are empty in nature... The nature of all things is that they are empty. It has neither beginning nor end, it is neither flawless nor non-flawless, neither perfect nor imperfect, in this emptiness there is no form, no perception, no name, no understanding, no knowledge... There is no eye, no ear, no nose, no mouth, no body, no soul... This is the knowledge beyond reason, and whoever goes towards the knowledge beyond reason, the highest perfect knowledge is enlightened in him."

What this "all is empty" (*sarvam sūnjam*) means is the indispensable step in the technique of ecstasy at which one must begin to realize. This is the point at which the line of reality is crossed. This is what the Mahayana calls *bhūtaḥatī*, the boundary of reality. This is where the *mahā sūnjata* (the great void), or the objectless, begins. Because what is object and outside and object is not reality, it is empty. It is the projection of the confusion of the human being. Object is something that is opposed to man as the opposite and opponent and resistance of his own being. The object is nothing but the nightmare image of the human being living in a state of reduced wakefulness, which he regards in his dream as the reality of fate, that is, nothing but the projection of conditioned consciousness, the delusion of regarding the projection of his own conditioning as actually existing, and of being influenced by this dream image as if it were real. Everything is empty. The empty is also empty (*sūnjata sūnjata*). Enough of things. All objects and all things are empty.

In the first step of the ecstasy technique, one realizes that one must eliminate all the conditions of consciousness and realize the unconditioned consciousness, that all the objects one sees, hears, touches and experiences are projections of one's own disturbances, and that the first thing to know is to know, that things and objects have no content and no substance, and are empty, mere visions of his dream-influenced consciousness, a delusion, and he must eliminate this projection, that is, he must realize all unconditioned consciousness beyond his influence. For not only objects and things are empty. Perception is also empty. "There is neither eye, nor ear, nor nose." "In this void there is no form, no name, no cognition, no knowing." Cognition is also empty. Consciousness is also empty. Emptiness is also empty. The dream is empty, the illusion is empty, he who sees the illusion is empty. Consciousness has to be purified and its modifications appeased. (*Chitta-vritti-nirodha*, as Patanjali says.)

*Hornam sūnjam* means that everything is empty. Which means that if one is moved towards the attunement of revelation and wants to engage in communication with the supreme, then the first task is to acquire unaffected consciousness, that is, to break down all its conditioning and to realize perfect objectlessness, in which there are no things and objects and externalities, but no qualities and faculties and senses and thoughts and feelings and internalities, and nothing but the emptiness of emptiness, but that too is empty (*maha-sunjata*).

The teaching on emptiness is formulated in the Prajnyaparamite hridaja sutra. This sutra is a commentary on the Buddha's flower discourse. Pilgrims came to the Buddha, greeted him and waited in silence for the Exalted One to speak. The Buddha stood motionless for a long time, then plucked a flower, held it out to the crowds of pilgrims and said nothing. No one understood except Mahakashyapa, who nodded and looked at the Buddha. The Exalted One said, "I have now given you the most precious treasure, knowledge beyond reason.

The teaching of the flower speech, the knowledge that transcends Estonia, the soundless knowledge. This is the knowledge of silentium mysticum. The first condition for contact with the higher world is perfectly realized silence. The mirror-like serenity. The purification of the mind from all influences and influences, first of all the elimination of all disturbances from within man himself. Patanjali says that "practice in the idea of emptiness" should be pursued.

In the Arabic *fana*, impermanence, the dismantling of the idea of objects, the discarding of all qualities, the science of annihilation is such self-transcending knowledge. It is a sign of mirror-like mood. The pana of *silentium*

*mysticum*. "It is in this place that vision ceases, it is non-vision that teaches vision." "To live so that I have nothing and am nothing." "Sufi is closer to listening than to speaking." "I am neither Christian, nor Jew, nor Parsi, nor Muslim. I am not Eastern, I am not Western, I am not land, I am not sea. I am not of the earth, nor of the orbiting heavenly bodies. I am not born of the earth, nor of water, nor of air, nor of fire. I am not from the city of God, not from dust, not from eternity, not from eternal change. I am not at home in this world, not in the afterlife, not in paradise, not in hell. My father is not Adam, my mother is not Eve, I am not from the Garden of Eden and I am not from the angels of the Garden of Eden. My place is no-place, I'm a footprint, no body, no soul."

## 6.

Sankara defines awakening as nothing happening while it is happening. This event, which is not an event, has three moments. The first is that I am sitting on the bank of the river and I see the bird sitting on the branch of the willow tree and the branch is swaying in the wind. The second is that there is no tree and no bird, no wind and no river and no bank, I sit nowhere and see nothing, because there is no vision and no me to see. The third moment is that I am sitting on the bank of the river and I see the bird sitting on the branch of the willow tree and the branch is swaying in the wind. Nothing happened.

The first step is to consolidate in my consciousness the situation in which I am in its totality. Not just the river and the willow and the wind and the bird. I take note of my constitution and my qualities and the complications of my fate and the tangled knots of my life, and my abilities to untangle them, and my powerlessness to untangle them, and my memories, and the limitlessness of my potential. The first step is to focus my attention on the moment I am in. Completeness is not a matter of how much detail the concentration brings together, but of how deep it goes.

The second step is to begin to break down this situation. There is no object. What I call an object is opposition and opponent and resistance, which I project and in my heightened alertness take to be reality. There is no willow and no bird, it is all just a projection of my fluctuating mood. But there is no wavering mood, only my corrupted consciousness believes in it. But there is no corrupt

consciousness and no belief, only an ever-pure smooth mood in which this whole picture of existence is reflected. But there is no mood, no mirror, no image and no vision. Everything is empty. This is the second step.

The third is to restore all my qualities and faculties and senses, knowing that there is nothing but emptiness, restoring things and my corrupt mind and the willow and the wind and the river and the bird, knowing that it is all a mirage and invalid. The consciousness has crossed the boundary of reality and gained knowledge, which the Mahayana calls "harder than diamond" (*Varyacheddika*). The stone as a symbol in the tradition is always the incorruptible. In alchemy, the philosopher's stone is absolute knowledge. Petrus, the rock. The stones of Cuba. A stone harder than a diamond is the rock foundation of the foundation. The place from which to see reality. There is no object. "Belief in the idea of a thing is ineffable." But belief in the spirit and soul is just as ineffable. "He who takes the thought of the self, the living being, the individual, to be reality, is not a *bodhisattva*." All things must be given up, but all non-things must also be given up.

He who takes the world seriously forms ideas which have no presuppositions, that is, they have only one presupposition, the corrupted consciousness and clouded alertness of man. Belief in the world is the result of sleepwalking. "The world is not the world, therefore it is the world." "The I is not I, therefore I."

Harder than the diamond is the *aecchitta*, which can be translated literally as basic consciousness, or the basic attitude of consciousness. It is the naked naked consciousness. I can now sit on the river bank again and watch the bird on the willow branch swaying in the wind, because now it is all no longer object and external and a compulsion and delusion of disturbed consciousness. There is now no hidden presupposition to it all. The world is now seen from beyond the *bhutahatin*, the boundary of reality. It is no longer seeing, but, as the Sufi says, seeing is taught by not seeing, that is, it is now an ecstatic experience. Ecstasy is to stand outside. To stand outside of dispersed restlessness and to stand inside of realized unity. "I am free from myself, free from the self." I am free from freedom. "He who thinks there is being and there is liberation cannot be called a *bodhisattva*." This is knowledge harder than diamonds.

## 7.

Mahayana is an ecstatic practice of life. One stays on the boundary of reality (*bhutamati*), that is, one maintains life at the average level of meditation (Sanskrit: *dhyana*, Chinese: *chan*, Japanese: *zen*). Meditation is a precursor to the state in which one opens oneself to the communication of man with his supernatural self. This is what the Vajrayedika calls *the ekachitta*, the naked consciousness of the mother, the *état primordial*, as Guénon says, it is the wisdom of the infant, as Lao-tzu teaches, or *the fana* of the Sufi. It's a basic life technique. Awareness is measured by one's practice of ecstasy.

From the *dhyana* in China and Japan, particular variants of ecstasy practice have emerged, usually referred to in the West by the collective term Zen, following the books of T. Suzuki. In the ecstasy-paraxis, all the elements of the technique first and definitively formulated by Patanjali are together, but each in its own order and emphasis. In music, the entire weight of the activity falls on the satori. The satori is the awakening. It is not enlightenment, but rather a glimpse. A single moment is enough. Anyone who cannot draw all the consequences from the experience of this single moment is beyond saving. And once you understand, you can go on "drinking tea and eating rice". All Zen technology is at the service of this spiritual lightning strike. A lightning strike, and nothing happened. Master Hui-K'o said to his disciples, "I don't understand Zen and I can't tell you anything about it, so it's useless for you to spend so much time here. It is best to settle it all by yourselves". By then more and more disciples were flocking to him. Scholars came and asked him, "What is your teaching by which you convert people?" "I never had any teaching and I never converted anyone."

The method of exhortation, it is recorded, was consciously first used by Master Lin-ji, who, when some pompous question was put to him, cried out: "*Kvass!*" This word was used by the customs official when the traveller crossed the border (reality border): Hey! Got anything to declare? Who's smuggling what? At the border, clever slogans and convoluted theories are invalid. You have to show your colours. You can't smuggle world views! A feature of the Egyptian initiation is that at the threshold one is asked astonishingly simple questions and must answer immediately. For example, on the boat, the sail is sounded: what is your name? The helm says: What is my name? Only those who don't make a fool of themselves but answer: sail or government. One cannot be simple enough.



One of the musicians, when someone wanted to come up with a theory, raised his stick in silence. Like Buddha the flower. The other master beat a drum. Watch out! No teaching. "I never had any teaching". There is only practice. No thinking. "If you want to think about it, you will be wrong," says Lung-t'an. If you want to see, look into it." You have to see. You have to take action. You have to cross the threshold. You have to wake up! You have to be awake. "My friend, let not your mind sit down anywhere, inside or outside. Just don't be pretentious. We are unimaginably weak." But, as the Buddha says, there are among us the less unclean who, if they did not hear the teaching, would be lost. Settle it with yourselves. I have taught no one anything. If you want to see, look into it. Nowhere to sit down.

If one has deduced the consequences of the lightning strike and realised its effects, one has crossed the reality threshold. "You have found yourself," says Xiang-yen. But from the very beginning, nothing has left you. It was you who closed your eyes to reality. In Zen, nothing needs explanation. Zen cannot be taught. Zen does not increase your knowledge. You only go beyond yourself." This is what Varyacheddika calls *knowledge harder than a diamond*: when one becomes free from oneself and existence and life and self. But anyone who thinks there is liberation cannot be called free.

"To live so as to have nothing and be nothing" - as the Sufi says. "My place is the no-place, my imprint is the trackless". This is what Orpheus calls *methé aionios*. Not knowledge, but something "close to the fiery impulse", *tivra-samveganam asannah*, as Patanjali says. In the *satori*, the mind drops all its conditions for a single moment, then quickly returns to "drinking tea and eating rice", and does everything as if nothing had happened, but lives and talks and sleeps and walks and works and argues and quarrels and marries and has children, and knows nothing more. "Zen is not my business, it is character". Because zen is not just about waking up and being content and enjoying and delighting in it. There is something the music masters called the third attitude. Sitting on the beach and looking at the bird is the first. I'm not sitting anywhere, I'm not me and I don't see anything, that's the second. I sit on the beach and look at the bird again, that's the third. This is the third attitude, the realization, when I sit and look at the bird, but I know that there is no me and no bird! When I put the whole weight of my knowledge into sleeping and raising a child. When I am deeply silent about what happened, and I walk and work and argue and fight. There is nothing more distasteful than constantly pleading my vigilance! The master says, "If one has too much Zen in one, one is

"one gets sick to one's stomach". "When I hear the Buddha's name, I protest!" cried the other master. The disciple complained that since he had joined his master, he had not said a single word about spiritual matters. The master replied, "I teach you spiritual things all the time. When I asked for tea, did I not take it? If you brought me food, did I not eat it? If you said hello, did I not say hello back?" "Void, this is the real me and this is my real home". "Zen is that which has no claim".

The tradition of Chan (Zen) is not preserved in great treatises, but *in sayings*. The content of each *saga* is a *satori*, or flash. This is what makes Zen and Khasanism so related. The *saga* is a puzzle (Zen says *koan*). The master offers such *koan*, and it is this that must be solved. The question has no epistemic content, and the answer is correct only if one answers from beyond the boundaries of reality, with an altered structure of consciousness. It is a question of attunement. Ecstatic practice. All communication of knowledge is false. I cannot be simple enough. I cannot be empty enough. "If there is a gap of one-tenth of an inch between heaven and earth," says the third Zen patriarch, "the two will be forever separated." "If you oppose what you desire with what you do not desire, your spirit will become incurably ill." "Don't dwell outside in the outer world, don't dwell in the inner void, it only leads to confusion." "One in all, all in one." This is Sufi *ittihad* and Greek *henosis*, Hindu yoga and Hebrew *jihud*.

## 8.

These three things must be discussed. The first is that initiation, like Zen, is interpreted by Khasidism as an ecstatic epiphany of man. The Hebrews call it *tesuvah* (*metanoia* in Greek). It is also translated as conversion, but only as conversion to the fundamental state. It can also be called a reversal. In the Torah, the prophets, in the Gospel, John the Baptist teach: repent. The most important concept of the Essenes.

The second is that this turnaround in music is the result of a single death-defying feat of intellectual effort. This is the *satori*, when one is struck by reality in a flash. In the Khasids, *teshuvah* is also such a single ecstatic thunderbolt of realisation. But what is contained in this thunderbolt is not intellectual brilliance, but ethos. For the emphasis is not on the recognition, but on its moral consequences: it is in vain to recognize reality if the consequences for my life are not

apply it to my life. All initiation is realization. Hölderlin says that man falls from heaven to earth seventy-seven times every day. The Khasids say that he who turns around falls from the earth to the sky seventy-seven times every day.

The third is that the nature of initiation is religious in Hebrew, metaphysical in Zen. Zen grew out of the tradition of sankhya-yoga-Buddhism, and as such, it deeply absorbed the idea of *dnyana-moksha* - liberation through cognition. In the Hebrew tradition, the final liberation is redemption, which occurs through divine intervention, through the appearance of the Messiah, for whose reception man can prepare, but whose occurrence he has no control. In music, deliverance is up to man alone, no one else, not even the master. For the Khasids, deliverance is most often preceded by repentance and penance. In Zen, sin, repentance, atonement are only in time, and the moment one has crossed the line of reality, none of it matters. Therefore, in Hebrew initiation, there is nothing more important than prayer. Zen does not pray but meditates. In khasidism, ecstasy means to enter the presence of the Lord (*lifné ha Adon*), in zen it means to attain knowledge beyond the yetzer.

Following the Kabala, the Khasids call the basic position *Adam Kadmon*. This is the man before the Fall, in whom the highest of spiritual faculties, the *nesamah*, lived undisturbed and unbroken, with all the knowledge breathed into him. Initiation is the attainment of the highest state of being humanly attainable. Hence, ecstasy is the Khasids' apostasy. There is no discipline of *faith-havut*. Legend has it that the holy rabbi dies and enters the afterlife. He is supposed to be led up to heaven, but on the way he sees a huge cataclysm in which thousands upon thousands of people are suffering in flames. Who are they?" he asks. These are the ones, the answer is, who have not yet returned from the fires of the underworld. The rabbi then rushes to the edge of the cauldron, leaps headlong into the midst of the sea of flames, and does not leave until the fire is extinguished. This is the *hitlahavut*. If there is one thing that characterizes it, it is that it is elementally devoid of any discipline. Like a seizure. It throws what is most. Mostly itself. A victim in the fires of madness. No need for salvation, like the Sufi. No need for the self, like the Zen monk. It can only be understood as knowledge beyond reason.

Enlightenment in Brahmanic initiation is not the goal. *Satori* is only for one to return to daily life, get married and have children and do one's work. *Hitlahavut* is only for one to be able to perform *avadah* perfectly. *Avadah* literally means service. The repentance following life *etsha* is a

importance in any other ecstatic practice than in Khasidism. As if conversion were only for service. The whole fires of the *faith-havut* are applied to the fabric of everyday life. The silence of service is fuelled by the fire of flash. There is no sphere of human life in which this service is not manifest. Rabbi Sushya used to go out into the forest to sing psalms to the Lord *from avadah*. One disciple was recorded as complaining to his God in despair at night because everyone was serving with their talents, but he knew nothing. Suddenly he jumped up and started whistling. The rabbi, who witnessed the scene, quickly fled "lest the superhuman fervour of the divine spirit should scorch him". It was the tradition of the Khasid rabbis to have not a penny in their house on the Sabbath night and to distribute all their money to the poor. Fate is that everyone on earth takes his life in the place and at the time that only he can fill. And destiny is a task, a work to be done. *Avadah* is to serve the task faithfully. If I understand *in the Glaublahavut* what it is that only I can do, and no one else but me, then *avadah* is nothing else but to do with all my heart what I have been entrusted with, and what I have undertaken in my embodiment with my higher consciousness, step by step, in the everyday, with steadfastness and faithfulness (*emúnah*). The last words of the Khasid Rebbe Baal Shem Tov were, "Now I know why I came to this earth". His believers said that their mission in life is only seen by the fully awake, and happy is the one who leaves having fulfilled it.

## 9.

There is only one system that describes the ecstasy technique from first step to completion. Orfika and Sufi, Mahayana, Zen and Kabala are not prescriptive and only use the method, but not - or only barely - teaches. Therefore, mistakes, errors and even disappointment can occur. Patanjali's yoga sutra is continuous, closed, systematic knowledge - and infallible. Yoga is a discipline. There is no passion in it. There is no soberer and more exact practice. What characterizes the yoga sutra is precisely its unprecedented cool objectivity, which treats spiritual and mental facts that are neither more volatile nor hotter, more elusive nor subtler, as simply as if they were playing dice.

Yoga is concerned with the mind of heightened alertness (*adjnama upahitam chaitanjam*). The aim is to supersede one's sleep-driving (*apavada*) and to achieve the monarchy of the chemically pure mind (*jaitanjam*). For the realised pure spirit, having shed all distortions, is the condition of the highest ecstatic stage, which is the mirror-like mood, that is, the state of man in which he is engaged in the communication of the Lower and the Upper worlds. This is the upper samadhi (ecstasy) which Patanjali calls *his nirvikalpakas*.

The nature of the practice of ecstasy is strictly speaking negative. It is to clean and sweep and wash and fire and brush and scrub and liberate and dig. The basic attitude is in everyone, because it is the basis of human existence. It is only crippled by the silt that has settled over it during incarnations, and that which distorts the vision, and therefore man takes for reality that which is a mirage. Omniscience has been possessed by all from the beginning. The task is to remove the obstacles to cognition. Consciousness, as it is the subject of the yogic technique at the beginning of the application of the method, is "separate from knowledge, but not separate, in a certain sense part and non-part of the first and ultimate knowledge". To put the same in modern language, one could say that man's concept of himself must be dissolved and the human being must be captured not in the image of his embodied physicality, but as a concentrated spiritual energy whose most important quality is not material form but the power of forces. Not a tissue of material substance, but the inertia of rehearsed activity. The more one inverts and purifies and merges the formed imagery (*rupa*) and the linguistic formations (*nama*) about it, the clearer the consciousness becomes. The connection between the thing and the perception must be broken (*pratjáhara*). "Things are enough." The concentrated forces must be directed to something (*dhyana*). When there is no more connection with an object, only concentration (*dharana*), one becomes calm. One has to stop saying 'I see', because the basis of this statement is the belief in a substance being. In yoga, everyone comes to know that it is not I who see, but I am the seeing. I am not perceiving, I am perception. I am not a concept and substance (*namarupa*), but an ability to perceive the world. But perception and seeing and power must be dismantled. This is also a modification. The way to remove modification is meditation (*dhyana-hayas tad vrittajah*). The yogi does not see form, but immaterial radiance of power. Material vision is nothing but the blurred vision of a mirage caused by dispersed restlessness. When one purifies and concentrates the forces, the obstruction to clear vision disappears. "This practice takes you to another level of existence." "If the spiritual

intellect takes over the guidance of the soul, the soul becomes awake."  
"And there is nothing else to do."

The cause of the uncertainty is always that man is confused by the delusion of a consciousness of diminished alertness and cannot fully identify himself with his pure spiritual being manifested in the default state and cannot be confirmed in absolute vision. However degraded, it is inconceivable that the pure spiritual being should not pass through the deluded consciousness. The voice of pure spirit is always recognized, if not heard, by man. Therefore he recognizes revelation. Man knows, without having been taught by anyone, primordially knows, that the world of delusion is not the world of the spirit world of concentrated forces, but the world of scattered and restless figures and names (*namarupa*), if only because everyone knows that delusion can be dispelled, the forces of restless scatteredness can be concentrated, and the figures and names can be dismantled, and by this process man can be restored to his ground state. However, spiritual forces can never be dismantled and man can never attain a state of being which takes cognizance only of figures and names and through which man's original being does not speak. Therefore, of ideas man is always aware. That is why the Chinese say that truth is inconceivable. What man is in is the world of faculties rehearsed to satisfy the thirst for life, the world of distorted consciousness, the world as it is, the delusion of man half asleep from the thirst for life. This is the world from which we must emerge. This is why ecstasy is called quitting, or being outside, or delirium. That is why it is called denial of the self. The self is a web of qualities rehearsed in the thirst for life. It is not one's physical being that must be dissolved, but this fabric. The process by which man can emerge from this web, when he can free himself from the dominion of thirst, and realize that what he lives within the world of thirst is a species of maddening confusion (*abhimana*), and that it is to actual existence as delusion is to reality, is called ecstasy.

## 10.

If ecstasy is a suggestion or inspiration, the result of a sudden flash without any antecedent and unconscious discipline, it leads nowhere. It is an isolated moment and a momentary intoxication that is

of a glimpse, when one sees through an accidental gap into reality, but before one can wake up, one falls back into the mirage. Inspiration or suggestion does not change the structure of one's consciousness. It has no concentrating and purifying effect, it does not produce reassurance and certainty. See, with few exceptions, all poetry, music, art, science, philosophy!

The nature and permanent atmosphere of disciplined ecstasy is meditation. It is the process of the elimination of the alterations of consciousness (*dhyana-hiyas tad-vrittayah*). This is the perspective. It is the practice of stillness. The atmosphere of meditation is made concentrated and tranquil by the constant contemplation of the chosen object. To meditate on any object of any state of mind (*jatha-abhimata- dhyanaad va*). There are three great objects, in fact three degrees, the Self, God and nothingness. All three projections are conscious at this time. Nothing is as important as consciously performing such projection and creating an object of ecstasy. The world as man sees it is a projection, but not a conscious one. Neither is it a projection of individual consciousness (*Na chachitta-ecchitta-tantram vastu*). The world is projected by the universal human consciousness above self. Therefore, the very first step one has to take is to replace the objects given naturally and unconsciously by one's own determination with objects constructed by oneself in a waking way. This happens in art, in thinking, in crafts, in behaviour, but it also happens in the activity called civilisation. Man rejects what is given and replaces it with things of his own creation. But the creation of objects in civilization and art is not conscious, and it is not mainly for the sake of liberation. The Hindu tradition speaks of *brahmavid* and *mayavid*. A *brahmavid* is one who is alert in matters of the spirit, a *mayavid* one who is alert in worldly matters. And - or perhaps because of this - *brahmavid* means sage, *mayavid* means magician.

By creating a conscious object of ecstasy, man rejects chance. For the world as it is, for him, is not accidental. He chooses things consciously and makes them himself. He accepts only what he has agreed to. Nothing is accidental. Nothing that is thrust upon him that he has to bear without wanting to. Nothing to tolerate that hasn't been thoroughly screened and thought through.

On the other hand, and more importantly, by projecting objects, one becomes aware of the act of projection. Projection is a ceaseless activity of existence of which man is unaware and the whole operation takes place below the threshold. We already know that the process is stimulated by the thirst for life, and by the thirst obscured by the consciousness dispersed

in its restlessness, it incessantly sheds out projections of itself, which, condensed and woven together, assume a closed resistance and the whole appears as a whole, as an objective world. By the activity of vigilantly taking control of one's projections, one makes the process operating below the threshold conscious. If only a vague point remains, the forces of active nature develop from it, as from a germ, a new world. The effort is futile. The rebuilding of the mirage begins if one does not uproot it.

Wakeful projection is for the sake of ecstasy and for the sake of ecstasy. Otherwise there is no point. We know that *my horns are súnjam*, that is, everything is empty. In meditation one has to create objects of ecstasy so that one confronts the projected object with oneself. The object is not reality, but resistance and opponent and opposition (*Gegenwurf, Gegenstand*). The object is what one polarizes oneself with. What he clings to in order to lift himself out of himself. For ecstasy is an exit, and in every case an exit from the self.

In meditation, one looks at things and the world not as something that actually exists, but as a projection, as something that has not come into being independently of oneself, but which bears the image of the one who created it. The object itself is empty. But the projection is also empty. All things must be given up, says the Mahayana, but more so all non-things. Therefore the most difficult, the highest and most powerful object of ecstasy is emptiness. The supreme stage of the disciplined technique of intoxication is the intense contemplation of reality independent of all material qualities. This is *nirviikalpa samadhi*. The Chinese express this emptiness with the word *vu*. This is the *aviaktam* of sankhya. It is the Hebrew *i sof* and the Greek *apeiron*. Boehme's *Ungrund*. That which is beyond existence and non-existence. That which is beyond beginning and beginningless. This is the nothingness in which the ecstatic spirit is immersed. Only he who is bathed in non-being is liberated. The Khasids say of Abraham that he sought God on earth and did not find him, and in the sky among the stars and did not find him, and in time and in timelessness and did not find him, and then at once in that which he did not find, he found him. The other Khasjid master says: "The creation of the heavens and the earth is but the unfolding of the Something from the Nothing, and the saints who detach themselves from life to cling to God grasp him as if he were the Nothing that was before creation. The Something is again taken back into Nothingness". "Every righteous man is entrusted with some peculiarly reasabot service," says the Baal Shem Tov. But if one turns to his root and reaches the Nothing, he becomes capable of any service."



In the technique of ecstasy, no single step is so significant as that of creating a fulcrum outside oneself on which one doubles oneself. What the implications of this operation are for the *doctrine of maya* in all traditions, that is, for one of the fundamental doctrines of the whole tradition, that the sensible world is a projection of spirit, and what the implications are for understanding the creation of the world as a projection of the divine spirit, we shall just mention at this time. In any case, it must be said that by the creation of objects, the spirit raises the temperature of its own being and doubles its power. And existence is in the sign of the intensification of itself. To exist is to overflow. This life here is always more than itself. Ecstasy also means not to be content with the average heat and tension of life and to consciously raise it to the top (*samadhi*). And the realization of the boiling point is nothing else but the restoration of the *primordial (status absolutus) of the meal*. In this primordial state of consciousness everything is empty. There is no object. There is no vibration. This is the mirror-like mood. The attunement to revelation can be no other than the consciousness itself absorbing the image of all objects and retaining nothing but a sensitivity raised to the highest degree. There is nothing to project. It is vision that ceases and it is non-vision that teaches vision. One returns to the basic position. Nothing happens. No teaching, no turning, no conversion, no liberation. "You have found yourself, but from the beginning nothing has left you." This is what we can't express in any other way than as a looser, as the Chinese *vu* does, or the Hindu *aviaktam*, or the Hebrew *I sof*.

## 11.

The technique of ecstasy is used by man to restore the primordial state of consciousness of the human being in himself. For it is only the initial and primordial sensitivity of consciousness that can participate in the communication between man and the supernatural. The only condition is that consciousness is not burdened by conditioning. Man lives in restless dissipation. In order to fulfil the condition, one has to step out of this dispersion. The cause of dispersion is sleepwalking (*tasja hétur avidja*). And the cause of sleepwalking is thirst for life. This is what has to be eliminated. The result of the elimination is wakefulness, and wakefulness alone is capable of bringing the revelation

to hear the voice of revelation. In ecstasy, however, one not only restores one's basic state, but also becomes a participant in knowledge. Knowledge is received from the supernatural world and is different from all other knowledge. This is the difference between *brahmavid* and *mayavavid*. The one is authentic experience of reality, the other is merely ephemeral and illusory and uncertain, i.e. magic. Revelation is to be called any communication of a higher origin which has its basis in the unstirred consciousness and whose content is the direct address of man from the supernatural circle. Such an address or touch, inspiration or command, simple communication or instruction, prohibition or enlightenment, is the content of the sacred books, but not only of the sacred books. There have lived saints and thinkers and artists and poets, sages and scholars, who have received such touches and received such encouragement, have taken note of such communications and received such instructions. It is not a miracle, but a matter of preparedness. Not a mystery, but a matter of technique. "I understood that the great journey is not at all mysterious."

There is no separation between a realized groundedness and a participation in the knowledge of reality. The condition of authentic communication is authentic existence. And the condition of realizing authentic existence is to follow the laws contained in the revealed scriptures. There is no such thing as a pseudo-existent man making an authentic communication or possessing authentic knowledge. Aletheia means this opacity. Concealment, hiding, pseudo-existence, not authentic. Other. Not him. He is a disguised man. Verlogen. Unclear. Corruption. Nothing that comes from such a source can be credible.

What a man says has exactly the same relation to objective truth as the man who says it has to existential truth. Personal and material authenticity cannot be separated. If one does separate it, one allows the pure spirit (*jaitanjam*) the obscuration which manifests itself in the liar and the falsehood. Only a subjectively authentic voice can be objectively authentic. Tradition has always highlighted and named the man who can be counted in this respect. In India the *vidvan*, in Judea the *caddik*, in Greece the *dikaios*. All three words mean a righteous man. That is, a man who is real. One in whom there is nothing hidden and concealed and ulterior and false, who says nothing but what he does, and in whom there is nothing false. The apostle Paul calls initiation justification. For John, the Holy Spirit, *Pneuma tesh aletheias*, is the Spirit of unveiled truth. It is reality illuminated. To be justified is to be justified out of all the obscurity and confusion, unrest and dissipation, what is

the hunger for life, to step out with conscious determination and live in the original uncovered purity of one's being.

The significance of all kinds of ecstasy techniques, yoga, as well as Sufi, Orphic, Zen and Mahayana and Kabala, is unique in that it does not impart material knowledge, but teaches the personal conditions for the acquisition of authentic knowledge. Material knowledge is in itself *an act of mayavide*. It is not wrong or erroneous or false in all circumstances. It is worse than that. Because it may be true, it may not. That is why it is magic. Without the personal warrant of life experience, the communication of mere material knowledge, especially in the form it takes in the European modern age, as theory and science and philosophy, is so magical, or as they say, historical. It may dazzle at first, but after a time it dissipates, and one is left with nothing but shame and annoyance that one could have taken such foolishness seriously. The continual creation and disintegration of theories and science has been called, in a fancy word, progress. Of course, the name itself is a theory, and it is now well known that it is a code name for the opposite process.

The ecstasy technique assumes that objective knowledge without subjective credibility is groundless. The basis of all knowledge is behaviour. And there is only one authentic attitude, the universal basic attitude (*état primordial*), that which is represented by the *caddik*, or *dikaïos*, or the *vidvan*, that which man can realize through the spirit of undisguised truth.

## 12.

Tradition knows three ways of realizing the primordial position. The first is the tao. The method of tao is non-action. This is, of course, the highest degree of activity. It is also called withdrawal of the self. Not to participate and not to interfere, to beware of knowing something better, or even to know something at all, is no activity. What people think is useless is what is most valuable. The perfect is that which cannot be used for anything. Let what is and was and will be from the beginning stand out on its own. Tao teaches neither knowledge nor practice. One need not leave the room and one walks the earth, one need not open the book and one knows everything. The only thing to do is to stand back like melting snow.

The second way to realize the basic position is alchemy. Alchemy is an elaborate method aimed at sublimation. Sublimated life is called gold. The name of the knowledge that leads to the process is the philosopher's stone. Alchemy does not ask why man's life is disturbed and why he is forced to wander in obscurity because of his impurity. It takes note of the fact and devises a procedure to dispel the confusion and obscurity and restore the ground. The most important of the operations of alchemy is the use of fire. Fire means self-denial, self-criticism, self-discipline, self-restraint. "Greater than all the miracles of the saints is the life of a self-denying man." In India it's called *tapas*. Man purifies himself in the fire of self-denial, burns out all impurity and turns his being into gold.

The third way of realization is the technique of ecstasy. This path has the most elaborate theory, and it is the one most used. The ecstasy technique teaches one to consciously step out of the senseless delusion and awakens one's true self living below the threshold.

Neither the completeness of material knowledge nor the power of vision and interpretation, says a modern thinker, will lead to a radical solution of the questions of existence. This can only be achieved by a single, concentrated action that changes the essence of human life, that initiates man into the unknowable, and that does so by making him responsible for and answerable for every aspect of his changes with the whole weight of his personal existence. Human existence, in this form given here, is a blind automatism of concentrated hunger for life, of impersonal thirst, always yielding to the attraction of a seemingly greater pleasure. In this situation he can acquire world power ... also the greatest conceivable wealth, the most knowledge, without changing a bit. Yet man can only create his life by changing, that is, by leaving his thirst and realizing his true self. This action is the basis of all the religions of the world. Religion does not demand of man something other and alien, an ideally high being, but itself. For only man who has become his true self can live a true life. All else is sad and mad delusion (*samsara*). Neither subject knowledge nor any genius of vision or interpretation leads anywhere. Everything remains within the circle of the thirst for life, dubious and relative, because its basis is at most accidental talent. What seriousness and value can only come from the authentic man. This is why human civilization has such a painful sense of transience. In the midst of deserts, world cities rise and fall, the works of poets and writers become maculature, and statues are crushed into paving stones. Only that which is intangible remains: the truth and purity and genuineness of the human being. What does not need to be counted and recorded and memorialized.

The Tao, alchemy and the technique of ecstasy are all steps of Brahmanic initiation. Brahman is a member of the spiritual caste. To become a Brahman, as they say in India, one has to be born a second time, that is, one has to perform that particular concentrated action of changing the essence of human life and become an authentic human being. Nothing can be called a spirit but that which has its source in the true man. The true man, the caddik and the dikaioi are just other expressions for a realised basic state. It is just another image for the fact that the material truth of what I say depends on the truthfulness of the life I live. Dispersed restlessness is a natural consequence of being a person who is not living a real life. A true man is true even if he pours water into his cup and drinks it. A Khasjid disciple went to his master just to see how he laces his shoes. Nothing more is needed! There can be revelation in the way one drinks a glass of water, in the way one opens a book, or in the way one ploughs. The personal condition of knowing the truth must be acquired.

Tiszapalkonya, 15 May 1960.