

The Doctrine of Awakening

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I. On variations of "asceticism"

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

However, with the development of Western civilisation, the concept of 'asceticism' has taken on a specific meaning (including its derivatives), which is different from the original. Not only did it take on a highly religious overtone, but, together with the general tone of the faith which has become predominant among Western peoples, 'asceticism' has become associated with the mortification of the body and the painful renunciation of the world: in this way it is intended to represent the method which this faith proposes as the most appropriate method of salvation, which is to restore the man afflicted by original sin. reconciled with his Creator. Already at the beginning of the Christian era, the name "ascetic" was given to those who practised self-abuse by flogging their bodies with whips, so that with the development of modern civilisation this kind of asceticism gradually and inevitably aroused strong antipathy and aversion. If even Luther, who disapproved of anyone who found it difficult to tolerate monastic discipline, nevertheless rejected the value, usefulness and necessity of any asceticism, and replaced it by the exaltation of pure faith, then the adherents of Humanism, Immanence and the New Cult of Life would have been met with doubt and contempt for 'asceticism', identifying such an orientation more or less with 'medieval darkness' and the aberrations of 'obsolete, bygone historical ages'. Even when "asceticism" is not pathological phenomena or sophisticated masochism, the conflict of interest has been demonstrated in many ways. The best known and most elaborated of these is the contrast between the ascetic, static and feeble, effete East, hostile and denying the world, and the dynamic, positive, heroic and progressive Western civilisation. Similar unfortunate prejudices have taken root in people's minds: even Friedrich Nietzsche sometimes seriously believed that 'asceticism' could only appeal to the 'pale-eyed enemies of life', the weak and denied and those who, in their hatred of themselves and the world, undermine by their ideas, the civilizations of superior humanity (humanity). Hereinafter attempts have been made to give a "climatic" explanation for "asceticism". Thus, according to Günther. Indo-Europeans, under the influence of the unusual and disarming Asian climate, saw the world in the vanquished regions as increasingly suffering, turned their energies away from the affirmation of life and sought 'liberation' through various ascetic practices. We need not emphasise the low level to which the concept of 'asceticism' has been reduced in recent 'psychoanalytic' interpretations. In the West, the misunderstanding of misunderstanding around asceticism. The one-sided connotations that Christianity gave to asceticism, and the fact that it was then consistently applied and associated with various forms of misguided spirituality, led to inevitable reactions: people – not all

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

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

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

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

We must regard as primarily ancillary those particular religious concepts or moral interpretations, with which asceticism is often associated. Above all, however it is possible to conceive and elaborate something that might be called pure asceticism, that is to say, something that involves techniques for the development of an inner force, the use of which forces remains at first undefined, just as the weapons and machines produced by modern industrial techniques. As the personality ascetic strengthening of the personality is the basis of all spiritual realisation in one or other historical sphere, likewise it is of great value in the achievement of temporal goals and in the struggles which consume practically all the energies of Western man. Furthermore, even the "Evil Evil asceticism", since the technical conditions— as we may call them - to make the "Evil" are not essentially different from those needed to achieve holiness.

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

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

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

without exception - all of this is inextricably intertwined, one might even say that its realization is indirect, arising as it does from the impulses and operations of consciousness determined by religious thought and rapture; in Buddhism, on the other hand, there is direct action based on conscious knowledge of its purpose, and this develops through controlled stages. "Just as the practitioner lathe operator, when he turns quickly, knows 'I turn quickly', and when he turns slowly, knows: 'I turn slowly'." "Just like the skilled butcher or butcher's assistant who cuts up a cow, takes it to market, slices it up, and knows these slices, looks at them, examines them well, and then sits down." here are two of the many razor-sharp metaphors that characterize the asceticism of the Doctrine of Awakening² of the ascetic method of the Cure of the Awakening. It is also an image of clear and translucent water that allows us to see everything at the bottom: a symbol of the consciousness that is the source of all disturbances and unrest. disturbance behind.³

We will see that this style is maintained throughout, at all levels of Buddhist teachings. Correct it has been correctly stated that "this path of consciousness and awakening is drawn as clearly as a road on a precise map, with every tree, bridge and house marked".⁴

Second. Buddhism is almost the only system that avoids confusing asceticism and morality, and in which the mere instrumentality of the latter is consciously used as a means to achieve the former. is formulated. All moral precepts are measured against an independent set of values, i.e., whether they are justified to be followed or abandoned in relation to asceticism. From this it can be seen, that it transcends not only all religious mythology, but also all moral myths. In Buddhism, the elements of "sila", i.e. right conduct, are taken into account only as tools of consciousness⁵: the tools of virtue (virtue, virtue, purity) are not in the moral sense, but in the ancient sense of masculine energy are listed. Here comes the well-known parable of the raft: a man who wants to cross a dangerous river and has built a raft for the purpose would be a fool indeed if, having crossed, he were to take the raft on his back and carry it along the road. This should be our attitude—taught by Buddhism—to everything that is labelled with the moral aspects of right and wrong, just or unjust⁶.

Thus, it is fair to say that in Buddhism— as in yoga—, asceticism is the science of dignified to its impersonality: what is fragmentary elsewhere becomes here a system, which becomes an instinctive, conscious method, the spiritual labyrinth of those who attain ascension by the work of some grace (for they discover the right way only by chance, by hunches, fears, hopes and rapture) is exchanged for a calm, steady light, which even in the bottomless depths, by a method that needs no external means.

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

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

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

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

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

It can be seen that, excluding the more popular forms of Buddhism– that have been popularised in the late the deified founder at the centre - is not essentially a religion. This is true. However, we need to understand very clearly what this means. Western peoples have become so accustomed to the religion that has become dominant in their countries that they use it as a model and standard with all others almost rejecting the possibility that there can be a religiously dignified conception of the supernatural and of man's relationship to it, other than the Judeo-Christian conception. As a result, the West has its own ancient traditions– , starting with the Aryan-Hellenic and Aryan-Hellenic with Roman cultures - cannot be given a proper assessment of their real significance;¹² it is easy to imagine what happened to older and more distant traditions. Especially those created by the Aryan races in Asia. But in fact this attitude should be reversed: just as the "modern" civilization seems an anomaly when compared with what is the essence of true civilization;¹³ the significance and value of the Christian religion should be measured in the same way and to the extent that is consistent with a more powerful, rather Aryan and primordial conception of the supersensible.

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

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

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

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

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

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

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

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

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

And this notion has had little or no real effect on the prevailing 'religious' prejudice in the Western mind: its only result has been to confuse some people, in their casual habits and visions, into taking it beyond the bounds of 'orthodoxy'.

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

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

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

The Awakened One (the Buddha), the Victorious One (Jina): this is the name given to the one whose path was unknown to men, angels and Brahma himself (the Sanskrit word for god in the theistic view).

Admittedly, this path is not without its dangers, but it is also the path that is open to the consciousness with masculine power - viriya-magga.

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

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

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

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

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

Thus, while the Buddha considers dogmatism to be an attachment and contradicts those who proclaim it, "This alone is truth, nonsense the rest",²⁰ he at the same time firmly maintains the knowledge of his dignity, "It may be, I desire, disciples, after you have known and understood, to return for your salvation to the rites and fantasies of the common penitent great priest?" – "No, indeed." – is the answer. – "Is that so? disciples, do you speak only of what you yourselves have meditated, what you yourselves have known, what you yourselves have understood?" – "Yes, Master." – "Very well, disciples. Stay with this. principle: that which is visible in this life is timeless, inviting, forward-looking, and comprehensible to all intelligent men. ²¹ And again, "There are penitents and priests who extol deliverance. They speak in different ways, praising it. But what is most noble ²² This is what tradition has called the roaring of the lion.

II. The Aryan nature of the doctrine of awakening

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

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

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

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

Of course, it is not just a question of form. The asceticism that Prince Siddhatha has promulgated is profoundly It is deeply monolithic, with intellectual and Olympian elements that give it an emphasis typical of Platonism, Neoplatonism and Roman Stoicism.

Other links are found where Christianity was affected by the Aryan blood transfusion, a frontier relatively clearly preserved in what we know as German mysticism: the master Eckhardt his sermon on withdrawal (detachment from the world), immovability (Abgeschiedenheit), the "noble consciousness", but let us not forget Tauler and Silésius.

To speak here and now of the opposition between West and East in the realm of thought is sheer dilettantism. The real opposition is, firstly, between modern and traditional ideas, whether in the East or in the West, be they East or West, be t h e y East or West; secondly, between the works of the Aryan spirit and blood, both East and West, and the and phenomena brought about by the intermingling of non-Aryan influences.

This is also true in more specific terms. Although the term Aryan can only be used as a generalisation about the origin of the mass of Indo-European races (the ancestral home of these races is the Arianem-vaejeo, according to the consciously preserved monuments in the ancient Iranian tradition, the hyperborean area, or more generally the North-West)²⁵, we should nevertheless be aware that it later became a designator of a caste. The Aryan basically denoted the aristocracy as opposed to the not only physically and mentally obtuse, mongrel and "demonic" races, including the Kosali and Dravidian races, which the Hyperboreans found in the conquered lands of Asia, but more generally the lower class of what would nowadays be called the proletarian and plebeian masses, born as a rule to serve, and excluded, both in India and Rome, from the glittering cults of the practice of the higher patrician warrior and priestly castes. Buddhism may be called Aryan in this special social sense - the attitude of attitude, which will be discussed later, because it also embraced the caste order of these times.

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

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

"He is the son of the sun people", as we read of the Buddha²⁷. He says of himself: 'From the solar dynasty I am descended from and born as a Sakiya',²⁸ and by becoming an ascetic and renouncing the world, he claims his royal dignity, namely an Aryan queen.²⁹ Tradition holds that his person is the He appeared adorned with all the signs of beauty and surrounded by a radiant aura.³⁰ A ruler who meets him and does not know who he is immediately sees him as an equal: "Your body is perfect, you are radiant, well born, your colour is gold with a noble aspect, your teeth are white, you are strong. ³¹ The most formidable bandit who meets him asks himself in wonder who he is: 'this ascetic who comes alone, without companions, like a conqueror.'³² Not only do we find the characteristics of a- khattiya- noble warrior of a higher branch in his body and conduct, but, as tradition holds, he possessed the "thirty-two attributes" which, according to ancient Brahmanic tradition, were the marks of a "superior man"- mahapurisa-lakkhana- for whom there are only two options, without a third: either to remain in this world and become a cakkavatti, i.e., a king of kings, "universal ruler", "the Aryan archetype of the Lord of the Earth", or to renounce the world and become fully awakened, Sambuddha, the one who "took off the veil".³³ Legend has it that a prophetic vision saw a destiny of prince Siddhatha's sovereign majesty in a spinning wheel; a destiny he renounced for the sake of another path.³⁴ Equivalently important, tradition has it that the Buddha decreed that his funeral should not be that of an ascetic, but of a royal highness, a cakkavatti.³⁵

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

This Aryan nobility and warrior spirit is reflected in the Doctrine of Awakening. The Buddhist asceticism and the analogy of war and warfare and the ascetic and warrior qualities are often found in the kanonikus szövegekben: „küzdő aszkéta háborgó melle”, „előre a harcos lépésével”, „hős, a csata "the victor of the battle", "a conspicuous victory in the struggle", "favourable conditions for a clash", "a warrior's move", "the qualities of a warrior who becomes a king, rises to the rank of king, possesses royal qualities, etc. "37- and in maxims such as "to die in battle is better than to be defeated".³⁸ When he speaks of "nobility", he always links it to the freedom that comes from the supernatural. "Like a bull I have torn asunder all bonds"- says Prince Siddhatha.³⁹ "Having laid down the burden, he has broken the bonds of being": this theme recurs constantly in the texts and applies to the one who follows the path they mark. A The enlightened are described as 'lonely and on their way to difficult peaks'.

lions".⁴⁰ "The Awakened One is the proud saint who has climbed the highest peaks, penetrated the most rugged jungles, and descended the deepest precipices." ⁴¹ He himself said, "I serve no man, I have no need to serve man",⁴² a thought that recalls "the autonomous and immaterial race", the race "which has no king"– he is the king - the race that the West speaks of.⁴³ He who is "ascetic, pure, the knower, free, the ruler".⁴⁴

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

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

The Aryan quality of the original Buddhist teaching is the absence of the conversionist passion that is almost invariably present and grows in direct proportion to the plebeian, anti-aristocratic nature of a belief system. Aryan consciousness has too much respect for other people, and cannot, in the sense of his dignity, allow himself to impose his ideas on others, even if he knows that his ideas are right. Accordingly, in the original mythology of Aryan civilisations, there is no trace, either in the East or in the West, of god-figures who were so preoccupied with the with humanity that they would have wanted to make them cling to them and 'save' them. The so-called redemptive religions - Erlösungsreligionen in German - appear only later in Europe and Asia, together with the fall of the preceding spiritual high voltage, the Olympian and no less the decline of the lower ethnic and social elements the influx of. That the deities can do little for man, that man is essentially the creator of his destiny, even of his development above this world - a typical view held by the original Buddhism - shows how it differed from its later forms, especially the Mahayana Mahayana schools, into which was filtered the idea of a power that was extremely preoccupied with humanity in order to lead all to salvation.

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

come to me a man of sense" – as we read⁴⁶ – "with no convoluted consciousness, without hypocrisy straight man: I teach, I explain the doctrine. If he follows the instruction, he will soon realize for himself that this is indeed the way to free oneself from bondage, from attachment, from non-knowledge." Here follows the metaphor of the child gradually freeing himself from his early limitations; the image can be likened to the Platonic simile of the skilled midwife and the art of conception. Again, 'I will not force you as a potter forces raw clay. With a rebuke I give instruction and stimulation. Besides, Prince Siddhatha, having acquired the knowledge of the truth, did not want to tell anyone about it, not out of malice, but because he knew its depth and foresaw that few would understand it. Then, perceiving the existence of some men whose vision clearer, and of a nobler nature, he expounded the doctrine with compassion, and at the same time maintaining its distance, independence and dignity. Whether disciples come to him or not, whether they follow his instructions or not, "He always remains the same".⁴⁸ Such is his attitude: "Know persuasion and know dissuasion; knowing persuasion and dissuasion, avoid both; in

⁴⁹ "This is beautiful" – says another text.⁵⁰ It is surprising that no one exaggerates his own teaching, no one disregards the teaching of others in an Order where there are many different guides to the presentation of doctrine.

This too is typical Aryan stuff. It is true that the spiritual power which the Buddha possessed could not fail to manifest itself, almost as a matter of course, demanding immediate recognition. We read, for example, of an incident described as the "first footprint of the elephant". When the wise men and experts in dialectics wait for the Buddha, looking for an opportunity to defeat him with their arguments at a gas-lit lake; but as soon as they see him, they merely ask him to expound the doctrine.⁵¹

On another occasion, when the Buddha enters into a discussion, his words overwhelm opposition and dissent like an angry elephant or a blazing fire.⁵² There is a record of previous companions, who, thinking that he had given up asceticism, suggest among themselves that they should not greet him, but when they see him, they immediately rush to meet him. Then there is the story of the fierce robber Angulimala, who is intimidated by the great figure of the Buddha. In any case, it is certain that the Buddha, because of his Aryan exaltation, always refrained from using indirect methods of persuasion, and in particular did not use any element that would approach the irrational emotional, feeling side of the human being. The rule is also firm: 'There is no need, O disciples of the laity, to present the school of the superhuman faculties. The one who does so commits the error of wrongdoing.'⁵³ The individual is relegated to the background: "In truth, noble sons manifest their superior knowledge by stating the truth without reference to their own personality."⁵⁴ "Why is this?" – says the Buddha to someone who has long been eager to meet him – "He who He who sees the law sees me, and he who sees me sees the law. The truth is that by seeing me, the law is seen."⁵⁵ Being awakened, the Buddha encourages awakening only to those who are capable of it: first, to the awakening of dignity and devotion, and second, to the awakening of intellectual instruction. The man who is incapable of intuition, it is said, cannot start.⁵⁶

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

excerpt describing the awakening of intuition: 'His (disciple's) heart is suddenly filled with a holy fervour, and his whole consciousness is revealed as a clear shining moon disk: and he appears in the fullness of truth.'

⁵⁹ This is the basis of the only "faith" the only "active confidence, rooted in inner insight, firm"; a confidence that "neither penitent, nor priest, nor God, nor devil, nor any other man in the world can destroy".⁶⁰

Perhaps it is worth reviewing one final aspect. The fact that the Buddha is generally presented in the Pali texts not as a supernatural being who descends to earth to make a 'revelation', but as a man who expounds the truth he himself has seen and proposes a path along which he himself, a man who has crossed the river on his own⁶¹ without help, and who helps others to cross⁶² - this fact should not lead us to think of the Buddha as too human. Even if we do let go of the Bodhisattva/Bodhisatta theory, which so often suffers from the legendary elements and which came into being at a later period- in the early texts, the idea known as *kolankola* leads us to look for in the Buddha a reappearance of the light principle which had already shone forth in previous generations: an idea which is perfectly

is perfectly in line with what is said about the historical significance of the Doctrine of Awakening.

In any case, whatever the antecedents, it is extremely difficult to draw a line between the human and the non-human when dealing with a being who has attained immortality from within- *amata*- and who is presented as the embodiment of transcendent law, who is not limited by anything - *apariya-panna*. The question of race appears here.

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

(Translated from English by Katalin Jakab)

* * *

11.

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

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

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

Jesus said. For where there is a beginning, there will also be an end. Blessed is he who stands in the beginning, who knows the end, and will not taste death.

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

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

111 Jesus said, "Before you the heavens and the earth will be rolled up. And he that liveth shall see neither death nor tribulation: for Jesus said, He that hath found himself, the world is not worthy of him.

Notes

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

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

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

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

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

15. Majjhima-Nikaya II.

16. Dhammapada 311.

17. Majjhima-Nikaya XXII.

18. Dhammapada 126.

19. Dhammapada 31.

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

21. Majjhima-Nikaya XXXVIII.

22. Digha-nikaya VIII, 21.

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

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

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

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

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

27. Samyutta-Nikaya XXII, 95.

28. Suttanipāta III, 1.

29. Suttanipāta III, VII, 7.

30. Jataka I.

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

32. Majjhima-nikaya LXXXVI.

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

34. Jataka Intr. (W, 64.)

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

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

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

38. Suttanipata, III, II, 16.

39. Suttanipata, I, II, 12.

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

41. Majjhima-Nikaya L.

42. Suttanipáta I, II, 8.

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

44. Majjhima-Nikaya XXXIX.

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

46. Majjhima-Nikaya LXXX.

47. Majjhima-Nikaya CXXII.

48. Majjhima-Nikaya XLIX, CXXXVII.

49. Majjhima-Nikaya CXXXIX.

50. Majjhima-Nikaya LXXVI.

51. Majjhima-Nikaya XCVII.

52. Majjhima-Nikaya XXXV.

53. Vinaya II, 112.

54. Anguttara-Nikaya VI, 49.

55. Samyutta-Nikaya XXII, 87.

56. Majjhima-Nikaya XCV.

57. Digha-Nikaya XI, 3-8.

58. Majjhima-Nikaya VII.

59. Mahāparinirvana-sutra 52-56.

60. Majjhima-Nikaya XLVII.

61. Majjhima-Nikaya XXVI.

62. Suttampata, III, VI, 36.

The compulsion of the challenge

The spiritual man of history has always experienced his time as an offensive by dark forces.

This poses a serious challenge.

Is retreat the worthy deed, to remain clear of the rampant filth; to quiet the world outwardly, and to fight the ever more shocking whirlwind in the silence of spiritual, mental solitude. Or to remain present, to face the raging dragon, which is invisible, to sacrifice oneself and leave a mark on the world. This recurring dilemma leads to spiritual deformation, spiritual degradation and fatal error.

to a myriad of fallacious choices. We despair to see great teachers, masters

its struggle with everyday practice: how weakness is insidiously absorbed into the spiritual spheres, escalating from a desire for domination to a desire for power, creating an echo of the cosmic thunder of the Chaos that absorbs All.

There is no solution even if one has chosen. For in the World of Dualities, the excluded, the non-chosen, remain just as existent, and even more dangerous, because their validity has been negatively confirmed in a negative way. But for those who have ascended to the State of Consciousness of Non-Duality, we cannot say.

We are lonely, silent and fighting many of our battles ourselves. Tradition and transcendence by establishing the school of transcendence and transcendence, by creating the SACREDNESS, we have now chosen. We wish to leave a mark, a mark of traditional spirituality.

I stress: it is a sign. Because for us, the spirit of traditionalism means that in our self we are able to personally experience the impersonality of the Absolute Consciousness of the Universe through the conscious energy. The sovereign state of eternal and continuous creation.

This proposition is almost incomprehensible to the embodied finite consciousness. Secret teaching. Therefore, the spirit of traditionalism does not appear in itself, but in trends, religions, rites, paths, symbols symbols. The Dark Ages are characterised by the fact that they are mutually opposable, mutually interchangeable, proclaiming their own exclusivity, the coming of false prophets, the defence of the true faith with blood and iron.

It is typical that the supposed faces of tradition do more harm to the spirit of traditionalism than the most anti-traditional forces. The school of tradition and transcendence has therefore undertaken the impossible. To speak of unity in a climate of exclusivity, of exclusion and exclusion. The unity of tradition.

It is not about reconciliation, but it is also not about struggle. It is about the timeless silence of ancient tradition. The rock in the storm, the timeless in the ephemeral.

Man has only one worthy goal: the impossible.

It is the eternal truth of the spirit against the power-hungry matter that is less than its role.

This truth remains true even if all our spiritual efforts collapse.

The signal is preserved.

Confidential teaching of the legend: Katha Upanisad

(translated by László Takács)

I/1-2

Kathatas Upanishad (Translation by Kathatas Takada). He had a son named Desireless. Though he was still a youth, a vision of a believer ran through him when the sacrificial lambs were led up. He thought like this:

I/3

"Full of grass and full of water, they go to the world without joy, and so does he who gives them!"

I/4

And he said to his father:

– And to whom wilt thou give me?– And he said again and again. He answered:

– I give you to death!

I/5-6

"I go ahead of many, I go with many. What is it that the Rekesztő¹ will do to me today? Look at the ancestors, look at the descendants! As a corn, the mortal ripens for harvest, as a corn, he is born again."

I/7-8

– As a holy domestic fire, so the priest enters the house. Bring water quickly to quench him, O Son of the Radiant One!²

From desire, hope, friendly words, sacrifices, cattle, sons– all these things the fool deprives himself who does not entertain the priest in his house!

I/9

– Three days thou hast been in my house as a guest, unoffered. Honour to thee, O priest, and honour to me!
Thy three wishes are granted for this!

I/10

- May the Most High Bull,³ when thou shalt dismiss me, O Death! Let this be the first of the three wishes!

I/11

- As before, so shall he be to thee, the son of the Dawn Treader,⁴ whom I will release. His wrath-grateful,
happy shall he sleep at night, Seeing thee, freed from the jaws of death.

I/12-13

– In the heavenly world there is no fear, You are not there, nor the anxiety of old age. Overcoming both
hunger and thirst, Carefree rejoice there, in the heavenly world. Thou knowest, O Death, the fire that flies to
heaven. Tell me that
me, I believe thee! Immortal is he who dwells in the heavenly world. My second wish shall be this!

I/14

– I will tell thee the fire that flies to heaven. O Desireless One, heed my word! The foundation of the infinite
existence, know, is hidden in a secret!

I/15-16

And he told him of the ancient fire of the world, how many stones and how much to load it. He recited after
him what he had recited, And Death went on, content, gracious, generous:

– I will give thee one more favour to-day! I'll give you one more grace. Receive this from me as a magnificent
pearl wreath:

I/17-19

Whoever performs the Unbidden Sacrifice three times, becomes one with the Three, presents the three sacrifices - birth and death are conquered by it. Who knows the venerable God Who knows the Creatures of the Sennachor, Who loads the fire, Into everlasting peace the One enters. He who thrice performs the sacrifice of the Unbegotten, he who thrice understands it, he who understands the fire of the Unbegotten, will surely be loosed from the bondage of death, and, having overcome trouble, will rejoice in the heavenly world. This then, O Desireless One, is the heaven-flying fire which thou wouldst have second. Of thee shall men name it. O Desireless One, choose a third grace!

I/20

– There are doubts about the dead man. Some say he is still alive, others say he is no more. I will know this from thee, I will, I will, thirdly, know it from thee.

I/21

– It was doubted even among the gods. For this secret thing is hard to understand. Choose another grace, O Desireless One, do not force me, release me from this!

I/22

– So it was doubtful even among the gods! And as you say, O Death, it is hard to understand. But no other can be found who can tell it better than thou, And no other wish can equal it!

I/23-25

– Choose sons and grandsons a hundred years old, and many cattle, elephants and horses! Choose a large estate, and as many as you wish, live as many springs as you like. And if thou thinkest this grace equal, choose thy fortune and long life. Be, O Desireless, a mighty lord of the earth, and I will make thee thee to enjoy all his desires fulfilled! In the mortal world what desire there is, hard to attain, May all be fulfilled at thy pleasure! Behold, these harping girls in their fancy carriages. Man never had such a thing! I give them to thee to serve around thee, but ask not of death, O Desireless One, me!

I/26-29

– Tomorrow is the mortal life, and all sensual pleasures are lost. Even the whole life is too too little. So keep your carriage, your dance and your song. It is no joy to you. For what good is wealth when men look on thee? We'll live as long as you want us to. My chosen favour shall remain. Who grows old and mortal, if he hath touched from hence that which is above, he shall never grow old nor die, if he be turned from

from the lusty joy of colour and splendour, how could he find pleasure in long life? Oh, Death, tell us what is doubtful here, what awaits us after the great journey! No more does Desireless want but this grace veiled in mystery!

II/1-2

– There is a difference between Better and Favorable. One chooses between these two different things. He who chooses the Better is saved, he who chooses the Favourable loses his purpose. The Right and the Favourable to man will be offered. The two go round, the wise man judges. It is wise to choose the better for the better, and foolish to choose the better for gain.

II/3

Thou, O Desireless One, hast wisely renounced the desires that are favourable and those that seem favourable. Thou art not bound by the fetters of possession, in which so many are entangled.

II/4-5

Far different and opposite is what is meant by knowledge and ignorance. Thirsting for knowledge O Desireless One, for the manifold desires have not taken hold. But in the midst of ignorance, thinking themselves wise and learned, the dull crawl up and down, as when the blind lead the blind.

II/6-7

The fact that he will have to leave does not even occur to the dull, blinded by possessions and arrogance. He thinks: "This is the world, nothing more!" And again and again it comes under my sway. What ought to be heard, many do not know, many who hear, do not understand. It's a wonder if they teach it, for they are good who teach it. It's a wonder if they understand it, and the brave who teach it.

II/8-9

When it is not understood, it is hard to understand, even after much reflection. If no one else tells it, it can never be understood, for it is less than the least. It cannot be thought out, but it is well understood, my dear, if another explains it. Thou art persevering, and true, thou hast attained it. Oh, desireless one, always so We have longed for such a questioner!

II/10-11

I know that what is considered valuable is ephemeral. For eternal transience is not attainable. Therefore will I kindle the sacrifice of the Unmerited, and thus achieve the impermanent by the impermanent. The fulfillment of desire, the foundation of the world, the infinity of deeds, the other side of fearlessness, the power of magic, and the far, the foundation horse thou hast seen, O Desireless One, but wisely and resolutely thou hast renounced it!

II/12-13

The ancestor, hard to see, hidden in mystery, hidden in the depths of the heart, spellbound to his innermost soul, who as a god

Recognises him as a god, he transcends care and pleasure. Hearing and understanding this, the mortal who rejects the thing and attains to the essential, shall rejoice in the sight of the joyful, and the abode of the Desireless shall be revealed to him.

II/14

– What is beyond good and beyond evil, what is beyond right and beyond wrong, what is beyond the past and beyond the future, if you see such things, tell me!

II/15

– The word that all knowledge teaches, that all ascetics speak with faith, that all men say as disciples with desire, that sums up all things, the word I tell thee:

OM

II/16-17

This voice is the Giver, this voice is supreme. For he who recognizes this voice, his desire will be fulfilled! This is the most special foundation, this is the supreme foundation. For he who recognises this voice, in the world of the Gatherer he rejoices.

II/18-19

The Knower is never born and never dies. It is not from somewhere and does not become nothing. Unborn, the Old is eternal and unbroken, and though the body is killed, it is not killed. If the slayer thinks he kills, and the slain that he is killed, neither understands. This is not killing and cannot be killed!

II/20-22

Smaller than the smallest, greater than the greatest. As a spirit he lies in the hearts of creatures. Without longing to see the Creator's grace, He carelessly beholds the greatness of the Spirit. Sitting, he wanders far away,
he walks all over the place. Who but I can know this God who rejoices and does not rejoice? The all-pervading, all-pervading, all-pervading Spirit, incorporeal in the flesh, groundless in the flesh, is known to the wise, and is no longer troubled.

II/23-25

This Spirit cannot be grasped by words, by reason, by learning. Only he whom it chooses, it reaches, it kills
By itself it becomes flesh. He that forsaketh not the wrong way, or is restless, or is not absorbed, or is of a peaceable disposition, his reason cannot understand him, for how can he know where he is, for whom even priest and warrior are to be put to death
are but rice-paste to death!

III/1-2

The reward for the good deeds done in the world is the two Ivos hidden in the most secret place of the Supreme. Shadow and
light, they are called by those who know Sarjadzo, the five fires and the three fires of the Unwilling. Load,
then, the fire of the Desireless, to know these two, as the desired other side of the dread.

II/3-4

Know that the Spirit is in a chariot, and the body is a chariot. Know that the carriage is driven by the Awakening, the reins of consciousness
is but a restraint. The senses are horses, so to speak, and their roads are the senses. Soul, senses and consciousness, when interwoven, are called by the sages, the Enjoyer.

III/5-9

He who lives in ignorance, with his mind always wandering, his senses are disobedient, like bad horses to their master. But he who lives with understanding, always with a disciplined mind, his senses are obedient, like good horses to their master. For he who lives without understanding, never unthinking, never unclean, never reaches that place, and falls back into the tumult. But he who lives with understanding, pure, ever thinking, reaches the place where, entering, there is no more birth. The man with a discerning carriage, the man with a deliberate mind, reaches the goal of his journey, the Sustainer's supreme reward.

III/10-11

The senses are surpassed by meaning, above meaning is consciousness, above consciousness is the Awakened, above the Awakened is the Spirit, the Great. Above the Great is the Un-expanded, above the Un-expanded is the

Man. Above Man there is nothing. How can anything be greater than that which is greatest?

III/12

This indwelling Spirit in all that it does not shine, but is visible to the discerning, and is recognized by the clear-eyed as Subtle.

III/13

The wise man shall draw his word in the Thinking, he shall draw it in the Spirit, we Understand, he shall draw it in the Spirit, the Great, he shall draw it in the Spirit of Peace!

III/14

Stand up! Wake up! Find more excellent ones! Heed their word! Like walking on the edge of a razor, the road is hard. That's what the wise men teach.

III/15

Nem hallható, nem tapintható, nem látható, nem ízelhető, nem szagolható, múlhatatlan, örök, kezdetlen és végnélküli, Nagynál nagyobb és örökké megmarad – ki ezt felismeri, halál torkából megszabadul.

III/16-17

"He that understandeth and heareth the tale of this Death told by the Desireless One, shall rejoice in the world of the Gatherer. Whoever tells this supreme secret among priests, in death his sins will be blotted out, and he will be one with the infinite, one with the infinite."

IV/1-2

The Existent One has bored his tunnels outwards. That is why man looks outward and not inward to the soul. The wise man sees the Soul, and with eternal desire turns his gaze inward. But outward desires the dull pursue, And run into the far-stretched noose of death. The wise man, knowing what is immortal, seeks not what is not fleeting
that is transient.

IV/3-4

He is the one through whom we perceive form, taste, smell, sound and mutual sensation. How could it be otherwise? He is,
indeed! Through Him we experience the dual states of sleep and wakefulness. His vast, all-pervading soul is seen by the sage, and no longer is he troubled.

IV/5

He who knows closely this Living Spirit, Sweet eater, Commanding past and future, Shudders no more. It is he, indeed!

IV/6-9

He who was born before the Heat, born before the Water, who is seen by creatures as a mystery, he is he, verily! Who is born with the breath as God the Immeasurable, Who is born through creatures as
is born in secret, that's him, all right! Who is hidden as fire in the tree, a well conceived fetus in the womb, who, blessed by the awakened, is set on fire day after day, he is the one, indeed! From whom the sun rises, and into whom he descends, From whom all the gods are rooted, Whom nothing can overtake, He it is, verily!

IV/10-11

What is here is there, what is there is here. From death he falls to another death who thinks he is different. It must be understood that what is, is the same! He who thinks he is different, falls from death to death again!

IV/12-13

At the heart of the soul lies the Thumblike Man, master of the past and the future. He who knows him no longer trembles. He is the one! The Thin Man shines like a smokeless flame, master of past and future. He is today and he will be tomorrow. He is, he is!

IV/14-15

As water on the mountain's precipice, so rushes he after each thing that thinks it is different. As pure water mingles with pure water, such is the wise and understanding soul, O offspring of the Mightiest Bull!

V/1

He who masters these 11 gates of the pure unborn spirit, will no longer be troubled, and will be freed from life. It is he, indeed!

V/2

Swan dwelling in light, sunbeam dwelling in sky, sacrificial priest dwelling in altar, guest crossing threshold, dweller in man, dweller in law, dweller in space, dweller in sky, born of water, born of earth, born of order, born of stone, mighty truth!

V/3-5

He sits in the middle as a dwarf, leading the inhale upwards and leading the exhale backwards, and he is worshipped by all the gods. And when the body is ended, and the fleshly in the flesh is gone, what is left? It is he, indeed! It is not inhalation and exhalation that mortals live. It is that on which these two are based that sustains them.

V/6

So be it! I will now tell thee the essence of the eternal, mysterious Sarjadzo, and what becomes of the soul after death, O offspring of this mightiest Bull!

V/7

Some enter the womb in the flesh, others become trees, each according to his deeds and knowledge.

V/8

It is Man that is awake even in sleep, and desirously he creates images. He is what is pure, he is the Giver, he is said to be eternal, in him all the world rests, nothing transcends him. It is he, indeed!

V/9-11

As the fire in the world is manifested, moulding itself to all forms, yet remaining one, so the single Spirit takes the form of all beings, is in them, yet remains outside. Just as the wind manifests itself in the world, smoothing itself into all forms while remaining one, so the single Spirit takes the form of all beings, is in them, and yet remains outside. As in the sun, the whole world eye cannot be stained by the defects of other eyes, nor can the souls of all beings be stained by the suffering of the external world.

V/12-13

The inner Spirit, the commander of all beings, multiplies his one form. He who sees him wisely in himself will be happy forever, and no one else! The Mulandotlana of these mulandos, Soul of souls, the One of many, begets desires. He who sees her wisely in himself, will be happy forever, and no one else!

V/14-15

They say, "He - THAT!" Indescribable supreme joy! What do you know then? Does it shine or reflect? Shines there neither sun, nor moon, nor stars, nor lightning shines there, and how can there be fire? He alone shineth there, and all things here reflect him.

VI/1-2

The root is up and the branch is down, and so the Cork-tree is eternal. He is what is pure, he is the Giver, he is said to be eternal, in him all the world rests, nothing transcends him. It is he, indeed! The whole world here is breathing and moving. He is the great astonishment, he is the upward zigzag. Immortal is he who knows this.

VI/3

He makes the fire burn, he makes the sun burn, he makes the lightning run, he makes the wind blow, and the fifth is death.

VI/4

He who can awake from the decaying corporeality, in the bright worlds he partakes of it again.

VI/5

As in a mirror, he is reflected in himself. As a dream in the land of the ancients, as a mirror of water in the circle of spirits, and in the world of the Sarjadzo as the image of the two fires.

VI/6

The emergence, the immersion, the differentiation of the various senses is known to the sage, and he is no longer troubled.

VI/7-8

Consciousness is above the senses. The mind is superior to consciousness. Greater than the spirit is the Spirit, the Great, and greater than the Great is the Unfathomable. And the Ineffable is transcended by Man, the all-pervading, the ineffable. He who recognizes him shall be free, and shall return to immortality.

VI/9-11

He is not to be seen, no one can see him with the eyes, unless the heart and the mind are prepared. He who thus knows him is immortal. When the consciousness and the five senses are at rest, and the Awakened One is still, it is said, "high path". This is said to be the "Yawing", the consolidation of the senses. For if the man perseveres in it, the Spell is itself creation and dissolution.

VI/12-13

So, with thought, with the eye, he is unattainable. The word "is" and nothing else captures him. The word "is" grasps him, as he is twofold. If we understand the word "is", the grasp of his essence consists in this.

VI/14-15

If all the desires of man's heart vanish, then, having attained Sarjadzo, the mortal will be eternal even here. If all shackles of the heart are loosed, then even here the mortal will be eternal. This is the teaching.

VI/16-17

The heart has a hundred and one wires. One of them goes into the head. To the immortal sky thus to rise. The others branch out in all directions. The Thin Man, the Inner Soul, is hidden in the heart. He must be

like a reed from the midst of the thicket. Know this as immortal purity, know this as immortal purity!

VI/18

"The word of death was grasped by the Desireless One, And understanding the supreme knowledge of the Yogic, Reaching Sarjadzo, his desires vanished far away, And he became immortal. So also he who is mindful of this Higher Spirit."

* * *

Jesus said. I found them all drunk. I found not one of them thirsty, and my soul was grieved for the thirst of the people.
the sons of men, because they were blind in their hearts, and saw that they came into the world empty, and they also seek to go out of the world empty.

Though they are drunk now, yet when they have shaken off their wine, they will repent.

Jesus said: If the flesh is made because of the Spirit, it is a miracle. But if the Spirit is made because of the flesh, it is a greater miracle. But I marvel, how is it that in this poverty so great riches have been deposited?

67 Jesus said.

42.

Notes

1-2. In other words: the Drinker is the God of Death.

3-4. ie: Thunderbolt, Father of the Unwilling.

The Idea and Consciousness in the Metaphysical

Tradition András László1

The coincidence of the Idea and consciousness in different aspects throughout the history of Western philosophy has been a feature of the history of philosophy. From the time of the Greeks to the present day, there have always been some philosophical trends which, in different contexts, have emphasised this unity of consciousness and ethos - but have not dared to reach the final conclusions. We know that even those philosophical currents which went further and further in subjective idealism, according to the philosophical icons, always

have always stopped where epistemological or ideological socialism has developed. Solipsism means 'only myself', 'only myself'; singular in the first person

in reference and in explanation: I am only myself, there is no one and nothing but me. This "there is no one and nothing but me" does not, of course, refer to human eyes: it is obvious that there are many people, many human eyes, but only one mother. What we must therefore be aware of is the human and the universality of the human person, because the most important thing that this can bring about is for someone to consider the personal being, the human person, as one. The person who creates the man, and he conquers the world. The mother is the centre of consciousness. The "centre of consciousness" means the master of consciousness. And "Lord of Consciousness" means Lord of Being.

The mother rules the world, but not as an entity, not as an entity of an entity. The mother is always me, that is to say, I can only speak of her in the first person. If I speak of her as a human person, I speak of her as a human person, and through this human person I speak of her as a mother. From the humanity cannot be sought in any other way, except in the direction of the first face of the number one, it cannot be found in any other way. This is the way the Western world has understood it: either in a more general way

indirectly, or only indirectly (as in the case of cosmology), but it is always the focus, the centre and the goal of the world's vision. For all those things which sought to self-expression (such as law or other ways of self-expression) would be lost through socialism. The recently widespread views that that these secularisation paths are simply a means of redefining the various stages of human life, its integration or orientation, are mistaken. They only add to the personal man in so far as the personal man is disembodied from the humanity which is t r a n s c e n d i n g personality, but at the same time is paralysed, paralysed and paralysed by personality.

If human strengths are diminished in the field of humanity, it is always these losses of strength, these deficiencies, these weaknesses, that cause man's independent objective

He who perceives, feels and feels the world as independent of himself, expresses nothing but his own weakness: nothing but his own weakness, your own mental weakness. Why? Because motherhood, the Greek *auton* and the Sanskrit *ātmā*, is a creator of being. The creation of being lies so much behind personhood, in the circle of the forces of the indirect centre of motherhood, that it is represented by the human being who has almost completely lost his personhood.

in itself. Thus the process of creation in which the whole of Being is created is limited in reason to mere constancy. All that remains of creation is what it perceives. It no longer perceives itself as creator. In itself, this is still conceivable, but it does not intuitively realize that it also carries the potential creator in its own, created state. A
all that is left of creation is merely to reason, to touch, to act, to create.

If one were to study one's own consciousness functions, one would find that what remains of creativity is thinking, but thinking is also the most intelligent, the most flexible and the most subservient consciousness function. The volitional faculty is stronger in comparison, but the
is weaker. The spontaneous imagination is even stronger, but the natural imagination is even weaker included. This shows that the further we move away from thinking towards empirical experience and reasoning, the more the Existent is revealed, and the less the subject participates in it, the less it perceives itself as creating. The fact is that a willful imagination is indeed more difficult and more fragmented and more difficult to prove than a semi-spontaneous, spontaneous imagination, greatly affects one's emotional state. That is to say, the forces of the heteron against the alien, the other, the auton-nal are vulgarly and universally much greater than the forces of the auton. And this may well be the result of a reversal in the intensity of the violence. The Sanskrit word for this inverted semi is 'viparyaya', the word for 'invertedness'. And the word 'cél' is precisely the inversion of 'vipari-viparyaya', the word for 'invertedness'. The Greek name is older
in the older version of the Greek word "metagnoiá" and later "metanoiá", which, as a conversion, always implied a conscious awakening, a return to the self. One of the possible applications
it is when we turn from the illuminator to the source of light.

So one of the basic and salient features of this inverted view is precisely that man regards as good what he can do against him, and if he can do more against his own, he regards it as even more good; that is, he regards as more good than his own
the two-hundred-pound bag that falls on his head. What it squeezes, as opposed to what it cannot penetrate, it has, and the less it can penetrate, the more it has. It's a kind of eye degeneration that has no future on the soul paths. However, if
if one expects to do so only unconsciously, then one has made a step, but not a very big one: one has embraced everything in itself. Of course, this transformation does not mean that he will always live the same way. It does not yet perceive the world in this way. In any case, it has opened itself up in the meantime. However, convalescence is still a long way off: convalescence means that I convalesce myself. Not in the psycho logical sense of the word; in the
in the sense of psychology, one is self-reinforcing when one's goals, plans, or whatever. This is not the case with metaphysical self-realization. It's not about that.
to create. From this point of view, it is of interest to me that I am already created; it is of interest to me that I already create myself here in the world, as it were as a given, by being thrown into the world (this is the Heideggerian Geworfenheit), once I have not created and created myself

myself in the world, once I feel as if I had not created it. And if I didn't create it, someone else did: the heterosexual. And the heteron is the self I did not know: the other, the self I did not know. The recognition of the auton in the heteron leads to the disappearance of the heteron. For this in turn, it may require the creation of a different vision, a different identity, which not only exists as an institution, but also functions as an institution. Here, it is not enough to assert the static aspect expressed by the word "semlel"; a dynamic aspect can be that is, that I am always present in the eyes, that is how I look, that is how I look. So not only looking, but looking, not only seeing, but looking at; not only structure and frame, but living but a frame.

In order to look at myself and the world differently, in order to intuitively find the points from which creative activity can be discerned, can of course be helped by interpretations of certain doctrines, and especially by the teachings of the Church. In fact, the Western doctrines, the dogmatics of the Christian churches, can also be of great help at this point, since they are the main sources of catholicism, it is precisely the dogmas which are much more important than those which the Church tends to extract from them. These doctrines contain esoterically unpackable mysteries, even if they are not usually lived in this way. The patristic bureaucracy or Greek philosophy has touched on many more points than are currently taught or practised in this context. The fact that the Keltian doctrines are given greater emphasis here than the Western ones is not for ethical reasons, but for didactic reasons, namely that they are more illustrative. For in the West, the in the West, it has been preserved longer as a way and a target. Hinduism, Buddhism, Bon in Tibet, Taoism in China, and, from the point of view of indirect activity, the shamanism, realisation was considered crucial. Behind these, like the others, was a secular-metaphysical tradition centred on secularisation.

Of course, predication is always alive in the West. It is alive in the Christian gnosis, it is alive in the Templar order, it is alive in the Grail order, in true Rosicrucianism. In this latter connection, it should be emphasised that there are no longer any representatives, since there are thirty or more Rosicrucian organisations throughout the world, each of which claims to be the original, authentic and a competent organisation. But there is no authentic Rosicrucianism among them. The original rose chrisem could never be "infiltrated"; one could grow into it, but never infiltrate it. All authentic seminary movements have a status, and a status which cannot propagate or purify itself in a public and profane context.

It is the absolute heat of consciousness. The state of consciousness is the state of the centre of consciousness: the state of the mother. The very expression 'alanyi', or 'subjectum', is in fact aptly felicitous, since it denotes 'aladability', 'alateness', while 'objectum' is a 'confrontation', "abjection". In contrast, the Sanskrit noun "object" refers to the mother, the mother's action figure, and

this is the cartouche, which means "the mother", the one who is growing, the one who makes. The word is kartum. And the object being is karma. So, the views that were first expressed in the Sanskrit language, namely Hinduism and Buddhism, relate motherhood to action.

Some social movements, such as theosophy (although this term originally meant something else) or anthroposophy, cannot be considered metaphysical in the strict sense of the word, i.e. they are not directed towards, or working towards, the Beyond. What is aimed only at the occult, only at the hidden, is only a very small segment of metaphysics. The metaphysical is always twofold. on the one hand, that it is about the natural (metaphysics) and, on the other hand, that it is about the things, the things that are.

Of course, 'beyond nature' is already more than just physics as a science will be. Other kinds of space and time structures are also included in the scope of physicality, although not in the scope of the physicality that physics as a natural science is understood to include. However, it is not only a question of finding what is outside time and space, but also of finding what exists in one. And the occultist tendencies do not even touch the very essence of metaphysics, which is to say that they are in a differently structured time and space. And the entrapment in time and space creates delusions in these trends.

If we try to find more precise expressions of the true semi-metaphysical orientation, we find among them expressions which suggest a rather antipathetic feeling of sentimentality. These are "power", "my power", "my master", "freedom". So the way in which a motherhood of a man, motherhood of a person, leaves the main ethos, and the fatefulness associated with leaving the main ethos, is far more closely related to the forces of consciousness, the powers of consciousness, the phenomena of consciousness, the dominance of personality, the dominance of the carriers, than that which is usually

This covers life by economic category. In this way, traditionalism has always conceived morality in a particular way. The hierarchical rules are a warning to the superior man, invitations to be more vigilant in the areas where your orders require it. caution, caution, heightened awareness, because there is a greater chance of failure. For a man who is not really spiritual, a command is always a command; for him it must be commanded and obeyed. The high man also obeys it, but in a different way. He thinks it is one of the principles of his action. I am warned that it is very important to go there.

Those tendencies which have taken the form of cults (of course, "sect" in itself means nothing, only that it is "cut") are always attentive to the passers-by; the essence, the Being, is always attentive to the accessories, the passers-by. Certain passages hypertrophic, and possibly aggressive. A much milder over-sounding of these vocalisations would be a loss; however, if they are aggressively over-sounded, the

in any case, it may result in some semi-verbal deformations. This is, moreover, a feature of both aspirational and eugenic paths, albeit in a very different sense.

The difficulties encountered in this area will be dealt with in the course of the following chapters. It is only worth noting here that the way in which I am becoming more and more like myself back to myself may lead in a different direction. Consciousness can also be led into a world, or a state of consciousness (for the world and the worlds are states of consciousness!), in such a way that it poisons both the state of consciousness in question and its own perspectives through it, and

It makes it possible. The poisoning of ethics and consciousness is the method of certain dark counter-spiritual and ellen-iniciatic trends. These tendencies are in fact a rite, an act, an operation, an ethical operation: they introduce precious forces into your mind,

in which the forces are not originally present. They can also be introduced in a positive sense into your existing environment - but these trends do not perform this operation in a positive sense. Every error can be understood in its own right, depending on the extent to which it affects humanity. There is room for error here, but it is important to observe who can be wrong.

...can be avoided. The likelihood of confusion is undoubtedly quite high at the moment, but if one becomes familiar with certain doctrines, if one can consensually reflect on them, the likelihood of confusion is reduced to almost zero.

To illustrate this, we could actually take a page from the New Testament. When Christ says, "I am the way, the truth and the life", it can be understood, in the first place, as Him saying to Himself, "I am the way, the truth and the life". So He is the Way, the Truth and the Self. But the real realisation of this is when I say it as 'I am the way, the truth, the truth, the truth, the truth'.

truth and self". How is this to be understood? That I am already me? No. Not even in person, that is, in what is currently happening to me. So personally I am not - but I can be.

I want to work, for the sake of the target's potential. That is why I have said before that God cannot be spoken of in public as having or not having. In fact, the question of God's existence is a question of the powers of judgement before God and before God. As such, all the pro and con arguments fall precisely into this area. God is the apex of the Aethren.

Its ontological nature can be seen in the fact that it is the apex of the Aeternities.

In other words, someone who is particularly broken by life, or who makes a powerful impression, No matter how natural they are, it is easy to conclude their own smallness. I recently heard that someone had to see Niagara Falls to realise the value of their own speck of dust.

For some people, the realisation of their own speck of dust is a downright painful experience. Various phenomena may be much worse for me, but I perceive that phenomenon, and it is only worthwhile insofar as I perceive it, insofar as I see it, insofar as I feel it.

It does not exist in any other sense. I am always more than what you see. I am always more than what I do. And the target is not always there. That's the difference between the universe and the potential. The goal is not hiding there, which I will then reach. No. The target is waiting for me to reach it. There's not a single target waiting. I have to create the target. A I have to create my own target. The targets don't wait, least of all those of a larger size. The world is not a world of talent, it is a world of potential. It's just that I'm predicting it. Ordinary life is no different: it is also just that I am constantly constituting, although I do not know my own constitutive power in this constitution.

The very act of studying the scriptures and teachings, waiting to find in them an orienting tool for myself— is actually interesting. It is therefore not a technical question. A the doctrines and teachings of the subject matter cannot really be studied. If you don't understand the idea and you don't understand consciousness, you don't understand Buddhism - in fact, you don't understand Buddhism either. It is useless anything, he is always in non-understanding. He who does not understand himself, who does not understand his own thoughts, what can he understand at all? That is why almost all translations of the holy books are by far wrong. Yet they are translated by competent people who know the language, and the dictionary meaning of the word is indeed the same. In the case of translations from Western languages, where contact and control are essential, this is not always the case. However, in the case of archaic languages, all translations are identical; in every translation there is a semlle, or sometimes semlle is defined as a lack of semlle, as a lack of adequate reflexion to oneself. In recent years, I have published in Hungary a book by Helmut von Glasenapp entitled The Five Magi. This man has only written about his own life. His expertise is indisputable. Yet its essence is always simple: man can only wonder. He has a l w a y s understood everything. Of course, a book like this may have some segmental value from the point of view of drawing my attention to something from which I can then draw a factual conclusion a conclusion can be drawn. There are, of course, other trends which lead to a more profitable way of learning. There are disciplines which seem to have a particular character, as if they had been created for the sake of this progress. In particular, almost every aspect of contemporary psychology iyen. So it is clear that if someone starts to learn this, they will know less and less about the world as the years go by. It is constructed that way. Of course, every discipline could be different. In each discipline there could be an edge, there could be an element, there could be a soul, there could be a cognition, there could be elements, forces t h a t could help to develop further forces. But that is not the case at present.

What I am presenting here is— practiced in a very distant sense in— . That is the actual target; not the indirect target, but a multiply indirect target. it is a matter of dissemination. There are publications, books, training courses, etc. on the subject of education. To look at it another way - the contribution to it is the target. look at— in the sense of autoreflective looking at things differently and looking at the world in a different way. It can provide help, perspectives and some inspirational touches. But it cannot give much more than that, especially indirectly, at this time. Those who claim that

You can, but you should not bet anything on them. Poison levels in this area are reaching unimaginable proportions. The only real social trends in the world are in one or two small veins

In contrast, there are thousands of other world movements. Europe is dominated by a virulent type: the Indian yogi. In India, Sanskrit is taught in secondary schools, and the original language is very similar to Sanskrit, and since asanas and other things are taught in body-name classes, almost all the top Indian experts can be described as Indian experts, yogis and even gurus. If this is a disqualification for targets of enrichment, it could simply and vulgarly be seen as a series of vulgar episodes. But the risk is much greater. The target is much more costly, even if it is not the same.

Tibetans too, in recent times - are closing down already very limited opportunities for realisation. Even if there were nothing dark about these trends, there would still be

are not measurable losses, as they are not dogmas tailored for today's man. In the city of Zurich there is a Buddhist monastery where Europeans are sometimes admitted with great difficulty. A

One of the important aspects of the practice is the memorisation and recitation of Tibetan sacred texts. The more closely one looks at someone, the more one tends to pray. The less anxious, the more he leaves it and realises that the whole thing is actually meaningless. And it always is. When I was a kid, reading something like this meant as much to me

to understand it. The man who knew how to write not only knew how to write and read, but also knew the meaning of writing,

For it was not necessary to write or to read things. So when the text

it was a matter of understanding the text, and understanding the text was almost a matter of understanding the teaching. Today, even for Tibetans, there is none of this left. And even less for Europeans. So in this Buddhist monastery they are doing something that is tailor-made for the centuries, millennia of previous high celtic man; it is done in the first step of each step, and whoever does it thinks he is doing Zen or Tibetan Buddhism or yoga or something else- and he is not. It looks like he is doing it, but he has nothing to do with it. It does not awaken a light of consciousness, but mobilises specific forces of discourse, and every force of discourse mobilised in any way, every force of life, becomes a force of discourse: first of all damaging the consciousness, then damaging the carrier of consciousness. All the forces of discourse, inadequately and therefore not permeated by the medium, function as a force of action. This is a kind of elchymatic process carried out by the heteron; the heteron, that is, the head, does not know itself. There is no greater entity than the unknowable self. It is the prototype of all entities. The Satanic Principle is to a large extent related to this. "Satan" is as much an accusation as an accusation, as an accusation, as an accusation. Satan exists only in the human form. That is, his own

there is no Satan waiting for my target, but there is for my target waiting for me.

In the Sanskrit language, the name of the God is the same as the name of the Being: sat. Sat is a condensation of both. The non-thing and the non-event is asat. The Greek name for truth is alêtheia. Alêtheia is related to the concept of gender. What is the conception of gender that has a metaphysical meaning?

It is the interpretation or not of the metaphysical origin of the self-existence of the self that is decisive. To live in the invention of this invention, in the invention of this invention, that is, in the metaphysical invention of this invention, is to live in truth. In Sanskrit, the name for truth is satya. Satya is the knowledge, teaching and living according to the idea and the fact. So that which is factual, that which is not factual, that which is not factual, is from this

from your point of view, this is not true. In fact, the question of the true-untrue nature of the subject matter in traditional cultures can be a matter of fact. Not that to a very great extent it could not be— but that was not the tone; there was always something much more to be understood of what in Latin was known as *veritas* in the context of semi-truth and *iustitia* in the context of legal truth. The Greek word for *iustitia* is *dikē*, while the Greek word for *veritas* is *alētheia*.

Those proverbial, proverbial remnants, such as what is called 'the light of truth', are very even in their usual form, they represent the link between truth and light. That is to say, truth is related to light, so is *alētheia*, so is *satya*, so is *veritas*; and light is the physical nature of consciousness. The "light of the soul" is almost a pleonasm, i.e. a series of one term in a series. The light of the soul is the light of consciousness. Darkness is also the darkness of consciousness. For consciousness is more comprehensive than both mind and light. The soul always implies that the centre of consciousness, the mother, is in the act. It is in act, that is, it is in the culmination of actions. Subiectum in *āctū*— this is my definition of *sellem*. The alany is in the act. And the conscious act of a Mother is the *sellem*, i.e. light. In the first place, it is not physical light. It is not physical light, it is natural light, from which, similarly, the seminal light could be derived. What we have perceived as light in the physical sense is the lost, discarded and the light has faded. There is also outer light because of the elementary light. The sun was not associated with God because the sun was seen; the sun was not associated with God. No. There is a sun because there is Sun God. The light that creates itself is the car. Consequently, there is no such thing as a heavenly body in the physical world. But it is neither the inspiration nor, above all, the idea that comes from it. Why is it pathetic to try to derive the universe and the universe from natural phenomena and yet wonder why there is a universe in the first place. This question is not asked, either in the case of waiting or in the case of refusing to wait. Never for any reason ever inferred anything from natural phenomena. It is always the seminal and always the superior that is superior: it is also actual, and if it has a temporal dimension, as the more immediate, it is also temporal.

The projection of non-consciousness, especially in the over-voiced sense, as described in fact, it is both an offensive on man's powers of cognition and an explicit error. Some people recognise in the Jungian-Faelian approach a factual selectivity, whereas Jung's approach is a specifically seminal approach. It's a spiritual direction because it leads consciousness out of non-consciousness. As if consciousness as opposed to awareness were the primordial. Now, in Jung's approach, this is not as pervasive or as global as in Freudianism, but no doubt you have it. There is no such thing as "knowing", that there is no such thing as "knowing". Consciousness has activity and potency, and it has a potency that is open to the end. It is obvious that this potentiality has closely individual, collective, familial, cosmic and other dimensions. In this sense, to speak of layers of consciousness is simply to resemble, to resemble to a large extent; there is potency, there are higher and higher potencies. There are other potencies which actively destroy consciousness; and there are other potencies which are actively related to this action of consciousness. This whole question should be considered only from the point of view of activity and potency. Available at

we would get a different conscious picture, according to which there is always an original hidden naturalness in the background. If what is called consciousness in the world has a potential effect, it is not because consciousness has a potential causal function, but because it is conscious, because it is heterogeneous, because it is other. In fact, what I know is not me, and everything that is not me is still in my mind. This must not be understood in terms of substance and perception, because if we do not do so, it is always half-understood. It does not mean that all things and the whole world can be nothing, but that if everything remains in the state in which it is, then everything will indeed produce the world. not only as a biological event, but also in a broader sense.

The branch is to take me back to myself. Or to do the same thing in a different way.

It is to take the plant as a plant, as a heteron, back to itself - and to take the plant as a potential autonomous back to itself.

The unity is the goal. The unity is the unity of the car. What falls out of the unity is the heteron. What I want to take back into myself as an auton, not as a heteron, is what I want to take out of the unit. That is, I must know the auton before I can take it back.

According to the tantric doctrine, everything on earth can be conceived and experienced as yoga. This applies especially to the individual human being. So if the powers of knowing are already unfolded, then each individual person can be seen as having something in him: he can simulate everything. the more I know someone, the more this becomes apparent. Some people seem to have a special attachment to symbols that represent forces of destruction. All this of course, there is a very wide range of differentiation, since there is not only white or black, but also a great variety of qualities in man; and this can be said not only in relation to man, but also to species, and even to some extent to individuals in all species express something of the same nature. Since most human-human relations are expressed at an individual level, we should look at the more important aspects: what is represented, what is expressed? And it is here that the mind, because the role of the mental impression is very small from this point of view.

So there is no other idea, there is only conscious idea: there is conscious idea in the sense that there is conscious objectivity. So if I have no reality, I cannot say that I have it, and if I have reality, I cannot say that it is not in fact there. Objectivity is undoubtedly there. But why do I have it? There is no objective reality that exists independently of consciousness - I don't have it, that's for sure. I don't say it's the most important element in the history of philosophy, because it doesn't actually enter into the history of philosophy. There is a subtle implication here, namely that if I know that it exists because I can say it, i.e. because it is in my consciousness, then I conclude that it exists,

if it is not in my consciousness. In fact, it is there even if it has never been in my consciousness. This applies not only to the whole of objective reality, and not only to the spheres of the universe, but also to a much more concrete reality. If one is particularly vigilant, one can see that an entity that does not exist has a very specific ontological quality. Anyone who thinks he's going home because he's spending his life there is a naive realist. What does it mean to be "there"? It means that the person in question may have various worries and imaginations at any given time. There is no such thing outside. But why can it always be done in such a precise way? It is because man's constitutive faith is always rooted in honey, There is so much power in the thermal sphere, which man can control in his ordinary consciousness, so much power - that he can do things. That's why man knows that when he goes there, he will do it. Not essentially anything else, because essentially you can't do anything else if your house falls down. It's essentially different if you're going to have a permanent magical relationship with everything that exists. This magical battle, although not in the immediate range of possibilities, is a possibility as a possibility, since fataloma itself is a fatalomic possibility. If this Hathaomic Possibility is activated, it is no longer a matter of the demonic magic price, when the magician has not yet taken over the Hathaum himself, and therefore the powers take the form of beings. The manifestation of the magical power which has not been taken over in the form of Beings, and therefore only a partial manifestation of the power of the Lord, is a loss of power.

but it can also be fatal, because these forces, which take the form of facts, are highly real. The demon magician does have control over these forces, but not over himself. In contrast to goetic or demonic magic, theurgic magic is of such a nature that the power of the autonomous person begins to grow into the temporal, and before all else, the power of the self

Thus the magician practices the hatred of the Beings and Powers, that is, the hatred of the heteron, as the hatred of the self.

The magician is the creator, sustainer and transmuter of the whole world. He recognizes that the universe exists because it is created and sustained- in the Hindu Īśvara-Trimūrti: Brahma, Viśṇu and Śiva. And it has always been he who created, sustained and transmuted the world. But this is not only a question of mere cognition, but also of understanding: in the eyes of the beholder, he is the one who has created and created the world.

a matter of forewarning. A magician who knows his purpose does not only change his own mind, his own personality, but he is the one who changes the whole world. If there were just one single element in the ether that was not to be transfigured, it would make what we call metaphysical awakening impossible.

Omnipotence is not a consequence, but an effect of metaphysical enlightenment. A by omnipotence, of course, we mean omnipotence beyond all ages. And this is not only omnipotentia, but omniagentia. It is not only omnipotent, but omnipotent also. There is nothing in the world that is not operated by a magician who knows his purpose. Who's the wizard of the target? Myself, when I get there. Is there any other branch than the branch of consciousness? No. Is there any other centre of consciousness other than myself? It cannot be said that there is. So the whole branch arises from me. If, however, I do not feel that it arises from me, it means that I am not really at the centre of myself.

Or I could say that I am not really myself. If I were truly myself, I would be perceiving myself as creator, sustainer and transformer. The possibilities of this are limitless. For the man who does not rest in his own image, who

...will move out of his own house, but he will move out of his own house. He who does not strive for happiness will decline. The very act of recovery requires extraordinary efforts of action, not to mention those of reversal and reversal.

When one looks at an ordinary human life, one sees in one mind its providential and theological greatness, and in another mind its utter denial and destruction. These questions of power. As long as man is taking this form of the primitive man, he is in fact in an unfolding. An unfolding, not a development. Anyone who thinks in this moment that it is an evolutionary process is fundamentally mistaken. It is a question of form. Of course, the forces are also at work at the beginning of the evolution of the form, but they only come into play when the man is not involved in this. But the human being is not a part of the forces. What does all this mean? What it means, and what it ought to mean, is that man, not even in the sense of high reactions, but simply in terms of his personality, should always, however long he lives, be in the last phase of his life, in the last moment of his life, in the highest degree. Because if he lives for a hundred and twenty years, then of course, at the age of one hundred and twenty, at a higher level than at the age of one hundred and eleven; and at a far higher level than at the age of fifty. Of course, this is not always the case. It cannot be said that those who reach old age are 'in floribus' in their later months. And this means implies that a foreign force is at work, a foreign force which is not foreign in fact, but which, in the process of becoming, becomes foreign. An effect is coming. We know that disease is never caused by is never caused by what causes it. So, in the case of consciousness, it is never caused by cerebral decomposition, nor, in fact, is the disease in the body caused by the pathogen of the body, and only by the pathogen, nothing is caused by what you think is causing it. They are always companions, associates, and play a role in the periphery of the outbreak. Now, you can't say that a pathogen, a pathogenic bacterium, that it has nothing to do with the disease, but the pathogen never has anything to do with it, the disease is never actually caused by it. Every disease is a fate. After we say in general that it is heteron and autonomous, that it is in fact a multiplicity of heteron-actual forces and a multiplicity of differentiations, and that the acts of differentiation and of loss of self as autonomous are always and always taking place - this is the fate of the whole. These are the ones that bring about fates, so that attacks on this particular form of life are then induced from these fates. The attack is carried out in the field of physics, and is accompanied by the peripheral causes. The root causes are elsewhere, and from this point of view the diseases causes are more likely to be causal. They do have a causality, but it is not a first-order, second-order or third-order causality, but a very much multiple-order causality. It is for this reason that the fight against them cannot bring about the cures that are necessary. In the periphery, even a good cure but not in the womb. The possibility of a healing process taking place in a multiplicity of planes and aspects has only been possible for a time in the more ancient and purer ages.

Every social view - and this is soon to be emphasised by the cultural view - treats the return to the self not as a goal, but as a matter of fact as part of the circle of your initial connected works.

but it is aware that a work that is itself initial can, of course, also be performed as a goal in the initial sphere. All the same, the works of realization are not, for anyone and it could not even be said that they were explicitly recommended for everyone. And one of the distinctive features of the paths of the future is precisely that they place great emphasis on the need for everyone to follow a definite path - which is not surprising, since they deliberately provide misleading routes, so it is in their interest to make sure that they are followed. There are, however, more serious and well-intentioned bindings, but these are likewise propaganda. There is no question of that metaphysical realisation is for everyone, although it is ultimately open to all people - but only ultimately. Because, strictly speaking, it is open to most people only to a very limited extent. In fact, it is open to those who are the only Man, the universal, ...of universal Man, as a stronger personality than mere potentiality. So the fact that metaphysical realisation is ultimately open to all, and that I myself, experiencing myself in everything, can awaken - this is in fact a and all it says is that everyone can do it. To infer from this that I have a case- especially when one does not aspire to it- I believe that this is usually the case for those who do not aspire to metaphysical awakening but who have been informed that it is a very important thing to do so. These people think that I should actually strive because it's good and worthwhile, and that's why I have cases, even though I don't do anything about it, and when I have time, I'll do something about it.

If one knows the law that one represents, one knows what Hinduism and Buddhism call Sanskrit svadharma. The svadharma is its own lord, its own law of Being. It does not only determine what its mission is and what it must do, but rather how it can follow the path that it will take to return to itself. In the process of returning, both dharma and svadharma are then involved, because the one who has reached the goal becomes the master of dharma. Therefore, there is no dharma applicable to him: he has no svadharma. All the same, the path is determined by svadharma.

Finally, there is the issue of karma, where there is a lot of feedback. Karma means "to fall". And karma-vāda, karma-doctrine, says that every action in the world is connected with every action. Of course, the action of self, that is, what I experience as the action of self, is even more closely related to the action of self. Of course, the theory of karma has embedded in it the idea of action-reaction as well as the concept of karma as a biltem, although the two are not the same. Yet karma in action is often confused with karma-bandha-val, the karmic karma-bandha is the bondage. Why does this bondage work? Would it work because the lucky man is doing something? Is that why it's not possible? No way. It's not because the ...because it's not really done by itself. It's not because of the straight man, because the straight man is always involved in everything. It is only because of the heterosexual that there is karmic bondage, vinculum karmicum, no, burden, hello. Because he is not the executor. Because it is only

co-executor. Even in its caring, it is only a co-executor, although in caring it has the least role of the heteron. And it is because of the latter that any path of realisation can and must begin with care, not because it is the more powerful, the more elementary. It's not that. It's that every path because there and then you are more yourself. Even though it may induce different and false traces in the thinking, the function of thinking itself has its own peculiarities that it can be the starting point of a metamorphosis. In other respects, the more basic feeling is also much stronger than the thinking, but the heteron-functioning of the feelings is such that it is possible to start a path from
can't start. It is not possible to build a reaction on feeling as a basis. At a certain stage of the reaction, of course, feelings must also be used, since they are one of the most important elements of life.

So I can only reach - and this is one of the principles of the metaphysics of the world - what I have never left behind. I have never left behind; because I have left behind and I have gone far beyond what I have never left behind.

* * *

These are the secret verses spoken by Jesus, the Lord, and written by Judas Thomas Didymus.

1. And He said.

2. Jesus said, He that seeketh, let him not cease to seek until he find, and if he find, he shall be confounded: when he is confounded, he shall marvel and wonder at the universe.

3. Jesus said: If those who guide you say to you, 'The kingdom is in heaven,' the birds of the air will amaze you. If they say to you, 'It is in the sea,' then the angels will overcome you.
you.

But the glory is in you and outside you. If you know yourselves, you will also know that I am the sons of the living Father. But if you are not known, you are in poverty, and you are poverty.

Notes

1. Based on a lecture given by Dr András László in 1988.

András László

TANTRIC YOGA

Introduction• "*Tantra*" and "*yoga*"• Background of yoga• Tantra-yoga as the "yoga of power" • Tantrism and sexuality• *sakti* and *sakta*: sexual bipolarity• *The kundalini* and the *chakras*• Realization in the light of tantric symbolism• The path of the *vīra* and the path of the *divya*• Postmortem alternatives and the pursuit of immortality• The postmortem realization as a tantric specificity• Buddhist *tantric jhāna*• Tiger riding• "Tantric" propaganda and the exclusivity of tantrism• The basic conditions of tantric practice• Tantric theory and tantric practice

Tantric yoga as a subject does not need to be given a specific topicality. The topicality of this subject is precisely that which gives topicality to all substantial and fundamental questions - that is, to all questions which are directed to *the subjectivity* of man, which deal with *his subjectivity*, and in relation to which misunderstanding, misinterpretation, misinterpretation for good or ill, have become commonplace.

"TANTRA" AND "YOGA"

In order to understand the concept of 'tantric yoga', we must first of all shed light on what '*yoga*' means and what '*tantra*' means, and on the philosophical and theoretical foundations necessary to make our image of tantric yoga, whether theoretical or in preparation for a practice, correspond to reality.

Tantra is a Sanskrit word meaning "extension". "Extension" in the context of Tantric Yoga refers to the fact that Tantra as a principle and as a practice can and should be extended to all spheres of human existence. The term 'tantra' itself is closely and historically associated only with Hinduism, Buddhism and Jainism, but tantrism as an approach is also found in a figurative but equally close sense in religions such as Taoism or so-called universalism (i.e. the combination of different Chinese traditions) and Bon (Bon). In quite different contexts, the extended sense of tantra can also be associated with trends that are more widespread in the Western or Middle Eastern world, such as, in particular, Hermeticism, which, narrowly defined but in its ordinary sense, can be considered a variant of tantrism. Indeed, the suggestion that the Aztec tradition had a tantric strand is not unfounded.

If we are looking for a proper translation of the term "yoga", we cannot be satisfied with the common and dictionary interpretation that the term itself can be traced back to the root "jug" and can accordingly have the meanings of "subjugation", "restraint", "binding", etc. The most appropriate connection is with the Greek word *askēsis*: originally and in fact, asceticism means the *practice of spiritual realisation*. In ^{the} same way, the goal of yoga is always a goal that should be called *metaphysical* in the strictest sense of the word:¹ *metaphysical realization*, or more precisely *metaphysical realization*, in the sense that consciousness is rooted in the metaphysical itself, and that the return to consciousness (lat. *reductio*) leads man's subjectivity back to that universal subjectivity which is beyond the *e x i s t e n t* world, beyond all existent spheres. Yoga as absolute self-realisation thus lifts man not only out of the human world but also out of the world of the created in general, and leads him through a path opening up within man to the transcendental centre of being.

In this light, it is particularly obvious how irresponsibly the term "yoga" is usually used. No sooner does one do some physical exercises than one imagines oneself to be on the path of yoga - whereas yoga was preceded by a kind of *prayoga*, "pre-yoga", which was the path of preparation for yoga proper. In the present day, however, man has become so far removed from the original principles t h a t even *prajoga* cannot be done directly, but requires lengthy preparatory actions. It goes without saying, however, that in the absence of theoretical clarity and confusion, there can be no question of beginning or continuing any kind of praxis.

THE THEORETICAL BACKGROUND OF YOGA

There is a rather strict theoretical and theoretical background to yoga, w h i c h the popular and propagandistic literature, whether Western or Eastern, usually refuses to take into account. However, if we want to deal with yoga seriously, that is, if we want to develop a true picture of yoga, we must recognise that the philosophy of being that forms the background of the view of yoga is not at all indifferent.

If we want to understand the conceptual background of yoga, the first thing we have to recognize is *the first duality*, namely *the duality of consciousness and being* - whether in this relation consciousness or being takes precedence. In the yogic approach, consciousness

¹ Metaphysics as such has basically two possible interpretations. The term *ta meta ta physics* itself simply refers to that which is beyond all being. Therefore, in one - and lower - sense, 'metaphysics' simply refers to that which is beyond nature, while in its higher sense it refers to that which is beyond all being, all that exists, all entities. I n the historical context of philosophy, of course, the term 'metaphysics' was not only used in this sense; it was both a branch of philosophy and a philosophical method.

- In its broader sense, it also generally includes what is known as 'the unconscious' or 'the subconscious'. "superconscious" is what they call it. In this extended sense, consciousness and being are one and the same. There is *conscious existence*, and neither consciousness nor existence determines the other. Existence is consciousness, there is no other kind of existence, and to speak of existence separated from consciousness in this way is utterly meaningless. Nor is objectivity itself independent of consciousness, but is objectivity of *consciousness*. All processes are traceable to a process of consciousness, to conscious subjectivity, to subjectivity. The different stages of these relations of consciousness are realised more and more strongly and intensively as they are realised.

If we go further along this line, then *subjectivism*, properly understood, is also becomes an indispensable theoretical basis. Ultimately, this means that if the Alany - in the first person singular - with my Self, with my Self-Myself, then in this case there is only one Subject in all existence. Of course, there is no question of identifying the single Subject with my personal self. There are many persons, many individual persons, but there is only one Subject, which, however, is not unfolded in the fullness and universality of its potentialities, because the central state of the Subject in the experience does not manifest itself to the extent and with the force that it should, in fact, normally manifest itself. This view, which assumes the universality of the Subject, is what philosophy calls *solipsism*. To understand yoga, it is essential to embrace solipsism in principle - otherwise there would be no question of realising the absolute metaphysical centre in the self. And if we want to define solipsism even more strictly, we must call it *magical solipsism*. Magic means power and dominion over being. It implies not only that the ultimate and absolute state is attainable, and that this attainment is up to me alone, but also that no other external spiritual power can interfere in this process of attainment. From this point of view, for example, the question of whether there is a God or not is meaningless: God is a potentiality which is the ultimate, powerful totality of the Subject, and its existence is thus dependent on its realization.

TANTRA YOGA AS THE "YOGA OF POWER"

Along these lines, we must return to tantra, which has religious connotations, but is primarily associated with metaphysical realisation, i.e. yoga.²

Tantric yoga should be called "*the yoga of power*". Although the principle of power also plays a role in other forms of yoga, it is exceptionally important in tantric yoga, and therefore this form of yoga can be called "the yoga of power".

² The not at all uninteresting historical background of Tantrism cannot be discussed here. There is a very large literature on this subject, but unfortunately a considerable part of this literature is misguided.

It could be called the 'yoga of expansion'. It is therefore a path of a highly *magical character* - the most difficult of all possible paths to follow, and at the same time the one that is increasingly becoming the only path open to man.

What is this 'extension of power' mentioned above, and how is tantra yoga different from other yoga movements that do not have this power? To answer these questions, we need to take a brief detour.

The tantric view - and indeed all spiritual views - accept the reality of *involution*, that is, that man and consciousness in general do not rise but sink in time, as opposed to necessary or possible evolution and theories of evolution based on this idea. Just as there is no upward regularity, there is no upward contingency. Ascent *can only be conscious, only voluntary, only free*. Whatever is associated with necessity or contingency, or some combination of the two, is always in the long run a decline, a descent.

An integral part of Eastern doctrines is the doctrine of the dark age, or *kali-yuga*. *Kali-yuga* begins with actual history, and can be linked to the date of 3102 BC when Krishna left the earth-human form of existence - even if this is more of a guiding date. So *kali-yuga* begins with history proper, and as history progresses, its characteristics become more and more prevalent, a process of darkening progresses - not separately in consciousness and separately in the world, but simultaneously in consciousness and in the conscious world. This descent in yoga and in preparation for yoga is transformed into ascension. In yoga, then, it is already *a volitional* and self-action. In the pre-Kali-yuga epochs, the structure of being and consciousness made it possible to a large extent that whatever one came into contact with in the course of spiritual realisation would be conducive to ascension in *the first place*, or if it was not, it could easily be made so. As the *kali-yuga* progresses more and more, so the means of realization must be extended more and more. Since yoga is precisely about transforming life processes and life domains, or terrains of consciousness, it is necessary to include in the process of transformation life domains which in their ordinary form are not conducive to realization, and even counterproductive to the aspirations of realization. In other words, whereas so-called non-tantric yogas only target areas that are inherently conducive to ascension, tantric paths in fact gradually take possession of all areas. Thus, for example, tantra has also taken over areas of life such as fighting and the martial arts. Whereas in the ordinary sense, fighting is accompanied by an inner activity that is diametrically opposed to realisation because of the emotions that are associated with it, fighting imbued with inner neutrality can be put at the service of spiritual elevation without any loss of power.

TANTRISM AND SEXUALITY

What is commonly known about tantrism is the link between realisation and sexuality. How far this is true and what it means needs to be discussed separately.

In many mythologies, such as the so-called *androgynous myth*, the idea appears that man, in a primordial and as yet unmaterialised state, was *androgynous*, that is, a being who is not half male and half female, but who fully embraces both sexes. According to the myth, *the androgynous men* besieging Olympus were cut in two by the Apollonian gods, and since then the two halved beings have been busy looking for each other, they have been unable to take possession of Olympus. The Latin word *sexus* itself is derived from the word *secare*, "to cut asunder", and is therefore *r e l a t e d* to being cut asunder, and accordingly the original purpose of sexuality and sexual union i s for the two beings to re-establish *androgyny* and *legitimately* take possession of Olympus. However, sexuality in general does not point in this direction, i.e. it does not promote spiritual realisation, but, by turning the inner orientation in another direction, explicitly hinders realisation.

By developing a particular inner attitude, the tantric paths have made it possible for sexuality itself to become *a path*, a *magical path*, in the sense of its original purpose, the restoration of the *androgynous*, eliminating all the aspects of sexuality that are related to distraction from the path.

Of course, in both Hindu and Buddhist tantrism, the spiritual state of mind that can be called *intoxication* plays a prominent role. Intoxication has also gained considerable importance in certain Dionysian paths, which also have a tantric aspect. Intoxication can be achieved as much by drinking wine as by fighting or practising sexuality. In the case of paths with a tantric or tantric character, the task was not to reduce the intoxication element, but on the contrary to increase it to infinity - but also to increase the alertness to infinity. T o infinitely increase intoxication and to infinitely increase alertness together and simultaneously: this is the almost impossible undertaking that the yogi on the tantric path undertook. In other words, it is the highest human activity, namely the combination of the triad of plenitudinal concentration-meditation-contemplation with the highest intensity of experience associated with the human condition, which is precisely related to sexuality or combat.

The tantric paths seek to combine and unite these two: t h e highest human activity and the most intense possibilities of experience. Without this, sexuality and struggle will not work for liberation, but will serve to increase entanglement in the vortex of being, for intoxication is usually completely opposed to mindfulness, and its presence extinguishes the mindfulness element as a matter of course. But there is an equal chance that the cool calmness that comes to life during the practice will prevent the exacerbation of the intoxicating forces. These two forces must therefore be combined in such a way that neither of them is diminished during the process of realisation.

Of course, the struggle and sexuality included in the realisation are extreme examples. Further afield, tantrism also includes particularistic paths or possibilities such as the path of tea ceremonies or flower arranging (*ikebana*). All that which did not normally promote realisation, or even worked against it in the absence of proper control, has now become a means to the end of the path. Tantrism describes this as 'turning poisons into elixirs'. What is ordinarily a deadly poison can be transformed into a remedy, even a life-giving force. And as time goes by and more and more processes become negativistic, i.e. those that work against human self-realisation, the relevance of tantric trends gradually increases over time.

As *kali-yuga* progresses, even the purely gnostic, transcendental faculties are slowly degenerating to the point of becoming a common obstacle to realization. This applies first and foremost to thinking, which is in itself the most obvious means of realisation, whatever the path. The functional transformation of thinking is the first task in all movements, and there is no exception. In the past, thinking could not be considered tantric in nature; today, however, thinking has undergone such a profound transformation and has become so embodied, especially in its rational-discursive form (not to mention the automatic-associative thinking that goes on during thinking), that in its ordinary form it can be considered more of a negative than a positive - a force that I no longer experience myself as the master of, but rather as the sufferer of.

SHAKTI AND SAKTI: SEXUAL BIPOLARITY

It is essential to clarify certain basic concepts about tantrism. One such concept is *shakti*. The Indo-European etymology of the word is very poorly understood. Its strict meaning is "power" and "force". *Sakti* is a power of consciousness and ether, a power of consciousness and being that precedes all processes of creation, maintenance and transformation, and at the same time is present in all of them. But equally, *shakti* appears in cognition as a force that is the basis of cognition. In tantric symbolism, sakti is considered to be feminine. The one who possesses sakti is the male *sakti*. *The sakti is the one who owns the sakti*: the ruler, that is, the possessor of power.³ The *sakti* is in fact Siva. The task of the yogi on the tantric path is to equate the *sakti* with Siva through gradual possession. The unpossessed *sakti*, or power, appears as a restraining, disruptive and raging force, the symbol of which is the tiger. *Sakti* is also associated with *Kali*-yuga itself, since one of the goddesses representing sakti is called *Kali*, meaning 'black', means "dark". *Kali* represents the principle of destruction and destruction, and the

³ Since domination is principally superior to power, domination is called power over power.

in its uncontrolled form of *shakti* is related to this. The aim of the tantra yogi is to gain mastery over the *shakti*, or in other words to attain a particular position, namely the position of the *sakti* - the position of the holder of mastery. This also shows that, having associated *sakti* with femininity, partly in a symbolic sense and partly on the basis of a deeper insight, we are not dealing here with a duality of a purely biological nature, but with a duality that is ontic in nature, rooted in the depths of existence, and which manifests itself in some way in all spheres and on all planes of the world. This duality manifests itself in the totality of being as the duality of spirit (*purusa*) and the created world (*prak...ti*). Biologically speaking, only very weak arguments can be put forward to prove why sexuality, i.e. biological bipolarity, must exist. In fact, the necessity of biological bipolarity cannot be proved on the biological plane alone, and the argumentation on this point gives the impression of being an afterthought. The gender bipolarity in the world corresponds to the totality of being, of conscious being, which is also bipolar and which is *a duality within unity*. The restoration of unity implies at the same time the totality of realisation. Thus, the more primordial a form of existence, the more it is possible to speak of sexual bipolarity - and this also confirms that very simple living beings, in which sexual bipolarity is not yet found, were never primordial, but were always the final products of an involutionary process. Thus, the more the sexual bipolarity is blurred, the more the qualitative differences between the sexes disappear, the more one can expect an involutionary degradation. But sexual bipolarity is normally present in humans, and in tantric orientations this has been very much taken into account. Although we will not go into the details here, it should be pointed out that in tantric practice one must first of all realise one's own gender, i.e. the man must be *fully* male and the woman *as much as possible* female. The bipolar unity is not created by the gradual rapprochement of the two sexes, but by the complete separation of the two sexes. "collapse".

THE KUNDALINI AND THE CHAKRAS

In a particular branch of tantric yoga, the *sakti* is symbolized by a snake called *kundalini nāgī*, "coiled snake". The name of the snake in Sanskrit is *naga*, but since *shakti* is feminine, the snake symbolizing *shakti* is also feminine, and so is called *nāgī*, while *kundalini* is the feminine form of *kundali*, meaning "coiled". This *kundalini nāgī* symbolizes *sakti*, power, force: the power of pre-existence, of maintenance and transmutation.

Tantric yoga describes the circles of states of being with *chakras*, wheels, or *padma chakras*, lotus wheels. The *padma* chakras are the worlds, or the horses

and thus, in principle, there is only one of each *chakra* in the whole of existence.⁴ If, however, we relate them to the individual human being, i.e. localize them (although they are not spatial in essence), then the *padma* chakras become in fact *the entrances to the worlds*, i.e. the worlds: through them, by contemplating them, one can enter the corresponding worlds, states of being *as one's own states*. For this reason, chakras should never be regarded as mere power centres or energy-transmission centres. Chakras are symbols, and in their reality they are *entrances*.

The number of *chakras* can be arbitrary according to different symbolismisms. However, there are seven primary *chakras* and these are symbolized by the petals of the lotus and the number of petals. At the bottom is the four-leafed *Muladhara padma chakra*; next is the six-leafed *Svadhishthana padma chakra*; next is the ten-leafed *Manipura padma chakra*; next is the twelve-leafed *Anahata padma chakra*⁵ followed by the sixteen-leafed *Visudha* or *Visud padma chakra*; the last two are the two-leafed *Ajnya padma chakra* and finally the thousand-leafed *Sahasrara padma chakra*.

The lotus wheels are symbols: basic symbols of states of being. It is no coincidence that the fourth *anahata chakra*, so closely associated with the human condition, has twelve leaves, and is thus closely symbolically linked to the fundamental twelve divisions of the zodiac.

The next important concept in tantric symbolism is the *nadi*, means "conduit", "canal" or "stream". According to some accounts, four hundred and thirty-two thousand *nadis* are associated with the human condition, and so, again symbolically, four hundred and thirty-two thousand are said to be associated with the human body, of which only seventy-two thousand are of any special significance. Of these, three stand out: the lunar *nadir*, the *idā*, located along the left side of the spinal column, the solar *nadir*, the *pingala*, located along the right side of the spinal column⁶ and the middle *nadir*, the *susumnā*, which unites the lunar and solar natures. The latter, as it is also beyond *the duality of the unity of idā and pingalā*, is the absolute and absolute channel of realisation, and thus corresponds to the way out of existence.

In the reed planes, *prana*, or the life spirit, flows with reduced intensity as channels. *Prana* is the name of the spirit that generates the life force. *Prana* is not, therefore, this life-force itself, but the spirit which generates the vital forces. Therefore, ordinary breathing, however regulated, can never be regarded as pranayama. *Pranayama* is a spiritual state made functionally alive, and though it is related to its physical medium, breath, it is by no means identical with it, and breath cannot be made pranayama merely by observing certain rules. The *idā*

⁴ It is worth noting here that the Latin *locus* and the Sanskrit *locus* are related etymologically and semantically on an Indo-European basis: both terms refer to worlds, places, states, or states of consciousness as worlds.

⁵ Below this is sometimes depicted a smaller, second-order padmachakra, the eight-leafed *manipitr chakra*.

⁶ In some depictions, these two *nadis* appear in a special braid around the spinal column.

and *pingala nadis*, the flow - symbolically understood - is minimal, and in the *susumna nadis* there is generally no flow at all. In this way, all the other *nadis* are within the circle of being, and *the Susumna* is the only *nadis* that leads out of being, and even out of the circle of the difference and unity of being and non-being. The *kundalini* *nagi* as the equivalent of *shakti*, that is, as the *shakti nagi* - which sleeps in a coiled state in the depths of the four-leafed *mūlādhara chakra*, and, according to the symbolic representation, blocking the way from itself by inserting its own tail into the *susumna nadi*, must ascend through this channel to unite with the *sakti*, the lord and possessor of the *shakti*, Shiva, enthroned in the uppermost *padma chakra*.

REALISATION IN THE LIGHT OF TANTRIC SYMBOLISM

There are different degrees of realisation, all of which are directed towards the activation of the life-spirit. The actual realisation, the truly metaphysical realisation, however, goes beyond the activation of the life-spirit and wants to go beyond the realms of being and even of pure being and non-being. In the case of metaphysical realization, therefore, a realization of a different nature must take place than that which takes place in the process symbolized by the raising of the *kundalini-nagi*.

The ultimate goal in tantric yoga movements is for the *sakti* to be in complete possession of the *sakti*, thus achieving absolute oneness. Tantric symbolism formulates this in terms of the yogi's need to awaken the sleeping *kundalini nagi* so that it can cease to be *kundali*, or coiled, itself.⁷ To do this, the snake must first pull its tail out of the *susumna nadi*, for this is how it enables itself to rise. However, since there is no essentially bottom-up realization, there is no essentially bottom-up realization either. The regulator of realization is always the existence of *sakti*, or the fact that *sakti* turns towards the world and the world-bound *sakti*. The serpent rises because it is Siva - that is, it is in possession of an existence that transcends the general categories of 'being'. The *kundalini nagi* can rise because it is essentially above. If it were not inherently above, it could never ascend. Ascension is guided from above, because there is no ascension from below.⁸ In this way, it is Siva who turns towards the *sakti*, it is Siva who, as it were, raises the *sakti* to himself, although Siva, although symbolically connected only with the uppermost *chakra*, is actually present in all states, that is, in all *chakras* and in all loci.

The realizing consciousness is present in the relation of Siva and *shakti*. And this means that what moves between the worlds corresponding to the *chakras* is not in fact a *kundalini nagi* representing *sakti*, but a relation or identification with a relation. This

⁷ The term "*kundalini yoga*" is inaccurate precisely because, in the process of realization, the coiled nature of the snake is eliminated.

⁸ This is one of the reasons why the traditionalist view rejects the evolutionary conception.

that which descends or ascends is *that* which passes through the worlds (which in this way constitute the stages of realization) in the course of realization.

However, worlds are not only staircases, but also correspond to *spheres of attraction*, that is, they represent negativistic possibilities into which one can fall and melt, while maintaining or losing varying degrees of individuality. For the purpose of realisation is not to experience the foxes, but to transcend them. This is why the so-called '*horse sciences*' are merely additions to metaphysical knowledge. *Seagulls* can be studied by *leaving the* meditative states and *returning* from the meditative states - as it were, by looking into these states, penetrating them from the head. In this way, there is a certain value and validity to *the study of seahorses*, but this value and validity is not central, not substantive, but merely incidental. Thus, *horses* can be studied, and indeed their study can be extremely interesting, and knowledge about them can be used and taken into account - but it can never be essential. What is essential is the transition *from being a horse to not being a horse* in the sense of being a *horse*. The true realizer merely *passes through the horses*, but is not connected to any of them. *He masters* a given state of being and then transcends it, so that finally, having passed through all the *horses*, he is not only the master of the *horse*, that is, of the *horse* and the totality of horses, but also the master of the *horse*, that is, of the *horse-net* (horse-horse), the *horse* and the *horse-lessness* together. He is the true realizer.

The different kinds of *foxes* belong to the *sansara*. The uppermost, seventh from the bottom, is the *Sahasrara padmachakra*, the thousand-leafed lotus wheel, which represents the limit of existence. This is called *brahmaloka*. The *brahmalokha* is actually a super-horse: it does not belong to the circle of worlds, or in other words, it is the boundary between *sansara* and *nirvana* - a boundary that is in the centre. Therefore, one who reaches the centre can be called the 'lord of the border'.

Some symbolism even depicts a flame bursting out above the *Sahasrara padma chakra*, especially in depictions of Buddha figures. This is the absolute abandonment of the *sansara*, the bursting forth of the flame that animates *the* sansara. This is *nirvana*, the *deflammatio transcendentalis*, or transcendental blowing away.⁹ The blowing away is also my return to my absolute Self. What is then being blown away is the flame of my becoming other. However, if the yogi still wishes to remain in existence, these flame and serpent forces return to the *anāhata chakra*, the *chakra* corresponding to the human *horse*, the *manava* or *naraloka*.

If we follow the order of the *chakras* from top to bottom, the two-leaf *chakra* directly below the *Sahasrara padma chakra* corresponds to the world of the gods, the *deva-loka*. The sixteen-leaf *padma chakra* below it is associated with *the asura-loka*, and *asura* is an approximation of the titanic state of being. Then comes the *anāhata chakra*, which has the

⁹ Indeed, *nirvana* is not simply extinction, but a burst, i.e. the last flame of a flame immediately before it is extinguished.

the manava or *naraloka*, the counterpart of the human world.¹⁰ Below this is the *tirjakloka*, the locus of the animal world, symbolized by the ten-leafed *manipura* chakra.¹¹ Beneath this is the world of *the praetas*, the demons (oddly, the world of demons is related to the plant world, since a demon is not necessarily an evil demon; there are good demons). Beneath this is *the naraka-loka*, the world of hells and satanic beings, which is related to the mineral world.¹²

According to a complementary symbolism, every *chakra* has every *chakra* present in it, every horse has every *horse* present in it (the number of chakras or horses in this way is, after all, seven on the seventh power), and in each *chakra* separately, and in all the other chakras present in each *chakra*, there is Siva, the *sakti*.

The present human world can be associated with the human world manifested in the lowest *chakra* corresponding to the world of hells, that is, the four-leafed *chakra* of the *muladhara* - which, however, man does not experience in the *susumna* by his inner nature, but through the peripheral reed-plane. Man thus experiences his own world in the lowest *chakra*, but also in the fourth, twelve-leafed *anahata* *chakra*, the peripheral *nadir*. This is the human state of being inserted into the world of hells, that is, what man experiences in and around himself in general. This is the *clover* in which man is currently living.¹³ That is, man is currently living in the *naraloka* corresponding to the *anahata* *chakra*, but this human state of being is placed in a mineralized state, and this mineralized state is nothing but the external face of what we may call hell or hells. A human state of being placed in a mineralized state of being, experienced peripherally, that is, not through realization: this is the horse-or in other words, *padmachakra-transition* that is the state of being of the present human being. The present human world is therefore *not* a human world. For the real human world would be the experience of the fourth *chakra* in the fourth *chakra*. This would be the human world in its intrinsic and transcendental essence.

The *shakti* represented by the *nagi* is: *the shakti of the liver*, *the shakti of magic*. In fact, there is no other *shakti*, but in each specialised representation the most diverse functions may have *shakti* and *shakti-aspects*, and in this way the *shakti-sakti* relation appears in all forms of existence, in all beings. In essence, however, there is *only liver shakti*, and pure *liver shakti* is the prototypical form of *shakti*, so to speak. In the process of realization, the union of *shakti* and *sakti*, that is, the complete possession of *shakti* by the *sakti*, becomes more and more complete. Here, essentially, the same process is going on that could be described from another point of view as the gradual approach of the self towards the self. As

¹⁰ The word *nara* also has the meaning "man" (*narasinha*, for example, means "lion").

¹¹ The Sanskrit *tirjak* meaning 'animal' is remarkably related to the German *Tier* and the Greek *térion*, which also mean 'animal'.

¹² The *naraloka*, or human world, should not be confused with the *naraka-loka*, or world of hells, whose other Sanskrit name is *pāpālōka*.

¹³ This, among other things, clearly shows the childishness of the idea that the yogi simply has to "pull" the *kundalini* *nagi* along the spinal column from *chakra* to *chakra*.

In this approach, as I become more and more possessed by myself, so my Siva aspect gradually takes possession of my *Shakti aspect* according to the Tantric doctrine of realisation. This taking possession is thus in fact a reduction of myself back to myself: the power over the *maya (sakti)* is increasingly taken possession of by the dominant. In fact, the *sakti* is never lost by the *sakti*, but this is not how it appears in the circle of beings. In the circle of beings, *shakti* and *sakti* are separated from each other, just as my personal Self is separated from my subject Self. This does not, of course, mean that my personal self and my subject Self can be equated with the *sakti* and the *sakti* without further ado, since we are dealing here with two quite different senses of the totality of reality. So it is not possible to say without further ado that the self corresponds to the *Shakti* and the Subject to the *Shakti*. This would not be true in such a vulgarized setting. In fact, however, the same process of self-unification is expressed in these two approaches, which take place on quite different levels and dimensions. For if I did not have the *shakti* and the *sakti* torn asunder,¹⁴ I would already be the magician, the magical master of being. For power *is there*, just as the reality of rulership *is there*, and they simply have to meet. And this means, in a completely different way, that I must unite myself with myself.

The union - the marriage and the conjunction - can only take place because it has never essentially ceased. Conjunction can occur because, although it has ceased, it has not really ceased, in the deepest, most essential sense of *veritas*.¹⁵ For it is in the process of reunification that it becomes clear that separation and estrangement have never been realized, and that all degrees of this unity which has never been dissolved are possessed by consciousness, because consciousness contains all these degrees: the denial and dissolution of unity in progress, or the maximum of estrangement, is as much present in it as the restoration or the unity which has never been dissolved. In consciousness, everything is simultaneously present - and this is the meaning of realization. For only that can be realised which, again *essentialiter*, has never ceased.

THE WAY OF THE VIRI AND THE WAY OF THE DIVJA

Tantric practice knows basically two paths: the path of the *vira*, the hero of the demigod rank, and the path of the *divja*, the man of the divine rank.

¹⁴ This separation is actually made by man in non-human and non-personal states of being.

¹⁵ This is why Douglas Harding once said that it is not only that all roads lead to Rome, but that, looking deeper, it is also clear that we have never left Rome - and that therefore all roads can lead to Rome. For if we had *truly* left it, we could never return.

In the path of the ^{vira}¹⁶, the *sakti* is represented by a living, concrete woman who, in the process of realisation, is a "dakini", a spiritual form of existence. In Sanskrit, *dakini* means both "fairy" and "witch", but above all it refers to a being who represents the *shakti*. The name of the woman who represents *dakini* - and through her, *sakti* - is *yogini*. A *yogini* is therefore not a female yogi, as some believe, but a companion on the yogi's path. There is no such thing as a *yogini* in itself, nor can there be one in principle alone, for a *yogini* can only be a *yogini* if she is able to present the *sakti*. For while he presents the *sakti*, the *yogini* presents Shiva. A yogi can have *shakti* without a specific female accessory, i.e., a *yogini*, for he is capable of extracting *shakti* from himself and then grasping the *shakti* extracted from himself as a spiritual, incorporeal power and force as *world shakti*. In tantric yoga, such a yogi is called a *divya*, a divine man, or god-man. The path of the *divya* is thus the path of the unique man: the yogi who has found the other sex within himself, separated it from himself in a process of inner spiritual separation, separated it completely, and finally, as a *world-sakti*, united with it. So while in one of the paths, the path of *divya*, a singular realization takes place (although the unification of the hidden world-polarity also takes place here), in the path of *vira* the *sakti* has a concrete, visible representative, that is, the polarity is manifested in two concrete persons.

All yoga is a Siva path, which means that yoga is most closely related to Siva of the three divine images (Brahma, Vishnu, Siva); this is why the Indian view considers Siva to be the lord of all yoga paths, or *Yoga Shvara*. And the tantric paths are even more closely related to the Siva principle. Nevertheless, within tantra there are also so-called *vaisnava* tantra (visnui tantra) and *saivia* tantra (sivai tantra), and the distinction between the two corresponds roughly to the path of the *daksinachara*, or right hand, and the path of the *vamachara*, or left hand. The more tonally ritualistic right-hand path *divya* is more associated with positivistic, creative divine forces and, accordingly, always tends to be heterotheistic. Left-handed tantrism is distinctly Sivaic in character and autotheistic in its path, while the *Vira* is associated with the negativistic, reductive divine powers - precisely the Sivaic principle. In India, the left hand is the hand of restraint, of rejection. Thus, for example, among the higher castes, no one put food in his mouth with the left hand. The left hand is not the hand of acceptance, but of rejection. But the way of the left hand is to use precisely that which ought to be vulgarly averted, and which *ought to be* vulgarly averted. Commonly - but on the line of implementation there is no common life, and the common conditions no longer apply. What should be rejected as commonplace, I must take as my own as a *customs agent*. Of course, in the ordinary dimensions of life, these are to be rejected, but if I have made realization a task for myself, then I do not want to live according to the ordinary dimensions of life, because then I have obligations determined by myself. For realization in general and in the ordinary, *in abstracto*

¹⁶ The Sanskrit *vira*, meaning "hero", is etymologically and semantically related to the Greek *héros*, also meaning "hero" (since in ancient Greek *héros* was also *véros*) and the Latin *vir*, meaning "man".

not my task - but only when *I make* it my task. *Then* it really is my task. In the line of implementation, there is nothing that falls under the category of 'ought'. In fact, the formulations that make it sound as if transcendence is in fact *a task* are completely amateurish. Transcendence is only a task if *I make it* a task. From that moment on it is a task, but not until then. For transcendence does not imply any surplus in relation to what is transcended: centrality does not need to be transcended.

In an era of increasing obscurity, more and more aspects of life and the general human condition come to the fore, which become invisible to metaphysical realisation, that is, they are in the service of the counter-ether. And as everything slowly becomes avoidable, rejectible, and even those faculties which were once in the service of realisation begin to work more and more against realisation, it can be said that tantra becomes more and more actual. The golden age was characterised by the pure Vedic tradition, the primacy of the *Veda-sruti*. The Silver Age was marked by *sm...ti*, the secondary tradition. In the Iron Age, the Puranas, a specific part of the *sm...ti*, came to the fore. In the Iron or Lead Age, the present Dark Age, the tantras and the agamas take first place - and this because the tantras were in fact the most radical traditional form of metaphysical realisation even before the Vedas. The tantras are able to function and offer a valid method even in the dark ages precisely because their roots go back to pre-Vedic times. However, the relevance of tantra in the Dark Ages must be treated with great caution, since it is the tantric paths that are the most dangerous and the most difficult. The tantric paths have always been much more difficult than other paths - but the other paths have now become completely impassable. So the most difficult roads remain relatively passable, while the less difficult ones are now completely impassable.

POST-MORTEM ALTERNATIVES AND THE PURSUIT OF IMMORTALITY

The tantric view is a view of immortality and freedom, because it is the principle basis of a path towards immortality and freedom.

The various world views on mortality and immortality offer the following three possibilities:

1. Some views, such as materialism, explicitly deny immortality.
2. Some views, such as the various religious views, regard immortality as absolute.

3. Certain schools of thought, such as various forms of occultism, believe in the law of reincarnation.¹⁷

However, according to the yogic and tantric approach, post-death possibilities arise in alternative ways. Death can be survived consciously, just as death can be slept out by a consciousness submerged in identity and bound to bodily conditions. And for the majority of people - namely those who have not carried out any internal transformation within their own conscious structure - it is precisely the latter possibility that is actualised: for them, death represents a slow dissolution of consciousness similar to a bodily dissolution. This is precisely why, for example, tantra calls the common man *pasu*, or "sacrificial animal". This means that the fate of the ordinary man is analogous to that of the sacrificial animal; it is similar in that he does not individually possess the powers that can be used to consciously overcome death. Whether one can survive death is not a moral question, not a question of reward, but a question of spiritual powers.

There are three possibilities for *surviving* death:

1. The conscious survival of death, after which consciousness is extinguished (temporality is not, of course, in the earthly sense).
2. Relative immortality, which *in tempore*, i.e. in time, has neither beginning nor end.
3. Absolute immortality, which is timeless eternity. This immortality is called absolute because it is not realised within the circle of beings. He who attains it becomes the centre of existence and through this the master of existence. This central and absolute state is the state of absolute immortality and absolute freedom - although even the word 'state' is used here only metaphorically.

The possibilities after death, according to yoga and tantrism, thus depend on one's spiritual-mental, but primarily mental, powers, which in turn are determined by the general conduct of life, the mental alertness of the period immediately preceding death and the quality of the moment of death.

By nature, man does not have the possibility of surviving death; he can do so only if he can achieve the maintenance of the conscious forces without bodily functions, without bodily conditions. All those who have studied the question of consciousness functions in depth know well that the body - the central nervous system, the brain and the cerebral cortex - does not perform consciousness functions, even if the brain functions are undoubtedly the carriers of consciousness processes in a metaphorical way. This in itself is ter-

¹⁷ It should be noted here that although Eastern views are regularly associated with reincarnation, this is a fundamental error. The high Eastern religions and teachings have never taught a necessary reincarnation, only the regenerative return of certain tendencies, human aspirations, to the human form. So it is not a question of the regeneration or return of the individual, but of certain tendencies, forces, and in this context we can even speak of a certain occult heredity which can also influence material heredity.

limescale. But what is much less natural, and what is connected with the *separate* sleeper state within the sleeper state, is that the conscious functions have "merged" with the brain functions, and as a consequence seem to have merged with them. It is as if the horse is not simply a carrier for the rider, but has merged with the horse. The exercises of the preparatory paths, among other things, are aimed precisely at breaking this inevitable link between the functions of consciousness. The brain functions have to play the role of the carrier, but not in the sense of being merged with the conscious functions.

The survival of death, relative or absolute immortality, must be realized in the sub-ness of man, that is, in his inner principle beyond his personality; and this is one of the fundamental tasks of life. For no one can seriously think that immortality is incidental. Those who take this position do not understand the problem, they do not see the alternative. Anyone who understands what is at stake, and who recognises the real stakes of the question of immortality, cannot be without interest. What is important for him is to approach a path to realisation - and for such a person this will be more important than anything else. Therefore, it is very important for a man to clarify within himself which principle he prefers in his life: the principle of '*rather living*' or the principle of '*more than living*'. And if one recognises something in oneself that lies beyond the dichotomy of life and death, one's choice cannot be in doubt.

Whoever considers himself a mere corporeal being is not only simply affected by the fate of the body, but is entirely determined by it: the degradation of his body also eliminates him as a person. The other possibility is to recognize something in oneself that is not subject to life or death. This does not mean that he has stabilised this state in himself and thus acquired immortality, but merely that he has embarked on a path which may eventually enable him to attain immortality.

REALISATION AFTER DEATH AS A TANTRIC SPECIFICITY

The teachings generally distinguish three varieties of liberation or awakening. The liberation that takes place during earthly life is called *jiva mukthi*, and the person thus liberated is called *jiva muktha*. Liberation after death is called *vidéha mukthi*, and a person liberated in this way is called *vidéha muktha*. And thirdly, the term *jivavidéha mukti* means liberation at a borderline situation, at the moment of death itself, and a person liberated at death is called *jivavidéha mukta*.

Post-mortem realisation was strictly excluded from non-tantric paths. Teachings on this subject generally indicated that realisation processes could only be practised until death, after which they could not be practised, as there were no remedies after death. This is absolutely true for the so-called non-tantric realisation paths. However, the situation is different for the tantric tendencies, which include *all three* forms of realisation, which means that

which means that the methodologies for the possibility of *vidéha mukti* were exclusively possessed by the tantric paths. The *Bardo-Todol*, the Tibetan Book of the Dead, is in fact a doctrinal record of such realisation of devaya and *vidéha mukti* for those who have already undergone certain *bardo initiations* in their lifetime, thus preparing them for the realisation of post-mortem possibilities.

THE BUDDHIST TANTRA

The two basic forms of Buddhism are Hinayana and Mahayana Buddhism. The tantric version of the latter is called the wild jrayana, the diamond-lightning-glass yogar-bearer.¹⁸ The other name for wild jrayana is *tantra yana*. *Tantrayana* is Buddhist tantrism proper.

Although Buddhist *Tantrayana* cannot be derived from Hindu Tantraism, i.e. Buddhist *Tantrayana* did not arise from Hindu Tantraism, there is nevertheless a close connection between them. This close connection is due to the fact that both tantrisms derive from a tantric source, a lineage, which was present in the background of both traditions and which gave rise to Hindu tantrism within the Hindu tradition and Buddhist tantrism within the Buddhist tradition. For all tantra is based on a tantric background tradition - a background tradition which, although it may appear heterodox, corresponds to the deepest/highest sense of orthodoxy.

Hindu Tantrism and Buddhist *Tantra* are closely related, but there are also distinct differences between them. At the centre of Hindu tantrism is sexuality, or more precisely, *sexuality made path-breaking*.¹⁹ In Buddhist *tantra*, *cognition* plays a more prominent role. Although it has a strong sexual symbolism, this symbolism has much more and deeper relevance to a transcensional and transcendental cognition than to the concrete sexuality itself.

¹⁸ The Sanskrit *vajra* means "diamond", "lightning" and "sceptre"; and the *jāna* means "carrier".

¹⁹ In order to dispel any misunderstanding, it should be made clear here that an asexual spiritual path has never existed and will never exist. Even paths based on the strictest asceticism are not sexless. It would be a total failure to find a realisation that would seek to assexualise its own methodology to the point of being infinite. This is not to say that in all spiritual paths, sexuality in the strict sense of the word has been significant. Of course, there have been paths in which sexuality in the strict sense has played no role whatsoever - but even in these paths it has played a role, by implication, since the unification of *purusha* and *prakriti*, the incorporation of *prakriti* into *purusha*, is the essence of all realisation. So all realizations are *inherently* connected with the sexus, that is, with what appears in the earth-human world as sex and sexuality, and its extended aspects appear within all paths. And in some paths, such as Hindu Tantrism, even sexuality in the strict sense of the word has been given a special role.

In Buddhist tantrism, the equivalent of *shakti* is usually *prajna*. Prajna cannot be translated, but it expresses that which precedes transcendental cognition as a prerequisite for it. Thus, *pradhyā* is not yet cognition, but that which makes cognition possible: it is the basis, the root and the precondition of all cognition and all transcendental cognition. And in this respect it is of the same nature as *shakti*. It could be said that one of the faces of *shakti* is *pradhyā*, just as it could be said that one of the faces of *pradhyā* is *shakti* - and *shakti* is only given the name *pradhyā* in a more cognition-centred view.

If the equivalent of *shakti* in Buddhist tantrism is *prajna*, the equivalent of *sakti* is *upaya*. In vulgar parlance, *upaya* refers to something that is beside and below *something*, but from a higher perspective it expresses a deeper existence that is above something. *Upaja* is therefore a base, and the base of *pradhyā*. The *upaya* is the unshakable base that is not only below but also above. The *upaya* is the unshakeable base on which the *pradhyā* is directed, and it is only through the union of *pradhyā* and *upaya* that the degree of transcendental cognition which ultimately brings about awakening is achieved.

A further difference between the two *tantrayanas* is that while the Hindu version of tantrism is more active, the Buddhist *tantrayana* is in a sense more inactive. Thus, for example, sexuality in the strict sense plays a lesser role - but this is not to say that it is completely lost in Buddhist tantric paths (as some would like to make it out to be, because for some enigmatic reason they believe that if sexuality is given a role in *concreto*, it necessarily leads to a blurring of the meaning).

THE TIGER RIDE

Mainly in the context of Buddhist *tantra*, but in some respects in relation to tantra associated with Taoism, and most especially along the line of the interconnection of the two, the symbolism of "riding the tiger" appears as an expression of the most radical tantra. The title of one of Julius Evola's books means just that: *Cavalcare la tigre*, literally "to ride the tiger".²⁰ The tiger, as discussed above, symbolises the unbridled version of the feminine aspect of the forces of being, i.e. the unbridled *sakti*. Man can be with this tiger in different aspects: from the moment it is present in his life, but since he cannot see it, he is constantly toxicised by it, becoming a hidden poison, until it no longer represents any harmful force for him, and in this sense, as a tiger, it disappears from his life, a hierarchy of relations between man and tiger can be reckoned with. In principle, it is also possible to reach a level where the tiger can be defeated or the tiger can be escaped from. The tiger

²⁰ *Cavalcare la tigre. Orientamenti esistenziali per un'epoca della dissoluzione* (Milano: Edizione di Vanni Scheiwiller, 1963).

The case of the tiger being ridden, within the framework of the symbolism in question, refers to the man on the path of realisation who sees the tiger, encounters it, but can neither defeat it nor escape from it. He has, however, an ability, which he uses: he sits on the tiger's back and encourages it to gallop even more wildly, and then he begins to control it. According to a certain symbolism, the moment finally comes when the tiger collapses and must be killed. But in another, perhaps even higher perspective, the tiger becomes more and more controllable and eventually becomes tamed and becomes the carrier of the yogi. Then the threatening and destructive hostile force, which seeks not only to extinguish life but also to destroy the forces of the super-life, is put at the service of realisation: it becomes the bearer of its rider and tamer on the path which is the path of realisation.

In the life of a human, a tiger can be ridden in a wide variety of ways. Evola, in the book I have just mentioned, speaks mainly of what we might call "cultural tigers". Among artistic movements, such a tiger was, for example, Dadaism. Evola, who was one of the founders of Dadaism, was perhaps the only person who was able not only to see the tiger in Dadaism, but also to ride the tiger of Dadaism. Once upon a time, philosophical trends and intellectual orientations were not characterised by a tiger-like quality. They were not destructive forces. In the 20th century, however, tendencies emerged in which this tigerishness was prominent. Whether a tendency, phenomenon or force is in itself capable of being ridden depends on the qualities it represents. In Hinduism and Buddhism, the doctrine of *triguna*, or the three primordial qualities, appears. The highest of the three *guna* is *satva*, representing pure spiritual essence; below this is *rajas*, representing the glowing state of mind; and at the bottom are *tamas*, representing dark breeding, dullness, inertia and mass, and then cessation. In fact, only those tigers, only those *manifestations of sakti*, can be ridden which extend from the boundary of *satva* and *rajas* to the boundary of *rajas* and *tamas*. Tiger forces that are *tamasic* are unrideable and cannot be ridden. So while an extreme tendency or a passion can be ridden, stupidity and dullness can no longer be ridden. For there are tiger figures for which killing, not riding, is the only applicable symbolism, i.e. for which elimination is the only adequate way of relating. The tiger element can be grasped in Nietzscheanism or existential philosophy; the same can no longer be said of materialism or post-Marxism. Not because they are innocent, but because they are so inferior, so bound up with the *tamas-principium*, that they are unmanageable. Therefore, what is unrideable as tigers must be eliminated.

"TANTRIC" PROPAGANDA AND THE EXCLUSIVITY OF TANTRISM

Ultimately, all human beings are capable of metaphysical realisation - but only *ultimately*. No conclusions can be drawn from this for a specific human being. It merely means that the human condition has *inherent* potentialities in this direction, and that certain conditions are already given simply by the human condition - but that to have all the *presuppositions*, it is necessary to acquire or possess exceptional qualities within the human condition.

It is very unfortunate that in the present time, the already eastern - Indian and more recently Tibetan - "gurus" are now travelling the world to propagate various paths. It seems that the mere fact that they are oriental and know something about the subject in question has a particularly suggestive effect on Westerners. And once one knows something, it makes no difference how one knows it; *if one knows* it, it makes no difference whether one heard it - for example - on a tram or learned it from an oriental master.

Whatever could be promoted in a way that would benefit the economy was promoted. It is for this reason that the so-called 'yogis' of today's world have the worst reputation in the closed, exclusive circles of India. That one is wrong in this respect can be ascertained with unerring accuracy by the fact that one considers *the path one is on* to be a path that is open to all without further ado; in this case, it *is clearly* a wrong path, and there can be no exception. For this is a denial of human qualities, and human qualities are of incomparably greater importance in this context than in life in general. It is precisely the less spectacular differences that are of unheard-of significance.

All forms of spiritual life *are hierarchical* in every conceivable aspect. In this way, spiritual realization also has an inner hierarchy, which gives a hierarchical picture from ordinary human states to the realization of the Absolute. And since human beings differ according to hierarchical principles, the yogic view does not recognize any human equality. It recognises only unity, not equality - unity, but unity that is only restored by the realisation of a central, middle absolute state outside the states.

THE BASIC PREMISES OF TANTRIC PRACTICE

From an illustrative point of view, I would like to say a few words about the conditions *which* are of indispensable importance at the stage of preparation, i.e. at the level of *prajoga*. This phase is what tantric symbolism calls "the breaking of the shackles".

In tantric movements, all emotionality must be transcended. In today's psychological terminology, emotion refers to a degenerate state of feeling, a kind of inner dissipation. And transcending emotionality means

to overcome first the negative and then the positive emotions. So, in the tantric path, emotionality is expected to *be transcended* in a process of elimination at the initial stage - and indeed 'transcendence' is the most accurate term here, because it does not simply mean an elimination, but a transcending of the level of negative and positive emotions.

An even more essential prerequisite is *the destruction of fear*. Fear is one of the most serious obstacles from a tantric point of view, and therefore the elimination of fear must be extended to all planes of existence. Fear of principles, of thoughts, of feelings, of animals, of people, of natural forces, of higher powers - in short, *all forms of fear* must be eliminated.

In a strange way, even *the transcendence of the rules that govern life* becomes necessary. A truly spiritual approach to spirituality - and especially yoga and tantric yoga - values morality from a very different perspective than is customary in religions, for example. There must be an inner intuition at work in morality, and codified moral rules can only serve to guide inner intuitive decisions. In other words, from the point of view of tantric morality, all that is right, all that can and should be done that promotes metaphysical self-realization, and all that is wrong and all that hinders it should be avoided. Apart from this, there is no other moral rule. All the rules serve only to draw attention.²¹ He in whom the inner light lives, in whom responsibility is based on principles that are in harmony with the whole of existence, needs no other guidelines than those given. Either something serves absolution - and then it must be done; or it hinders absolution - and then it must be avoided. And what seems to be indifferent in this respect must be subjected to even deeper consensus, so that the decision can be intuitive, free and voluntary.

TANTRIC THEORY AND TANTRIC PRACTICE

Yoga, and within it, Tantric Yoga, is an almost inexhaustible subject, as the theoretical part alone requires a huge amount of preliminary study. However, I believe that certain guiding, defining aspects can be briefly brought to the attention of those who have heard very little about it.

Today, the question of self-transformation is often raised in psychological and existential dimensions. Such knowledge, however, does not contribute to a clearer understanding of the principles formulated in the Far Eastern paths of realisation. Tantrism and yoga cannot be understood from any point of view that does not arise within this circle itself, i.e. within the scope of the principle and practice of realisation. Just as it is not possible to understand yoga and tantrism in a psychological

²¹ It should be noted that this proposition in this form does not apply to people who are not on the path of Self-realization. For such people, the rules are *commandments* to be obeyed, to be followed, and ultimately even to be forced to obey the rules.

Just as there is no interpretation of the rules that could be truly authoritative, there are no principles that can be derived from social or historical considerations that can provide a firm guide in this area.

In the spiritual sphere, psychology becomes inauthentic because it tries to interpret the spirit by reducing it to the level of the psyche - that is to say, to the level where it can ignore the subjectivity of the spirit. The psychological approach sees in the subject at most that the psyche modifies the world - which psychology sees as given - according to its own projections. In contrast, the approach that is also characteristic of yoga does not presuppose the possibility of modifying the world for the personal will, but incomparably more: it affirms that the determination of the existence or non-existence of the whole world is within the power of the Subject. For according to this view, there is no objectivity outside the existence of the consciousness that comprehends. Objectivity itself belongs to the sphere of conscious existence. There is an objective world - but not independent of consciousness.

If one sees in yoga what yoga is about, then one also sees that this approach is an indisputable and integral part of yoga. Of course, one does not need yoga to do physical exercises for one's better well-being, but such a practice has nothing to do with yoga and is only nominally related to it. However, this connection, which has been established at the level of public opinion, is more of an obstacle to understanding the whole issue than a guide.

The personal, personal man has no power over the world. He does not rule the world, and the world seems to exist without him. This, however, arises from the personal degradation and from the upside-down views which are peculiar to this degraded state. One of the most striking examples of this is the fact that man regards as real what he is powerless to face, and the more powerless he is, the more real he regards it. The common man considers visibility, and especially tangibility, to be the main criterion of reality: 'If I see it, I believe it. If I can feel it, I believe it...' But it would be much more correct if he considered the most real thing to be that which is most within his power. Such functional and substantive inversions result in the common man's taking the world of reason, as powerless against it, as explicitly real: so real that it exists independently of him. There is no doubt that ordinary or personal consciousness does not experience itself either as creator or as sustainer. And this is indeed the case; man in his ordinary state of consciousness does not experience the rational world as his own creation. This, however, merely means that he has as it were lost the creative activity of himself. If he feels that what he experiences around him has been created by another power and is maintained by another power, this means that he does not perceive his own powers as his own powers. Regardless of this, however, the ordinary perceptual world also exists through perception - only in this case the consciousness of the theoretic activity does not appear in the sphere of consciousness. That is, the fact that man

is not a refutation of solipsism, but a warning that the solipsistic situation must be realized, and that it must reduce itself fully to the position of creator, sustainer and transformer - not to the position associated with the loss of powers, but to the position corresponding to the real situation.

The fact that, on a personal level, man does not experience himself as a creator, and thus sees the world as independent of himself, is almost natural. But this is related to the fact that he does not have the necessary intuitions about his own consciousness. If one is keenly attentive to one's own world of experience, one can in fact arrive at these intuitions without any special prior study. If he observes the world around him keenly and without any particular world-view constraints, he can awaken the intuition that reveals the right relation between the world and his own existence. The assumption of this same relation is an integral element of yoga and tantric yoga; indeed, in order to make conscious, existential transformations in oneself, this perspective is a prerequisite.

In the doctrinal circle of *padmachakras*, female serpent power and *shakti*, it is really a matter of restoring a unity, and even - as we are dealing here with a concept of unity on a superhuman scale - a *unity above unity*. This unity is always the unity of *self*. This is what we must always return to, however much we move away from it in mythological and symbolic formulations: we must always return to the fact that, ultimately, it is always about *the self*. It is not about our Self - because such a formulation would only take the edge off the question - but about the Self, but not about my personal Self, but about my Subject Self. Unless one is able to keep the idea that "everything depends on *me*" in some kind of whitewash, one will inevitably go astray. And when this happens, there will no longer be any rational or higher meaning to what can be said about cosmology, metaphysics, and above all about self-realization.

...

Péter Vizi and Pál Vizi

Gábor Pap

The astral dimensions of a Hungarian folktale First of

all, some useful information.

The present paper, entitled "Measure yourself with the universe" (On the sign system of folk art), is part of the forthcoming

one of the– chapters of our book, which we hope will be self-explanatory– . Its location throughout the original manuscript strictly dictates the conceptual apparatus we can use here to explain our theses (only those concepts and methods that have already been introduced in the previous chapters), and what 'props' we must for the moment forego.

We assume that the Mediterranean and Eastern zodiacs, with their 12-12 "animal" formations, are known in their entirety; also the so-called decanate system within the Mediterranean, and the 28-element grouping of the lunar houses within the Eastern. We cannot, however, count on any knowledge of the planetary rulership system, so that we must always introduce and comment on the occasional observations in this direction. We must also dispense with references to the so-called mystical zodiac, and hence consequently, of the three-layered view of man and events in the tradition (spirituality - spirituality - physicality), we can only deal here and now with the two extremes, the spiritual and the physical aspects.

In any case, for the reader who wishes to follow and check our analysis point by point, we will now summarise the most important facts in a single table (Figure 1).

1. Figure 1 (for Table I)

1. Table I

Decanates West Zodiac PlanetsK-i Zodiac Moon

Houses Aries

Leo

Sagittarius

Aries

Mars at home

Sun in power

Dog Dog

Wolf

Bird of prey

Taurus

Virgo

Capricorn

Taurus

Venus o.

Moon e.

Pig Pig

Pigeon

Gemini

Libra

Aquarius

Gemini

Mercury o.

Dragon head e.

Rat

(Mouse)

Rat (Mouse)

Owl

Crab

Scorpio

Pisces

Cancer

Moon

o.

Jupiter e.

Buffalo (Ox)

Buffalo (Ox)

Stork

Panther

Leo

Sagittarius

Aries

Leo

Sun o.

- e.

Tiger (Leo) Tiger (Leo)

Fox

Virgo

Capricorn

Taurus

Szűz

Mercury o.

Mercury e.

Cat (Rabbit) Cat

(Rabbit)

Bear

Libra

Aquarius

Gemini

Libra

Venus o.

Saturn e.

Dragon

Dragon

Horned snake

Worm (Sausage)

Scorpion

Fish

Cancer

Scorpio

Mars o.

- e.

Snake

Snake

Deer

Sagittarius

Aries

Leo

Sagittarius

Jupiter o.

Dragon's tail e.

Ho

rs

e

Ho

rs

e

Fallow deer (Deer)

Capricorn

Taurus

Virgo

Capricorn

Saturn o.

Mars e.

Goat (sheep)

Goat (sheep)

Jackal (Beard)

Infant

Aquarius

Gemini

Libra

Aquarius

Saturn o.

- e.

Monkey

(Youth)

Monkey

(Youth)

Raven

Pisces

Cancer

Scorpio

Pisces

Jupiter o.

Venus e.

Rooster (Bird)

Rooster (Bird)

Peacock

The subject of our analysis is the Hungarian folk tale Vizi Péter and Vizi Pál, by Elek Benedek - István Kormos (Source: Benedek, 1976. p. 144-151.– all the highlights are ours!)

2. Once upon a time, across the seven seas, even across the Peruvian Sea, there was an old king and his beautiful daughter. And the princess had not one, but twelve suitors. But the old king gave her to none, for one night he had a wonderful dream, which he wanted to have explained to the wise men of the land. The king's dream was that his daughter poured out two pots of water on the ground, and the water began to flow, and it overflowed as great as the sea, and covered his kingdom, but not only that, it has covered the whole world.

In the morning, as soon as the king got up, he called together all the wise men of the land, the soothsayers, the dream tellers, and told them his dream. The wise men met together, and after much deliberation they interpreted the dream to the king. They said that the two pots of water would be two brave sons, and that the two brave sons would be the children of the queen. The flooding of the water that was poured out meant that the two boys would be valiant, and the terrible great flood meant that the two boys would take over the whole world, and the old king's kingdom with it. For he was afraid of the old king from this dreaming, the wise men of the country advised him not to marry his daughter, but to build a small iron house on the top of the highest mountain, and that iron house should have no door or window, but just a hole big enough to fit a pot and a plate and whatever else was needed.

Into this little house he shall shut up his daughter, and never let her out, and then his dream shall not be fulfilled.

So far, the first dramaturgical unit, here we can stop for a breather. As we will not be able to analyse the domestic and foreign

the most important ideas of folklore research concerning our subject, so this is the first and last time we can point out where and how we think the reasoning of our folklorists can go astray, when - rarely - take the time to dissect the content of our folktales.

Their procedure essentially consists of two basic steps. First, they determine whether the fairy tale motif - in question is, say, in our case, a warning obtained through a dream or an attempt to avert danger: the sealing off from the world of a still intact girl child; or the all-overflowing of the flood of water threatening to overwhelm the unborn child(ren), etc. - into which compartment (sub-compartment) of the international catalogue of folktales in force at the time. This procedure is roughly equivalent, point by point, to a chemist breaking down a compound of any composition into its constituent elements and assigning them, one by one, to the

in the suites assigned to them under the periodic system. Our folklorists are proud of this compliance, because they believe it is a sign that their analytical method is as scientific as that of their chemist colleagues. But it is not, and it is not hard to see why.

When we "identify" a chemical element, i.e. find its place in the periodic table, we are not just doing a formal analysis. In fact, we are looking for the place and role of the item in a hierarchy, and this hierarchy is ultimately that of the whole real world, since today's to our knowledge, there is no element of the world in the chemical sense that cannot find (and has already found) its precisely defined, but at least a location that can be determined with arbitrary precision. The same cannot be said of the 'periodic systems' of international folklore research in force today, the catalogues of motifs that bear the names of one or other of these scholars. These lack precisely the element of structure that is essential to the Mengyeleev's system with a 'world-explanatory' role: the organicity of the system, the in other words: the graphical character, or, to put it quite simply, the hierarchy which would suggest the presence in them of a higher necessity, of an otherwise-than-possible-ness, as in the case of the Mendeleev table.

Once we have found in the latter the material species we are examining, we have gained a wealth of valuable information about it and about the world in which it is 'placed'. If, with the help of the motif catalogue, we can 'identify' a turn of a folktale, we have only a more or less This, due to the arbitrary nature of the system, reveals little beyond itself about the position and role of the motif in question in the wider world, nor does it even contain any indication that it might have such a position or role.

In large part, this deficiency, which is evident right from the first step, is the result of is the second type of "misdirection" in the practice of folktale research, which is labelled folkloristic. Since the account system of which the folktale motif under study is a member by classification does not have a hierarchy that could be related in some (not too complicated) way to the wider real world or to its own hierarchy in the longer term, there is no other choice: linear correspondences must be (re?) between the individual items, or between a single item and other sub-systems with a similar inorganic structure - for example, the surviving products of the spatio-temporal units already established by history and literary studies: ancient, medieval, Renaissance, Baroque, Rococo, Biedermeier (etc.), historical, anecdotal or mythological texts of one or other nationality.

The typical question of folklore research in connection with a folktale or folktale passage is therefore whether the motif in question came from there or from here. (In our case, is the locked maiden a descendant of the ancient Rhea Sylvia, mother of Romulus and Remus, or of the medieval St... is the flood, as a harbinger of future world domination, not the legacy of the Migration-era Alma of the Monda Turul?... etc.) And, as we know, the wrong questions cannot be answered well.

Our hypothesis— does no harm to clarify— again, is precisely that the traces of the hierarchy that is manifested in our folk tales, individually or in the totality of these tales, and to bring this "internal hierarchy" as closely as possible into contact (or, more precisely, if there is such a connection, to show it as convincingly as possible!) with the hierarchy of the wider world, which has traditionally been considered important, worthy of reckoning and worthy of consideration for many generations.

Since, according to our experience, the Zodiac (in the above given two-way, "Eastern" and "Mediterranean" formulation, and with the Moon-House decanate breakdowns indicated) has proved to be the most comprehensive in its scope and most durable, we will measure it against this as well - we will "try it out" in its individual compartments - of the folktale (figurative folklore) motifs that we will examine and investigate. Thus, if we take one of these "identification" experiments is successful, we will be able to say, together with our chemist colleague, that it is a very diverse and valuable information about the folklore "element"— thus "put in place" and, through it, about the wider reality that includes it.

But let us return to our chosen story, and to the first chapter of it, just quoted.

It is hard to believe that there is an unbiased reader who, in the light of the above, would not associate "the story in question with the Aquarius section of the year. But it is also immediately obvious that the Gemini property field is at the same time and at the same time at least as prominent of the same significance. The question can now be formulated— if the answer is to be truly to be enlightening - is whether we are in the Gemini decanate of the Aquarian age at the beginning of our story, or, conversely, in the Aquarian decanate of the Gemini age.

The answer would be difficult to give, or to justify with any credibility, on the basis of an isolated examination of this single entity. In any case, the second case seems more likely, since the first and last decanate of an era would then characterise our fairy-tale 'setting' (it would be more correct to call it a 'space-time' decanate).

colour"!)), so that we can now almost certainly assume that the precession order will have to be in the precessional order, with each section being entered from the end (starting with the last, third decanate). If our hypothesis is correct, we should encounter in the next chapter of the tale some characteristic Capricorn features which should be revealed to be expressed in Taurus by the end of the passage. On the other hand, the other assumption - that the Gemini decanate of the Aquarian Age is described in the opening passage of the tale - is then could be considered justified if we could retrospectively detect the equal sign of the third Aquarian decanate, Libra (this is still conceivable, since the dream interpretation of the consultants could also indicate the presence of such sign qualities), and- and this is the decisive point! - if the Piscean qualities were then to appear in the next plot unit, followed by the other sub-units of Pisces, Cancer and Scorpio.

Let us see which case we are dealing with!

3. The old king, taking the advice of the wise men, took his daughter to the top of the highest mountain, built a little iron house around her, and left a hole in it just big enough to give her something to eat and drink.

Oh, wept the poor princess, her tears came like a shower of rain. But in vain she wept, and the old king showed no mercy. She wept night and day, she saw no sun, she saw no man, she saw no beast.

Once, whatever happened, it was enough that a great miracle happened: spring water gushed out of the ground of the little iron house. The princess drank of it with great joy, and then she went to bed and fell asleep quietly. And behold, a miracle! - Two golden-haired children were playing around her in the morning.

It was Peter and Paul's day, and the princess named the two boys Peter and Paul, and even gave them surnames from the spring water. She called them Peter and Paul Waters.

To be in a closed state, where only food and drink are allowed- is the unmistakable manifestation of the Capricorn and Taurus qualities in the story. Moreover, all this is done for the sake of virginity, i.e. the third earth-elemental decanate is present in the situation.

But what are the 'renitent' elements such as the fountain, the miraculous childbirth, the golden-haired twins or the naming of the day after Peter and Paul doing in this Zodiacal passage? The answer is given by the latter. Obviously, the "other side" (emerging from the ground), i.e. the bodily manifestation Peter and Paul are the saints and saints of the month of Cancer, opposite Capricorn, and their joint name-day falls on 29 June, the first characteristic decanate of the month of Cancer. Accordingly, a mother-centred family (a Cancer trait!) is formed in response to the "challenge" from below the earth in the necessarily closed environment of Capricorn. In this context, the twin state of Peter and Paul (the two golden-haired children) is most reminiscent of the Piscean decanate of the Cancerian corporeality, while the "opposite" of the Taurus property field, the Scorpio corporeality, is expressed in the act of fertilisation by drink.

Although in this way the presence of all three "opposite" decanates can be detected in the narrative, we must note that the "opposite" of the "input" decanate - in our case, the Baca - "shows itself" most concisely. The scope of the validity of this statement can be easily checked by going back to our previous fairy tale unit. Here - as you will recall - Aquarius was the entry sign, and indeed: the opposite Leo qualities were revealed in the fact that the meaning of the dream-motif of the flood - within a realistic, mundane framework The dream-makers found its meaning in the dream's realisation in the form of world-conquering rulership. This, as we know, is a typical Leo "dowry", which is coloured by the rampant conquest with Aries qualities, and by the extraordinary, unworldly (dream-induced) aspect with Sagittarian qualities.

But let us follow the story of Peter Vizi and Paul Vizi. If our rules of the game remain in place, we must now enter the Aries Age through the Sagittarius entry phase, while encountering the opposite Gemini attributes on the plane of physicality. You could say: the work of execution must fall to Gemini in this story phase.

4. Time has passed, the queen has lost her bad temper, she has nursed and educated the children, and When they were seven years old, they were so strong that they were suddenly pushed against the wall of the iron house, and the side of the house was knocked down. Now they could go wherever they pleased. The boys and their mother decided that their mother would just stay there until they came back to rescue her.

The two boys went off, went into the town, and there they got themselves an arrow, a sword, a knife, all kinds of weapons, and then they walked and walked and walked until they came to a lot of woods. They walked through a lot of woods until suddenly the road split in two. There they settled down under a tree. They had no idea what kind of tree they had settled under. It was the oracle of the world. Anyone who wished for anything under this tree was granted.

The formula is clear: the state of enclosure– the Capricorn property field– is dramatically abruptly removed. the effective agents of transformation are of course the twins!) Knocking down the wall of the hut and then putting it back up– is a spinning back and forth of a process - evoking the Libra corporeality (striving for balance and achieving balance) that is due to occur across the Aries property field in a very poignant way, (A typical addition is that the children do not return to the "the 'restored' iron house: the point of the plot is ultimately to achieve a balance between destruction and construction, and thus to guarantee the safety of the mother. As we know, both moments are evocative of the Libra property field in the tradition.)

Entering the city, buying various weapons, in other words: preparing to fulfill the prophecy - all of this is a dream motif transposed to the plane of realization, i.e. Leo qualities are infused into the fairy tale medium framed by the "fiery" Sagittarius and Aries qualities. The bidirectional "they went, they went" - first to the city, then to the forest - describes a typical Aries sign as an overall trail, and this movement diagram is finally expressed in a still image: "the road goes in two directions two ways".

We have arrived at the boundary of a domain that can be defined in space and time. If we consider the individual space-time colours according to the input decanates, we must be greeted here and now by the Milky Way tree rising on the border of Sagittarius and Scorpio, since– is for the moment a perfect constellation-zodiac sign-synchronicity–, the Milky Way intersects the ecliptic; converted into units of time, this means that the boundary of these two sign-periods is the hero(s) of the tale must necessarily be confronted by some magnificent living tree. "The oracle tree of the world", which fulfils all the wishes of those standing beneath it (i.e. those who have come into its midst) - to be precise, almost literally The "world tree" of shamanism, which Sándor Solymosy, János Berze Nagy and later Vilmos Diószegi had already associated with the "all-powerful", "roofless" and other trees of our folk tales, endowed with extraordinary properties.

The living tree symbol used for Tejút is not an arbitrary construction, but - like the other symbols we have already seen - has an organic character, i.e. a direct and multifaceted relationship with the The tree is linked to the reality that it represents: our Milky Way, characterised by its most important properties (especially its 'all-generating' properties). To put it more prosaically, the Milky Way, seen with the naked eye, is the most visible living tree in the sky, right here between the constellations of Scorpio and Sagittarius, with its thick trunk, the above the "ground level" of the ecliptic, while in the fields of the other constellations it appears more like a road or a river, and only at the Taurus - Gemini borderline opposite it does it straighten up again, to become a thin and single-trunked tree: in fact, our

the other half of our two-trunked "oracle" - the "up there" half, as seen from here, from the Scorpio-Vyrracles transition field.

This also means that what falls from the "up there" comes from the other side, i.e. if the Sagittarius. If I'm waiting in the field of Gemini, then I'm in Gemini, and if I've already moved into Scorpio during the precessional "walk", then I'm in Taurus.

What kind of "business card" can the opposite Taurus property field send over here, so that we can immediately recognize it as the sender? Obviously food and drink, and if he wants to present himself "in full name", then in his full physicality

- pig, the eastern animal sign of the Taurus sign.

5. The two boys sat under the tree, talking, studying. Suddenly one of them says:

- "Oh, my God, I'd love a little crispy piglet steak.

The moment he sighed, a roast pig fell from the tree. Now they knew they were under the prophecy of the world.

They also wished for all kinds of good food and drink, and whatever their eyes wished for fell from the tree.

When they were well fed and well rested, says Peter:

- "Well, my brother, here the road divides, let us part. Which way wilt thou go, to the right or to the left?

Paul said he would go to the right.

- All right, my brother– said Peter, "I'll go left. But first let us stick our knives into this tree, and if either of us should come back, let him draw the other's knife. If white water

it means that the other is alive and well. But if red blood flows, it means that the other is dead.

As easy as it is to spot the Scorpio property field in the roast pig that has fallen from across the way so hopeless does it seem at first sight to identify the Cancer and Pisces decanates. This time, it is quicker to solve the puzzle by looking at the movement charts - the "mental" qualities or behavioural trends that are due to occur at a given time. "Me and you here. something is happening- you are aware of it there, without a n y direct contact between us" - this is a fairly typical Cancer situation. More sensually, the same problematic can be expressed in this way: as my kinetic energy decreases, in the same you are activated at the same rate - ultimately it is my complete cessation (death) that "turns you on", spurring you to action, who up to now has heard nothing of yourself. There is reciprocity in every aspect between the two lines of movement, up to the moment of "conversion": I draw your knife; your- energy (your blood spilling), thus- released by me, ultimately, sets me on my path, essentially following yours. As for the practical (physical, bodily, realistic) way of realization, this time too, the iron element (the knife blade) closes the life current, just as the second so it's not difficult to detect the Capricorn qualities at the deanery level - and thus much more faintly.

Finally, Pisces- is considered the most common month of the world that began with the Scorpio decanate - movement tendency, the yet-to-be-moving, is also evident (or yet-to-be-moving) in this story. The readiness to act is already there in the boys, but the action itself cannot start yet. Why? The answer is again on the plane of the physical: because things must first- be discussed- to ensure future success. The possibilities must be analysed, the rules of the game must be agreed upon; in general terms: we must and, more importantly, rationally, i n a situation that is likely to be decisive for the outcome of the plot.

These are typical Virgo manifestations, here and now, unmistakably in the context of everyday reality - in short, physicality.

6. The next dramaturgical unit takes us into the world month of Aquarius. The precession the hero must first pass through the decanates of Libra, then Gemini, and finally the eponymous Aquarius. This means that in a spiritual sense, some kind of test or measurement (this could be (this can be a target practice!)), then a contest that ends in a draw, and finally a kind of fragile, not quite and even unrealistic relationship between the two men, who are to be

in successive steps. As far as the physicality is concerned, there is no problem in the first and third steps: Libra is the opposite Aries, which can be conjured by any of the three Moon houses, and so we can expect to see a dog, a wolf or a griffin bird corresponding to the yū. A

In the "output" phase, the bodily representative of the Aquarian Age, the lion (eastern equivalent of the tiger) or the second Moon House animal, the fox, is expected to appear if our rules of the game remain in place. As for the middle, Gemini decanate, its "corporeality" - we must announce in advance- will be a problem! Strictly speaking, Sagittarius cannot realise, i.e. directly realise, physicality. To be more precise: it can realize, but only for us, here, in our zodiacal

(We already know: this exceptionality is due to the fact that on this arc segment the higher quality of the Milky Way, our zodiacal "little world", "appears" directly.

"Our next part of the story offers a very elegant solution to this puzzle.

They stabbed their knives into the wood, said goodbye with bitter tears, Peter to the left, Paul to the right. No sooner were they parted than Peter saw a wolf, drew his arrow, and was about to shoot it, but the wolf begged him not to hurt it, but rather to give it a pup. All right, Peter didn't kill the wolf. but he took the pup and took it with him. He went walking and saw a tiger, he aimed at it, but the tiger said:

– Don't shoot me, prince, I'll give you one of my kids, he'll be useful to you.

Peter lowered his arrow, did not shoot the tiger, but took his cub with him, and so went on with the tiger and the wolf cub. As he was walking, a lion ran in front of him. But he was not afraid. He'd aim at that too. The lion said:

– I'll give you my cub, I'll give you my cub, I'll give you my cub, I'll give you my cub.

The lion took his cub and went on with the three cubs.

This is a textbook example. The input decanate is accentuated once, the output decanate - the depositary of the actual characteristic properties of the whole world month - is accentuated twice by its signifier animal or animals. As for the middle one (which, as we have already seen, is generally more featureless the latent presence of the latter is felt throughout, albeit in a different character from the other two: not in the animal sign, but in the weapon, the

bow and arrow. And the very physical manifestations of mutual generosity– the boy spares the animals their lives (their present), they offer him their young (their future)! - dispel any doubt that the higher (Jupiterian- "paternal") qualities that have transcended the Arrow are indeed manifested in their physicality in this part of the tale.

7. The next unit begins in the sign of Virgo, and is therefore Pisces- characteristics you can expect. In a nutshell, this means that it will be about a virgin in a death-medium. (The virgin-quality can be marked by an old– usually widowed– woman in folktales!) A The neighbouring Taurus decanate brings a kind of elemental lust (food, drink, love) into the picture, its physicality must be manifested in the robes of the self- and public-dangerous, death-bringing Scorpio. The most common manifestation of this is the self-destructive and/or partner-destructive sexuality so often described in our times, and with which we are all familiar. Finally, on the whole unit the Capricorn character that runs through the whole unit presupposes a built environment - a stone medium - and dragon qualities that are not present in their physicality. As for the bodily presence, it must be related to some kind of family conception, or any kind of relationship system in which the behaviour of one party is reciprocal to that of the other party (e.g., the consumption of something by another of something else.)

Mentek, mendégéltek hetedhét ország ellen, erdőkön, mezőkön által, – s egyszer beérnek egy rettentő nagy városba. But in that city every house was painted black with mourning. And the streets were covered covered with mourning black poster, but even the bridges, even the trees. There was a small house at the end of the town where an old woman lived. Peter went in, said hello, and asked:

– "Why, old woman, why is this town dressed in mourning black?

– Oh, my son, do not ask. Twenty-four years before this, a great dragon, unmerciful in his wrath. flew through the town and dropped an egg into the town well. From that egg hatched a twelve-headed dragon, and this dragon imposed a tax on the town that it would only give water if a girl of eighteen was thrown into the well every year. This year there is only one girl of eighteen, and she is the king's. The dragon told the king that if he would give his daughter to the king in a nice way, he would not trouble the city any more, for he would fly away with the princess to the great Dragon Country. For if there were a brave man to slay the dragon, the king would give him his daughter and half his kingdom.

The images are familiar. Some of them have already been identified, and the rest should be easy to decipher on the basis of what we have learned so far. Some striking peculiarities should not be overlooked.

to point out. These include: the trinity of road-bridge-tree in the town in mourning, then the dragon's egg dropped into the well, and finally the figures that seem particularly prominent here: the reversal of fortune 24 years ago, the 12 heads of the dragon, and the 18 years of age of the girls who were sacrificed.

As far as the road-bridge-life-tree ensemble is concerned, it is possible to define with precision the in that it is clearly a specific version of the Milky Way, evoked by the triad of road-river-life tree elements. The fact that the central element - the river - is a bridge, i.e. a solid (stone) structure, clearly shows that we are in the medium of Capricorn, from which it is you can see the celestial "Road of Wars". The image of the bridge also evokes the solstice axis within the annual cycle, and thus leads us from the wider plane of the Galaxy to the narrower, but par excellence "our" Belt of Animals.

The riddle of the dragon's egg in the well can also be easily "cracked" if we consider the following two typical axis-side shape-coupling "recipes". Girls who fall (or are pushed) into a well become goldfish in our tales (e.g. The Fairy of the Three-Branched Oak- Illyés, 1977. p. 552). This axis-maxima figure pairing obviously evokes the Virgin-Fish opposition. In our case, the girls thrown into the well - at the mercy of the dragon - became not halas, but "fishes" (sons of death).

You could say: the bottom of the well is the Pisces, the house of death- at least potentially. (There is a dragon in the well or not!) Into this basic situation the egg "drops" - a future, the germ, promise, initiative of a future life of any kind - which in its very physicality would certainly evoke Cancerian qualities here in the Piscean environment. But as the egg from the bottom of the well "world-axis"- at the other end- of the fountain-egg, it is clear that this time the egg is a realistic, physical projection of Capricorn qualities, and the possibility of death inherent in the Piscean medium is thus- and is how- goes from possibility to bloody reality. But as soon as the Pisces decanate "slips out" of the picture, the abandoned Cancer property field tries to become a family: the last remaining The dragon asks the last daughter not as a victim, but- as a wife- , as the situation clearly shows, and this would end the series of tragedies.

Let us finally see the numbers. These- here as elsewhere- should be handled with extreme caution. A experience has shown that storytellers- are especially of the more knowledgeable, more "trained" type - are easily inclined to standardize such "sacred" numbers. (If a dragon, say, let it have seven heads, if a virgin, let it be 18, etc.)

we may note that if a number seven or its integer multiples (14, 21, 28...70, 77, etc.) is used in a fairy tale (or pictorial) turn, we may suspect the presence of the Moon or Saturn. The orbital periods of these two celestial bodies are characterised by the n u m b e r 28 (or the number of weeks obtained by quartering it), in days for the Moon and in years for Saturn.

On the same basis, we can smell the Sun or Jupiter if we use the or its fractional or multiple numerical values (6, 3; 24, 36, 60, 66, etc.)

(Cf. Menzel, 1980.) We will not venture any further here in the interpretation of numerals.

As for the girls' age of 18, this is most probably a reference to the lunar node cycle, which is 18 round years, and which enters a new phase in the 19th year. As this turn usually occurs during solar and lunar eclipses, we can understand that life, which has been evolving in a continuous and intact (virgin) way until then, will experience a drastic "eclipse" after the 18th unit of life. The lunar node - with its traditional name, but also the name that has been passed down into modern astronomical parlance: Dragon's Head-Dragon's Tail (i.e. the rising and setting lunar node)

- is then saturated, takes on flesh, and thus interrupts a celestial
"(Being Virgo, this time it is more likely to be the Moon.)

From this alone, we can see that we still do not have the necessary astral-mythical aids to interpret a folktale situation accurately. If, in our fable, we have only the

- dragon, which is mentioned in our story, but which is now entering the scene, we must inevitably introduce the concept of "planetary dominions" or "power-posessions" (in technical terms: domicilium, exaltation), which we have only had the opportunity to speak about in passing.

Let's see what Peter Vizi comes up with in the next, dramaturgically crucial section of the story. For the time being, let us just point out that at this point in the story, in a certain sense

"(For here we are on the "other side" of the scene where the tale begins.) From now on, therefore, it will be useful to apply this analytical aspect to the analysis of the successive life situations.

8. Figure 1 "Well, Peter- the boy thought to himself, now show us what you know."

The princess had to be taken to the well the next day. So Peter went to bed with the old woman to get a good rest, but at dawn he got up, sharpened his sword, gave his animals as much food as they could eat, and walked to the well in the town.

So about noon they brought the poor princess in a carriage, and before the carriage twelve

Twelve horses, all twelve of them black as ravens, and on them also black as mourning. And the people came after the carriage, but good

From far away, the princess wept, her father and mother wept, All good souls wept. Only one man came to the with the Princess Royal, the Red Prince. This came up with the idea that he would slay the twelve-headed dragon. Peter the Wise did not even go up to the king, nor did he offer himself, but stood by the well and waited for the dragon.

Let's scroll back to the beginning of the fairy tale analysis. Water pouring out of jars; dreaming (weighing); twin world domination– all on the spiritual plane, i.e. in dream or promise form. How does it all come back now, in the seventh part-unit– you may remember: it is about the Aquarian, Libra and Gemini qualities - on the plane of physicality?

The 'physical' equivalent of the water spilling from the dreamy couple's pitcher is here the weeping royal couple and the sobbing multitude that follows them. Of reflection - the carriage as a (barge-like) constitution that provides temporary shelter in a threatened, unstable equilibrium. In the end, the twin nature of ambition finds its physical realisation here in the male pair daring to take on the dragon (defying even the greatest power, and also intending to destroy it), in our hero and the 'red prince'.

Let's reverse the formula! On the plane of corporeality, there, in the first story, we had the incarnations of the Leo, Aries and then Sagittarius qualities (a royal court about to be married; a violent takeover of the court, spreading in two directions; a miraculous reckoning.) Now these particular tendencies in the form of tendencies.

Indeed: the royal lady is being taken to a wedding, but what a wedding! The world has been turned upside down in relation to the fairy-tale image. This wedding is also a disaster (almost literally!), just like the the first one, and here too a dream intervenes: the hero and his animals (the Aries and Leo attributes) retire to gather strength before the duel. And here again, the desire for power is divided in two directions: the red knight is the

"Peter Vizi is a man of rank, and the red knight is a man of honour. If we were to explore the planetary properties in more detail– there is no time for that now - we would also find out why the Red Knight is "in his element" in this deanery. For now, let's just say that the red knight is always and everywhere Mars (the "red planet") representative in our folktales, as Marcell Jankovics has shown with exemplary reasoning in an earlier study (Jankovics, 1980. p. 56), and this planetary deity feels "at home" precisely here, in the sign or decanate of Aries - or more precisely: he holds one of the most important positions in the decanate of Aries, but one that is of particular interest to us now

more important because of its dark character, "nocturnal" residence of the two of them– within the year. We can easily guess what the "pull" of the twelve steeds might mean in this context, if we take into account that the next, third (being a precession order, it is also the name!) decanate of the sign in question is saturated with Sagittarius, and the name of this sign's eastern property field is the horse. As a direct consequence of this mournful sign ("raven-black")

and thus in our formula, the carriage, which contains the sacrifice - and which, as we have seen, represents its own decanate attributes (Aries) transposed into a physical medium.

9. The same method of analysis can be applied to the following dramaturgical (and zodiacal) unit also when analysing. The Crab Law, which in the "opposite" (second) fairy tale unit actually broke out of the iron house and brought life into the prison, can only appear here in a tendency-like way. And what will correspond to it on the physical plane, the Capricorn field of qualities, must- as we have already seen, analysing the parable of the dragon egg- be formulated in the dragon itself, that is, in the monster with the "looped tail", i.e. the monster that is by definition suited to display Capricorn qualities. In other words: not only the dramaturgy, but also according to the rules of the astral-mythical framework, it is here that the much-mentioned (but previously only mentioned!) dragon must appear in its concrete, visible-tactile (physical) form.

All of a sudden the water is throwing up big wobbles, churning, turbulent, changing colour to dark. And then the red flame, the blue flame, the green flame begins to burst from the well: it has burst from the dragon's throat. Lo, behold, the dragon comes, he throws himself out of the well, he opens his big, terrible mouth, all twelve of them, he strikes the ground with his tail, so that it swings and swings.

The Red Prince needed no more, his courage suddenly broke into a sinew, and he suddenly climbed up a willow tree. But at least Peter the Wise was not frightened. He drew his broad, curved sword, and at the dragon.

The first (input) deanery has already been praised. At the level of spirituality, the Cancer vortex, which is due here, has shown what lies within it as its own incarnation: the "beyond" (deep-well) Capricorn-dragon. This The latter even slapped the ground with its tail for greater emphasis, since it is the looping tail that is the definitive sign of its Capricorn nature. Otherwise, as a lunar house, it could be assigned to the zodiacal sign of Libra, and as a planetary quality (the merged formation of the Dragon's Head and Dragon's Tail) to the dual system of lunar nodes.

The decanate of Pisces also needs no further mention: a dissection of the Dragon's Egg we clarified that the bottom of the well is the realm of Pisces (death). This time, its corporeality is manifested not in the form of a girl, but in the form of a flame, as a projection of the harmful (cf. "reaping" - is the stereotypical signifier of Virgo in the zodiacal order) qualities of the Dragon body. The "real", i.e. of course, his intended corporeality has left the carriage- i.e.: from Libra in the precessional order

– virgin princess, but this time destiny, which has unravelled the thread of the fairy tale, has destined her for a different, higher destiny.

Finally, the third spiritual trait, but one that permeates the entire sign-feeling, even retrospectively, in the story passage under examination, is that of Scorpio. Accordingly, we are witnessing here a self- and public-dangerous enterprise on the part of both opposing parties. There is, however, another notable feature of the Scorpio trait field that makes it easy to recognise its presence. It is that in this season there is a drastic separation between the spiritual and the physical, the former rising upwards towards higher and higher levels of existence, while the latter, the body, is sinking downwards, literally "down to earth".

stuck". Now here an interesting contradiction seems to rear its head. For the red knight "ascended" a level when he ran up the willow tree. Would this mean that he represents a higher spirituality in contrast to the hero of the tale who remains on earth? Not a chance. In fact: when he was on the tree crawling up the tree, saving his skin, he is actually getting closer and closer to his 'other side' self, which—being opposite Scorpio, on the other side of the Zodiac, is the 'selfish' Taurus trait field – ultimately motivates his whole dishonest, self-interested series of actions.

The "willow tree" itself— is not hard to guess— is as much a symbol of the Milky Way here as it was four units earlier, when we experienced the same situation in the input deanery. Then and there we encountered him as the "oracle of the world", and accordingly he dispensed "goods" (definitely roast piglets), i.e. he let-let-let pass from "the other side" to the youths settled at his base.

However, it is worth exploring the 'red prince in the willow tree' formula further. If we look at it from the point of view of its spirituality - the sign or constellation— of Scorpio - then in his place (position) on the Milky Way tree is the Swan (Cygnus) constellation. The regular name variants of this in our folktales are the Gypsy (woman) and/or the violin. And indeed, in other types of fairy tales (for example, in the folk tale *The Fairy of the Three-Branched Oak*— c.f. Illyés, 1977. i.h.) a gypsy girl settles in the crown of a willow tree next to a well, after her mother has thrown into the well a fairy girl who has recently come to life and is therefore not yet armed against the evils of the world.

If, on the other hand, we look at the knight in shining armour from the "other side", from the field of corporeality, we find the constellation corresponding to him in the band of the Milky Way above the Taurus constellation. The Auriga

(Szekeres), the constellation that Hungarian folktales also use as a musical instrument

"he" is the shepherd boy who performs miracles with his flute (among other things, he is regulating a dragon) or the "good shepherd" (e.g. *The Miracle Flute* - K. Grandpierre, 1981. p. 314),

a popular figure in our folktales and shepherd carvings alike. Obviously, in our case, it is a popular figure in folktales and folk tales.

we can only explain the behaviour of our 'red prince', which cannot be called correct, from the point of view of his spirituality, i.e. the Cygnus group of characteristics.

10. Figure 3 But now we come to the next dramaturgical unit. We can now do fairly routine work. Input decanate: on the intellectual plane, Gemini– is an undecided contest. Same on the physical plane: Sagittarius - exceptionalism, transcendence (possibly a transition) to another type of existence. Middle Decanate: on the mental plane Aquarius - according to the rules of the game, concretized for our fairy tale, here the game is tied to animals

"(Cf. dramaturgical unit number five, already discussed in detail above!) What this means on the plane of physicality hardly needs to be explained at length. The opposite of Aquarius, the Lion (and his "double", the Tiger) will also be physically involved.

intervene physically in the fight. And, as expected, so will the Wolf, since "he", as the representative of the second house of the Moon in the Aries (Dog) period, must be playing his part in the physical right now, in the third decanate of the phase-closer. According to these, however, in the same place, in the concluding part-unit, in spiritual terms

A temporary– fragile, unstable!– equilibrium must be reached. Let's see how this looks in the story!

The sweat was pouring off Winnie the Pooh, but it was also pouring off the dragon, because, despite their best efforts, neither Winnie the Pooh could cut him to death, nor could the dragon turn around to swat Winnie the Pooh with his tail, although he was trying to do so.

But when the animals saw that their master was about to bite the grass, the tiger grabbed the dragon's tail, the lion and the wolf grabbed it, and in the twinkling of an eye Peter Waters jumped into the dragon's twelfth mouth, and suddenly, with his mace, he plucked out the mouth, and descended into the belly, where he found the soul of the dragon in the form of a black dove, and pierced its heart, and as soon as the life of the black dove was ended, so was the life of the dragon.

There are really only one or two things that need explaining. For example: there is no mention of the fact that our dragon not only has a tail as a "calling card", but also a weapon. And as he wields this weapon quite a lot at the beginning of this section, one might think that this moment from the previous unit– per analogiam: "strikes the ground with his tail"– has slipped over here as a reprehensible anachronism. That is not the point. The dragon's tail is very much in action in its own time here, in the corporeality of Sagittarius, for this strange, anomalous

planetary deity', the Dragon's Tail, also known as the Descending Moon Node, is 'in power' here in the sign of Sagittarius, according to the classical astral myth dramaturgy. We can now sense that it must be a devilishly difficult task to cope with this miracle, since it is constantly changing

"reality". If I want to describe Capricorn as a Capricorn, because his tail, which is rolling over itself, draws my attention to this sign's peculiarity, it suddenly turns out that he is the "spokesman" of Libra, and right now

"eastern face" towards me. But when I point my gun at him like this, he changes colour again, and either opens his giant throat at me like the Dragon's Head (ascending Moon node), or aims his tail at me like the Dragon's Tail (descending Moon node). May he have a hero on his feet who can still take him on!

That this time we really hit the nail on the head when we identified our dragon with the Moon Node, is best demonstrated by the fact that the way to its final defeat is through its mouth. The item is literally to read as follows: the Dragon can only be defeated on this space-time plane through its head. Why? Because here, in the sign of Sagittarius, it is the Dragon's head (the ascending Moon node) that is in a state of power loss in the face of the traditional according to the astral-mithic role. The Dragon's Tail, as we have seen, was "in power" during this period, on which its owner proved invulnerable. It is safe to say that our hero would not have been able to write him off (the Dragon, that is, the result of the merging of the Head and the Tail) had not his remaining deanery qualities - his assistance animals, that is - come to his aid, and among them the "double", the "(The "reverse" role of our Tiger will be discussed in more detail below.)

But what to do with the "black pigeon" in the dragon's stomach? If I know that our hero set out from Sagittarius to destroy it, then through the "tunnel" of the dragon's body, only in the direction of the opposite Gemini

a kind of "negative Milky Way". As it started with a delay (the Sagittarius corporeality is only "output"!), so we have to continue to slide towards the end goal on the other side, from Gemini to Taurus, which follows in the precessional order. The transition between the two signs can also be expressed precisely in lunar houses: it is here that the space-time unit of the "swallow" (in our folklore this usually corresponds to the dove!) falls in the 28-element circle. Why is this dove black? Perhaps it is because it is not the "regular" white Milky Way, but through the "black hole" of the Dragon Gates.

But we can also explain this darkening by the fact that the figure of our Venusian dove is also imbued with the dark legacy of its previous phases of existence at the moment of liberation - the Libra and Aquarius determinations opposite the Aries and Leo decanates. What is this, and why is it called dark?

Since it is the hero's task in this plot-unit to drain the dragon's source of power, we must first of all consider which planetary deity is in power in the immediate the Libra period, which is a prequel, and then we get that the colour of our black dove is probably the Saturn's emblematic animal, the raven. All the more so, because the previous decanate, Aquarius, with its second house of the Moon, "brought" the same Raven into the picture as a medium-defining (naming), dark bird quality. Presumably precisely because Saturn is also in this year-period

is prominent, although not in 'power', but merely 'at home', as in Capricorn, marked by the dragon with the looped tail.

Simplifying the issue somewhat, we could say that when Peter Vizi "slays" the power of the Dragon in the form of the black dove, he is in fact neutralising the Saturnian forces at work in two of the possible Dragon signs (Capricorn and Libra). And as these forces are fundamentally restrictive or restraining in nature, so that to switch them off could be to risk - to put it crudely - creating some kind of as yet undeclared and therefore unpredictable force factor is unleashed. This unleashing, in turn, can create a fatal situation for the unleasher (in this case, the hero). We shall see how in a moment.

11. Figure 1 When Peter Waters walked through all twelve heads of the dragon. He found a golden apple in each of the twelve heads; he put them in his pocket and walked nicely to the ground.

Terribly tired, Peter Waters put his head down on the Princess's lap and fell asleep. His animals fell asleep, but the Red Prince, sitting in the willow tree, needed no more. But now he was not afraid, he got down from the willow tree, picked up the sword of Peter the Wise, and with his other hand he covered the mouth of the princess, so that he could not cry out, and cut off the neck of Peter Vizi. There was not a soul around to see it. So the Red Prince led the princess home, but on the way he told her that if she betrayed him he would kill her anyway.

Above all, let us note that we are now in the exact opposite place in the story's year circle to the scene where the possibility of death is conceived. (We are thinking of the moment of the knives stabbed into the "oracle tree".) This direct correspondence, we think, does not now require further comment. Nor will we wade through the many fine rhymes that arise from the contrasts at the deanery level, since it is safe to say that can be done by the dear Reader, for his own pleasure and reassurance, if time and inclination permit. (It would be nice if they did!) However, to avoid any confusion, it might be a good idea to stick to the usual routine. "spot checks" together.

The successive decanates of our space-time colour are now sequenced at the level of spirituality as follows, Capricorn, Virgo. Their signs: golden apples in the now dead dragon heads (the latter with a precession step were alive earlier in Gemini, it would have been inadvisable to search them!), and the equivalent general and complete (covering the entire 12-phase year— cf. the 12 number of apples!) sensual well-being: resting in the girl's lap; then: restraint (gagging the girl's mouth or paralysing her with a life-threatening threat); finally: division (literally: the

in the literal sense of the word: splitting the body in two, on the basis of rational considerations, one might say: cold calculation).

How does this translate into the plane of corporeality? Opposite Taurus, the spacetime field of Scorpio is "spread out"– The willow tree re-enters the picture, with the "fugitive" hitherto inactive. As we already know that Mars is the bearer of planetary properties, we should not be surprised that This is where he escapes back, as this is his second "home" (besides Aries) in the year. However, he can only gain strength in the next decanate, by which time his rival (Peter Vizi) and the coveted woman's physicality have already reached the Cancer stage of intertwining. Then, and very perceptibly on the opposite spiritual plane, the bloody deed (the main deed) is triggered, since– we know– Mars is "in power" in Capricorn. This means that here the "bloody warrior" can become the real plot-mover, while in his "homes", Aries and Scorpio, he only has the power to define the medium of the plot. Finally, the physicality of the third decanate will be determined by the specificities of Pisces. In short: our hero dies here. And that this specificity does indeed spill over to earlier stages of the ticket lifecycle is more is proved all the more eloquently by the fact that he has been fast asleep with his support animals since the beginning of the previous deanery.

We can now also guess where the mistake was made. The loss of measure (Saturn's qualities) is regarded as the initiator of troubles, and their culmination– already in the world month of Virgo, where the virtue of the schedule should be– the self-indulgence in prosperity. If our hero is to make amends for his fatal blunder (the term is to be taken literally here!), he will have to return in some way to the field of Virgo, for remedy for his great ill can only be found here. In any case, it will not be easy for him, since moving "forwards" in time, once the basic direction has been given "backwards" as a result of the precession, is in principle inconceivable. Unless...

12. Unless some extraordinary event or some unforeseen time-event intervenes. Fortunately for Peter Vizi - this time it did. And indeed, it was an effect factor that we had not previously taken into account, namely the Aquarius spacetime problem, better known as the so-called Aquarius paradox. No less than that in this world month– and, as far as we know at the moment, only in this one; at any rate, mostly in this one! - the time dimension is zeroed. To put it more precisely, and more vulgarly: it is simultaneously "flowing" in the existence is both forward and backward. Is it hard to imagine? It can be. There is nothing else to do, we have to try, if we want to get on with our folktale (and, of course, many, many other textual and visual folk art).

If we treat the issue in purely formal terms, it seems relatively easy to solve. Imagine a pitcher from which water flows in two directions—simultaneously—and in two directions 180° apart. One stream flows "backwards", in other words according to the "normal", small-annual course, and this stream "overlaps" the Piscean stream that precedes it in the precessional order. Thus, all three decanates of the latter seem to be infested by a trait-horde of Aquarius subunits. Specifically: the first phase of Aquarius "falls" on the "incoming" Scorpio decanate of Pisces, the two middle phases, Cancer and Gemini, overlap relatively unproblematically, while the last, Libra decanate of Aquarius is associated with the first phase of Pisces. If we follow the other branch of the Aquarius river, however, we find that it 'waters' the Capricorn cycle that follows it, now with a regular precessional flow. The resulting sub-units will thus show the following "dual natures": at the entry Virgo or Libra; in the middle Taurus, Gemini; at the end Capricorn, Aquarius.

Yes, you may say, it's easy to do all this arithmetic, but what does it all mean?

"Aquarius problematics" now translated into the language of tangible facts? Rather than predicting and speculating, let's see what the following fairy tale has to say about it. Let us say in advance that the fact that this and the following dramatic unit is an order of magnitude longer than all the others suggests that our tale will have something to say about the Aquarian problem. One could say that the dramaturgy of our story responds to this problem with the sensitivity of a seismograph.

They go up to the palace, and there the red prince boasts that he has slain the dragon in such and such a way, and for the princess dared not speak, and they made a great feast, and at the feast they seated the red prince in the chief seat, and put twelve silk cushions under him.

It starts off as if everything were going to be all right. The red prince is placed in the "main seat"—of course, as he is in his home, the "input" decanate of Aries. (To be precise in other words: the rearmost Aries decanate of the sign of Leo, thus "input" in the precessional order, as we can immediately see if we go back to our Figure 1.) The "physical" medium of the plot: the legal relationship, the fulfilment of the previous royal promise, i.e. the wedding - typical Libra attributes. The harmony promises to be eternal, since it is based on 12 (12 cushions under the red prince's buttocks), although we have already seen it in the case of Libra - right from the first

first fairy tale unit, in the building and dismantling of the iron house - that what is so gradual and methodically, is sooner or later, but even within the Scales' orbit, inevitably broken down. Here and now, however, things seem to be going differently: we are moving on 'smoothly' to a decanate, and we arrive— I mean in terms of our spirit—in the miraculous sign of Sagittarius. A

As the "twin" of the red prince - as we have seen in a previous section - is Peter the Wise himself, he must now take the stage. There will be room for miracles, since he is, as we know, dead.

While the dynamite feast was going on at the king's house, the animals woke up and saw that their master's head had been cut off. So they sent for the tiger, for he was the best runner among them, to fetch some soldering-grass from the forest, with which they would reattach their master's head.

Here we must stop again for a position signal. Having just passed through the middle decanate of Sagittarius, we are now in the third sign, the eponymous Leo - on the spiritual plane. Physical However, the specific mechanism of Aquarius has been triggered. And now we can finally understand why, at the time, the role of the Lion had to be replaced by two animal figures in the fabulous animal cast, why one was not enough, as in the case of the wolf. The two types of lion (in our story, the tiger and the lion) are the two physical manifestations of the Aquarian qualities that run in two directions considered. And now that they have 'turned the corner' and have to operate an Aquarian body as intended, they are indeed running amok. As the dramatic transgression - as we have seen - occurred in the previous major unity, Virgo (its full representative in the Eastern zodiac, i.e. the tiger-orc-wolf trinity: the rabbit!), this is where one of the Aquarius animals must return. Whether it's the tiger or the lion, they can only expect healing from the rabbit, and if the tiger happens to "reverse" time, we can be sure that its double, the lion, will reverse it at the end of the action.

The tiger runs away, and as he runs towards the forest, he meets a rabbit. The rabbit's mouth was full of grass. The tiger asks:

- What are you carrying, rabbit?

- I'm carrying a plantain for my son.

- Give me that, you'll find more where you found this, I need it more.

With a good heart, not a good heart, the rabbit gave the map to the tiger, and the tiger ran back to his companions.

Now we must be on our guard! At first glance, everything seems to have been corrected: the error has been corrected and we are back to the zero point in time. But if we look more carefully, we find that

both statements need to be complemented. We now have the means to remedy the error, but in the process of obtaining it, a new offence was committed: violence was used against the innocent rabbit, who was in need (and who was rushing to the aid of his sick son). The moral of folktales

The moral world order of folktales is built in such a way that a misdemeanour cannot go unpunished (or at least without some kind of consequence). It is therefore worth keeping an eye on the rest of the tale: if a rabbit ever comes in the way of our hero, we must be afraid that he will come to collect this debt!

All is not well around the other part-setting. It's true that our tiger has "returned" to its original to its starting point, to the corpse surrounded by its animal companions, but in the meantime, time seems to have moved in the other direction, i.e. "forwards". What makes us suspect this? The following.

– Well, which one knows how to be a doctor? – asks the lion.

– I am a doctor– said the wolf; all my kindred have been doctors.

– Well, if so, boil our master's head back.

The wolf picks up the head of Peter the Wise, and for a moment he soldered it there, but when he is brought to his feet, they see that the side of his head is turned backwards.

– Why, you such and such a creature– cried the lion, and slapped the wolf well across the face - is that how you learned to be a doctor? - Suddenly he snatched off Peter Waters' head, turned the half of it forward, and soldered it to his neck.

He opened his eyes suddenly, thinking he had been fast asleep. His animals told him what had happened to him.

It was obvious: the Aquarian wave, represented by the tiger, was coming 'back' to the entrance of the Leo Age for the first time: we are now in Aries, right in the middle of this decanate, in the Wolf-Moon House. In fact, by the time the operation is completed, we will already be in the Yü-Hold House

we keep: looking backwards and forwards in two directions, our hero creates the image of a "two-headed" griffin bird turning its head back and forth

for a moment. And this brings us back to our real starting point. To turn off the Aquarius effect– as already indicated– only the other Aquarian branch (here the the "responsible" one, the lion. It turns Peter Vizi's face from the past to the future: instead of death, the realm of new life opens up for our hero (but let us not forget: this new life is already burdened with sins, and he will have to "work off" this burden at some point in his life!)

So now we are back to the zero point in time. And here comes the question: where do we go from here? More specifically: how can we "reconnect" to the abandoned time stream? What is true is true: now we can hardly fall into the mistake of allowing ourselves to be led (astray) by 'preconceptions'. We know very little that is tangible or translatable into everyday language about how such a reconnection should 'properly' take place. If we strictly adhere to today's (scientific) conceptual framework, we cannot even be sure that such a 'manoeuvre' is possible. The only thing we can be absolutely certain of is that the story continues. And from whom else could we expect guidance than from our hero - "his animals told him what had happened to him" - so let us see where we are in our own circle of animals (in the Zodiac), and they will guide us.

13. Figure 1- Stop, red prince, I'm about to spoil your wedding!

First the dragon took the gold teeth from the twelve heads (there were two in each of the twelve), put them in his purse, and said to his animals:

– Come with me, my sweet servants. He went into the town, straight to the old woman, and found that the wedding was already in progress.

But Peter the Wise had no more to stay, and he called his animals, and went up to the palace, and as he went up the garadish steps, the silk cushion began to fall from under the red prince. First one, then two, at once

they just fell on the bald ground so hard they could hardly pick them up.

We don't have to think long to find the answer. If we start our investigation on the plane of corporeality - the "other side" - it immediately becomes clear that the time period of Virgo (old woman, or gradients) runs parallel to that of Libra (wedding, pillows falling), which means, that the second wave of Aquarius, which the lion has just started by turning Peter Vizi's head back in the precessional direction, will now roll through the three decanates of Capricorn, now in the "original" precessional

Accordingly, in the next sub-unit, the Gemini corpus (word-pairing, unresolved rivalry) must be coupled with Taurus (sensual pleasures and fear of physical well-being).

Peter Vizi shouted into the palace:

– Come out, red prince, if you are a true valiant!

Hey, the red prince was shaking like a leaf, he would have gone, but he didn't know what to do. But the princess encouraged him:

– Go, go, go, show your valour! – Peter the Wise cried out again:

– Come out, you dragon-slaying prince!

– Come, come– the princess encouraged him - show that you killed the dragon.

To characterise the red knight physically, or more precisely to show the Taurus characteristics of this physicality, the text of the tale uses a very witty device. The name 'dragon-slayer' in this context unmistakably refers to the knight St George, who is the eponymous saint of the month of Taurus (feast day: 24 April, name of the month: St George's month!) in the same cultural context in which Peter and Paul are the saints marking the summer solstice. This linguistic 'right-ness' is a characteristic of the invention, if it is even noticed at all, will most certainly be c l a s s i f i e d by our folklore research as borrowing, and as such, will be classified under the heading of 'lack of originality' in our folklore "(see also 'folklorisation' and, as an ultima ratio, 'descending cultural goods'! Let's look at it, and continue to explore it according to our own reasoning.

What could the red prince do, he went out into the courtyard, trembling, and drew his sword, but he could only draw it, and could not sheathe it: only once did Peter Vizi strike at him, and he bit the grass.

You would think that the poor red prince's fate was sealed when Peter Vizi resurrected and checked in with him. No way! His hesitant tactics can be explained not only by the fact that– he is in the body of a Taurus– and fears for his skin and his easy wealth, but also by the fact that he wants to wait until a more favourable time arrives. He doesn't have to wait long. The Capricorn trait circle, which defines the physicality of the next decanate, creates the most advantageous situation for him, for his Mars, as we know, is here in "power", which means that here he can reach the maximum of his abilities in a spectacular way. Why, then, is he still outmatched in the duel?

Let's analyse in detail the balance of power in this crucial deanery at the end of the year! On the spiritual plane, Cancer and Leo are juxtaposed, while on the physical plane, Capricorn and Aquarius are juxtaposed: although not yet in the "textbook", we already know that Capricorn and Leo are ruled by Mars, and Cancer and Aquarius by Jupiter.

In the first sign we can speak of "real", in the second "hidden" power-in-being!) One quantum of spirituality in each of the two struggling parties, and the same amount of physicality. A typical stalemate situation – one might think, if one were to start from the naive assumption that the only difference between planet and planet is in names. In reality, however, the two warring parties are not even remotely identical "weight class". The class of our red warrior– thus– can only be a knockout defeat in the first round due to the overwhelming dominance of the opponent.

And at the same time, the personality of Peter Vizi was revealed. If we had thought that– being a likeable young man– could only be a Sun-hero, we have to admit it we must now see that we were wrong. The fateful duel proved beyond any doubt that our hero is (perhaps not exclusively, but certainly characteristically) a Jupiterian representation. More precisely...– but let's not get ahead of ourselves. Let us first see the final scene of this dramaturgical unit, the "presentation of evidence".

Then Peter Wisdom went into the palace, took from his purse the twelve golden apples and the twenty-four golden teeth of the dragon, and said to the king:

– "Behold, I prove, sire, that I killed the dragon, and not the Red Prince.

But the princess proved it, and the king was glad, for he liked Peter the Wise better than the red prince. They continued the feast, and did not stop for seven weeks.

The evidence is telling. In order: the 12 golden apples from 12 seasons of sensual delights and testifies eloquently that our hero has been to the school of bullfighting. The dragon tooth: a typical Saturn trophy. Jöhet a Mérleg-Sárkányból (itt van „erőben” Szaturnusz), a hurkos farkú Bak-sárkányból (itt van really "at home"), Aquarius (this is its other home, and in it our Libra-Dragon reappears in decanate value), and then it must also summon its "in power" or "out of power" places, namely, the Gemini and Sagittarius sign areas. Yet the number 24 is most likely to be the Capricorn field of origin. Let us not forget that 24 teeth can also mean 24 degrees, and the dragon, as a representative of the Capricorn spirit, was born 24 years earlier than the fairy-tale "present". his doomed egg into the city well. After the "calling cards" of the Taurus and Capricorn time units, as as expected, the third "earthly" sign, Virgo, is also in the evidence "...b u t the royal lady also proved it..."!

The broader, three-element spatio-temporal scene is thus evoked once again, in which the first dramatic (the hero's immersion in sensual pleasures and the assassination of the Red Prince) and, shortly afterwards, the second (the rabbit's abduction). And what is evoked in the folktale is also revealed. The Libra period is marked in vain by the socket of evidence, the tarisnya, and this image is reinforced in vain by the moment of judgement and then the promise-change, and the wedding, which is the third time we have returned to the Libra period (and in this "final position" the Cancer-spirituality would be matched by the Libra spirituality in the way tradition dictates, so that the two together form the ideal family-formation medium!)— our hero's path leads in a different direction. Until his debts have been fully and completely paid off, a reflection which is in harmony with the can only be provisional, and even deceptive.

The misdemeanour, however, seems to be of such a nature that it cannot be atoned for within the 'small world' of the Animal Belt without further ado. Useless, our hero goes back again and again to the cursed Virgo terrain, where death (Pisces) as corporeality is spread out in its visible and tangible reality, the solution is not hidden here - even if the path leads to it from here. Because he himself already suspects as much, we can suspect as much, that the shortened rabbit will have to lead Peter Vizi to his final release.

Before we embark on this fateful last journey with him, let's take a look at the fairy tale (Figure 1) We can see that we have just completed a full year in the precessional 'big year'. In principle, there should be no reason why the cycle should not start again - we have examples of "multi-cycle" stories! -, but the "emergence" of the Aquarius space-time problem suggests that the story can only be continued in a kind of "time out". To help us understand the situation better, let us zoom in on the last three sign-periods 'slices of cake' of the year and break down the story that unfolds here into its phases.

I. Phase 3: we are in Virgo all the time. In detail:

- a) Taurus (with Scorpio incarnation)– the Red Prince comes down from the tree while Peter Waters and his animals rest;
- b) Capricorn (Cancer body)– the red prince captures the princess and kills Peter Vizi; and
- c) Virgo (Pisces)– the red prince threatens the princess, leaving Peter Vizi cut in two and dead at the scene.

II. Phase 1: the scene shifts to the Leo sign. Here, too, the plot moments correspond to the specificities of the decanate due. In detail:

- a) Aries (Libra)– wedding, the red prince takes the main place;
- b) Sagittarius (Gemini)– the "twin" of the red prince, Peter Vizi, still dead, appears on the scene;
- c) Leo (Aquarius)– the lion race splits in two, the "fastest" tiger starts on his way back.

III. phase: we get back into the Virgo orbit. The tiger runs back into the Virgo period, which this time is global, and takes away its

(Cf: "grass woman" is a typical representative of the Virgin attributes in folk lore!)

IV. phase: back in Leo again. The tiger turns around, reaches the sign of Leo again, here again it has to pass through the decanates in t u r n . In detail:

- a) Aries (with Libra body)– this decanate is now represented by its "eastern" counterpart, the Dog, and in a way that it is about to be further trisected, only now by its Moon house. Thus, in the second house of the Moon, the Wolf may come into action, and in the third, the Yü, the "two-headed" monster, appears;

b) Sagittarius (Gemini)– However, the latter wonder creature can also evoke the physicality of the middle decanate, Sagittarius (extraordinary, life-generating!), the twins with their backs to each other;

c) Leo (Aquarius)– the "own time" of the remedial process is finally here, in the Leo decanate (NB: the "two-headedness" aspect is also present here, if we know the Janus-faced, i.e. with a single head looking back and forth on the body, representation of Leo, Aquarius, from the astral mythical tradition.)

From here, two time 'waves' run parallel.

V. Phase 2: we are simultaneously in Cancer and Leo. Broken down into decanates:

a) Pisces (Virgo), at the same time Aries (Libra)– the widow in the black city– is getting married (evidence in the bag);

b) Scorpio (Taurus) and Sagittarius (Gemini)– the "dragon-slaying" prince is saving his skin– Peter Vizi is calling for a duel;

c) Cancer (Capricorn) and Leo (Aquarius)– to defeat the red knight with "decisive advantage".

Here we would expect the story to end. Cancer could bring marriage, happy family life, Leo dominance, joy in offspring. But at the end of the scene, the tarisnya appears, and a– now, after the defeat of the red prince, seems unreasonable, justified at most on an emotional level (cf.

Libra relationship discussed above!) - "process of proof". And the period of Virgo reappears from the opened iscae, deanate by deanate, with the period of the "reparation" which has remained unrepaired until now. misdemeanour.

14. From now on, our Peter Vizi will go head to head with the fate of his own– and, moreover, with the fate of– , which he himself has just recalled. He himself is convinced that he will triumphantly continue on his annual cycle

(he is running the Gemini orbit there too), and does not realise that the revived Virgo group of qualities is "running with him". The confrontation of the two space-time units takes place in a dramatic way in the following

(As we read the story, we can also watch the help chart, so that we can find the answers to the questions that arise in turn!)

One day after the wedding, Peter Vizi went hunting, but his wife fell into his arms and asked him to go anywhere but the witch's house, because it was darker than hell, and no man had ever come back alive.

For Peter had promised not to go, but as soon as he left the palace he was in a great mood to go and see that witch-house. He went out into the woods, walking and walking, and suddenly a rabbit jumped out at him. He aims his arrow at it, and cannot find it.

"What is this– thinks Peter Vizi to himself - I have never missed a game before." – He goes on, and a rabbit jumps up in front of him again, shoots at it, and he doesn't hit it either.

Peter was annoyed, and went on his way, very annoyed. He had hardly gone on when a rabbit jumped up a third time, and he shot at it again, and couldn't find it either.

The two conflicting force-fields show themselves in their full breadth– to us too, and to each other. On the one side: the Gemini qualities flowing through all three parts (an undecided duel!), enclosed in the corporeality of an arrow-head figure; on the other side: the rabbit, which also indicates the Virgo spirituality in all three manifestations of the same part, emerges, the "corporeal" of death (disappearance)

To use a musical analogy: the theme has been introduced, now the elaboration can begin.

Well, look what happened! All at once the forest went dark, as if he had just been in the land of hell, his animals shivering and shrank back to him. He looked this way, he looked that way, he looked up at the sky, but he could look; he saw nothing but a terrible darkness.

"Now, this must be the witches' cottage,"– he thought to himself. It was, he felt with his hands, his feet, his body, that all sorts of creeping things were swarming about him, and he heard the bats flying and buzzing and buzzing overhead.

Peter staggered and stumbled in the darkness, and suddenly he saw a faint light. Slowly he gropes where the light was, and there a great piece of wood was burning, and as soon as it was charred, an invisible hand put another piece of wood on the charcoal.

It was as if the world had been turned upside down. Day turned to night, all the spiritual qualities were transformed into physicality. The Aquarian trait of togetherness, of interdependence, is expressed in the utterly 'beastly' behaviour of beasts that had hitherto been so bold. A worms are obviously the evocators of the Libra spirituality, including the 'crawling' houses of the Moon, the dragon (lizard): the horned snake and the worm - again, the direct physical (though invisible because of the darkness)

in their darkness. Finally, bats are only from the second house of the Moon in Gemini (Bat or Owl) could have been here. And so that we are left in no doubt as to where we are, the fiery quality itself is on display, in all its unconcealed, elemental quality. Who feeds it, we cannot see, though by the light of the fire we might as well glimpse. It is more than just an eerie "surreal" image! It seems: this fire is generated and fed from outside the system. Here, then, is the Sagittarius trait- at last, at last, at the level of physical manifestation! In any case, we must consider the situation extraordinary if, unlike usual, he is now "letting himself go" so much!

But where does that leave the virginal qualities that the volatile bunny has been claiming? Well, as far as physicality is concerned, the "other side" (Pisces property field) has already shown what it can do: just like

before, in the black city, it has also now plunged the world into mourning. And the detail? The Taurus (eating-drinking), Capricorn (turning to stone) and then Virgo (dismemberment) qualities? Or- translated to the plane of corporeality

- Scorpio, with its Cygnus representation perched on a tree; Cancer, with its "reciprocity"; and finally Pisces... It is too scary to say: where does this leave the realised, bodily death? Let us see!

Vizi Peter sits down by the fire, his animals beside him, he has bread and bacon in his bag, he takes it out, he pulls the bacon on a skewer and beats the fat into the bread. As he is frying the bacon, someone beside him speaks in a shivering, cold voice:

- Oh, I'm cold!

Peter looked around, saw no one, and said nothing. The voice came again:

– Oh, I'm cold!

He couldn't stand it any longer, said Peter:

– If you're cold, come here and get warm!

– Oh, I dare not, for your animals will tear you to pieces.

Peter looks up at the tree, there is an old woman crouching.

She says to him:

– Come down, woman, these animals won't hurt you.

– I dare not, but will throw down three golden hairs, lay them on the backs of your animals, and I will come down.

– All right, throw them down.

The old woman threw down the three golden hairs, and Peter Vizi put them on his animals, and didn't even notice that the animals had suddenly turned to stone. The old woman climbs down from the tree, sits by the fire, pulls out a toad, pulls it on a spit, roasts it, and begins to say to herself:

– I bake frogs, you bake bacon, I eat bacon, you eat frogs.

– What is kend saying?

– I bake frogs, you bake bacon, I eat bacon, you eat frogs.

– But whoever cooks what, let him eat it!– cried Peter the Witch, and in his anger threw the bacon at the old witch.

Hey, the old witch didn't need anything else, she jumped up and grabbed Peter Vizi, but she grabbed him so hard that he couldn't move. She calls to her animals, but they don't move. Then the old witch took the sword from Peter the Witch, cut his body into shreds and threw it into a big tub.

Well, well. Here is the revenge of the former transgression. It is not the transgression itself, but the fact that too much energy was wasted to make up for it.

it had to be "deployed" in both directions!) Now, when it was needed most, the Aquarius-

"battery": the beasts are not moving, there is nothing to drive the engine. And there's a problem with the Libra decanate: our hero has got the situation all wrong. He "buys" the scam, not realising that he has lost his helpers. Yet, and precisely because of this loss of moderation, he gains final absolution. In this way, he works off his moral disadvantage: he has taken pity on the helpless old woman in distress, offering her "free pardon."

exercised against a vulnerable being. So he won– although the price of victory was death. At least for now.

But like all living trees in folktales, this Witch's Land of the Beast has its own

"other side"– above, towards its crown. And by descending from it, the old woman has upset a– very unstable - equilibrium system. The "other side", of course, responded immediately.

15. FigureHow? Let's remember: on the other side of the doughnut was the very section of the trunk into which the brother and sister had stuck their marker tools. Now the other half is free, the latent state is over– and Paul the Wise can go his own way. "Your way"? Not quite. As the roadmap was born of a Cancerian mentality, the two paths must ultimately lead in the same direction "bump" in space-time, only the second leg of the course will run "higher"– or rather more accurately, more reliably (since it is now guided by more experience) than the first. We could put it in more technical language: Vizi Pál is on an improved track, with the outgoing, and then the energy Peter's orbit, which was destroyed by a loss of energy.

When this happened, one day, two days after Vizi Pál turned back to the oracle of the world, where he had parted from his brother, he pulled out his knife, and red blood gushed out.

– Oh, dear God, my brother is dead– sighed Vizi Pál bitterly. He didn't stop, he went the way his brother had gone. He walked just like his brother.

The storyteller is telling the truth: Vizi Pál did indeed "walk the road". So, of course, he has to use less energy on the way. And as for the fateful stage of the journey, he is no longer blocked by the dragon, like Peter, and he no longer has to waste his energy fighting the Red Prince. He almost breezes through the successive ticket sections, although, to his credit, he never misses one of them. Let's check it out!

16. Figure 1First of all, we must take into account the fact that the
The action took place in the Gemini region, which was covered by Virgo and then extinguished. Translated into more ordinary language, this means that if we were to continue on the annual cycle, we would now be in the Taurus period, as we have been, only this would be replaced by our witch (bad
Virgo realm of the wrong degree. In addition, there was a pole shift: day became night - Virgo became Pisces. And so we are back in the oracle of the world, launching the second man of the Gemini 'staff'. This, in turn, will also decide whether the first leg of Paul Vizi's "long run" in the Aquarius sign is the right one.
of the Aquarius. This is where Peter got his helping animals. What will Paul do here?

He met a tiger, he wanted to shoot it, but he didn't, and the tiger gave him a cub. It was the same with the lion, and so with the wolf. He also had three animals...

17. Figure

Next is the space-time of Capricorn. Peter then entered the mourning city and learned of the egg story. What about Paul?

...went to the city where his brother had slain the twelve-headed dragon. Paul the Wise was to Peter the Wise as one egg is to another.

18. Figure

The range of Sagittarius was made notable for Peter Wisdom by the general crying-crying, the appearance of a rocking horse and then a double. What does Paul experience in the same place?

...and when he arrived in the city, and they brought the news of his coming, they rang the bell. And the little queen sat in a sweet velvet carriage, and so went forth. She thought that her lord was returned to the From the witch's cottage...

19. Figure

Scorpio: the adversary (the dragon) appears, the girl is replaced by a flame, the "fake" jumps up the tree. Now, the "improved" round:

...and when he saw Waterspaw, he jumped off his swing and fell on his neck.

– My dear sir, my soul, you're back from the witch's cottage.

Wise Paul did not say a word about who or what he was; it was enough that he knew where and how to look for his brother.

20. FigureFrom the previous stage onwards, we can see that Pál Vizi is gaining an increasingly significant advantage over his brother in the successive stages. His reception is also getting warmer - we can almost feel his energy building up for the final clash. And it is not unimportant that the decancies will not follow each other in the same order as they did for Peter Vizi. Here, it is only in the entry phase that the characteristics of the Gemini mentality and Sagittarius body are attached to our hero; afterwards, his animals do not panic, as their Aquarian mentality is still swelling with energy, and finally, in the decisive phase of the course, the Libra characteristics can help him to correctly identify his character. You will find the fire in a moment, which here is the Aries is an elemental expressor, and so of course the "miraculous" fire-making hand identified as a Sagittarius attribute cannot appear nearby.

The next morning he said nothing to the little queen, went to the witch's cottage, his animals went with him. He was just like his brother, shooting three times at the rabbit, and not once hitting it; and when he shot the third the forest went dark, and he could not see a step forward or backward.

Yet he was more fortunate than his brother, for he saw the faint light, and went to it. He sat down by the fire...

21. We'll see in a moment: it is indeed this small gain in time that saves his life - and his brother's. Now comes the final, crucial stage of the journey: the maiden. Here, everything depends on predictability and the right schedule. You cannot be 'a little wrong': the slightest miscalculation can be a source of irreparable trouble. Let us recall: it was here that the former "probationer" made his first and second "blunders", and later could not correct his mistakes. The order of the decanates, of course, remains the same: Taurus (eating and drinking) - Scorpio with body (skewering, also a runaway doughnut; then Capricorn (catching, holding down) - Cancer - (reciprocal baking-eating); finally Virgo (this can bring not only dismemberment, but also - as we have already seen in the case of the rabbit - "grass" healing!) - But... - but this sentence should be continued after the fairy tale quotation.

...and he starts to cook the bacon, and he hears someone sneezing in the wood and he starts to sing:

– Oh, I'm cold!

– Come down, if you are cold– said Wise Paul, but the old witch did not dare to come down this time, u n t i l Wise Paul promised to lay the three golden hairs on her animals.

– Well, let her take it off– said Wise Paul.

So the old witch threw it down, but she found that all three golden hairs fell into the fire and burned to ashes. But the old witch did not notice this. She came down from the tree, sat by the fire, and from whence she came, she pulled out a toad, and began to roast it, and said to herself:

– I bake frogs, you bake bacon, I eat bacon, you eat frogs.

– You eat, I'll tell you what! - and he hit the witch with the bacon.

The witch leaps up and grabs Winnie the Pooh, but in that instant the three animals pounce on her and grab her so tightly that she cannot move.

– Have mercy on my life– begged the witch, and I will raise your brother and his animals.

All right, Vizi Pál waved to the animals, but they held him tightly so he couldn't run away. Then the witch picked up a bunch of all sorts of soldering-grass, made all sorts of hocus-pocus, well
And then Peter Waters came to life, and the forest was enlightened, and the witch had no more news, and the crawling animals disappeared, as if the earth had swallowed them up.

Our discerning reader must be wagging his head: so it was an accidental escape! And what if the hairs had not happened to fall into the fire? Or if the old woman had noticed that they had fallen in? To build the dramaturgy of such a momentous story on such a fragile foundation - is that not frivolous?

The short answer is: no! In fact, the preparation of this apparent "coincidence" is downright masterful. Let's turn back and see for ourselves! Right from the second 'adventure', our story changes places mid-sentence: '...and so he went to that town...'; '...and when he arrived in the town...'; '...and when he saw Paul Vizi...'... Apparently, our hero measured his route to the millimetre to the nearest second, so that he could finally arrive at the decisive section of the course on time: '... it was enough that he knew where he was, and he was able to find the way to the right place.
where to look for his brother."

As the crisis situation unfolds (at the time when the world is darkening), the narrator draws our attention to the fact that Paul Vizi has gained time on his brother. A little later, we notice the small difference that while in the case of Peter Vizi the tree only "enters the picture" after the old woman's second appearance, the witch is already in the tree when her brother lights the fire. Further time (and it is surely a victory of strength that Paul Vizi reacts to the first word of complaint to the shivering witch, while Peter waited for the second signal. "He who gives twice, gives quickly"– may come to mind the proverb, and rightly so, since Paul the Wise is obviously "collecting" the moral "extra points" that– will be– "enough for him to win the final", in our still "modern" quiz language.

to win". It is these small but always positive "slips" that cause the hairs to land on the scene just when the circumstances are least positive for the sender and most positive for the hero. (It is worth remembering, by the way, that what makes life's chances and fate dramatic, in general, is that in our cosmos is that it is precisely the most important things in it and around it that depend on such amazingly fragile "coincidences"!)

Something more should be said, however, about two groups of props that play a distinctly important role: the "paralysing" hairs, and the toadfrog–bacon double. We can routinely detect the reporting background of the first one. We have to find out where the hairs came from and then look in the relevant part of the sky to see if there are any constellations that are capable of or suitable for "hair emission". There is. Just as Cygnus is located above Scorpio, so Coma

Berenices (Berenice's or Berenice's hair) in the northern sky. And as the Cygnus as a "gypsy" (the Swan "fiddle") in our folk tales, ballads and folk art, it is also used as a "binding" hair, and sometimes - also with regular alternations of sound - as a toad, a bloodsucker, a Francis, a (falling) down-rain or - horrible dictu! - as Raven Fernyiges, the constellation Berenice's hair, or whatever else may flow from it into our 'small' (zodiacal-solar) world.

We can also speculate as to why tradition has attributed such a paralysing, life-affirming effect to this sky-scape. According to our present knowledge, extragalaxies are clustered here that are unsuitable for generating life on Earth and, if they can affect it, are dangerous to its survival. More specifically: the 'witchy' properties of the Virgo field seem to be largely due to the extragalactic supercluster, whose discovery by 'scientific', i.e. modern instruments, was one of the cosmological sensations of the last decade; However, the astral mystic tradition has always considered such a 'supercluster' to be part of the sign of Virgo, and has used every means at its disposal - in tales, ballads and visual representations- - to draw attention to its dangers. (Cf.: Pap, 1990, pp. 89-90) Which now more specifically refers to the constellation Coma Berenices as the witchcraft (i.e. the paralysing radiation)

the source region of the constellation, a single sentence will suffice here: 'Tycho Brahe, who named the constellation, did not suspect that it bounded a region of the sky where many distant galaxies.' (Klepesta-Rükl, 1975, p. 136) But it is also important to know about our 'toad' constellation that the position of our solar system (and of our Earth in it) in relation to the constellation of the Milky Way, which is perpendicular to the 'plate' of the latter, is usually described by the axis of the modern astronomical —(Klepesta-Rükl, 1975, p. 26) The "strangeness", "otherness" (with all the threatening overtones of the term) could hardly be more aptly expressed in the specific in which the right-angle relationship is known to be the most hostile of all possible types of relationship.

For our second puzzle, the toad-frog-bacon pairing, it is useful to start from the notion of the skewer or skeweredness to unravel the deeper meaning of the toad-bacon pairing. This is a typical Scorpio attribute (also in sexual terms!), and so it is not difficult to find the celestial object "stabbed" by it, especially if the "toad" sign warns us that we are dealing with a Berenice-type constellation, i.e. a life-threatening, terminal one. In this case, tradition has it that

the constellation of Lant (Lyra)– According to ancient mythological texts, the child god Hermes made the first lant from a tortoise frog (old Hungarian name simply "frog"!), and later it would be placed in the sky, the constellation Lyra - whose main star is Vega, is considered by the same tradition to be a star that brings about the general destruction of the world:

Klepesta-Rükl, 1975, p. 188)

If one end of the skewer pierced the Scorpio area, the other end (the twin's skewer) would be in the opposite should target the Taurus field. This is also the "origin" of bacon, the pig, which, as we know, is the eastern animal equivalent of Taurus. The bacon and the fat that "drips" from it

(The latter is a direct reference to Sirius, the main star of the former, and is a variant of the name of the latter in our folklore:

"dense" star, fur, fat– and even: filter!)

However, after the "but..." that starts before our last fairy tale quotation, the sentence is still waiting to be continued. We have not yet taken into account the fact that the next station of precession is Leo, and its corporeality, the Aquarius trait group, is also

could have recycled one of its two branches, as it did in the case of Peter Vizi. This branch in his witch scene– we may remember– had "dried up", since it had to be used for error correction in an earlier space-time episode. Now, however, in the case of Paul Vizi, it is still in full "water."

can come back here with full flow. This is presumably the reason for the exemplary presence of mind of the helping animals (there is no question of scarcity or retreat here!), and in the end this energy helps the old woman's "sucking" mechanism, plugging the "hole" she has created in the force field.

22. Now we can finally move on to the last dramaturgical unit– the last zodiacal stage .–

The two brothers hugged and kissed each other and went to the city, followed by the six animals and then up to the palace. But only now the little queen gazed and gazed; till they told her which was her sweet lord, she did not know which to hug and kiss. Not till then was the old king's dream fulfilled. Vizi

Peter and Wizi Paul, from country they went, And conquered the whole world, Their valour grew like the sea, It covered the whole world.

So it was, it was over, it was a fairy tale.

Our next question about this story can only be: where are we now in the year? Where Peter Vizi was the last time we met him, or where Paul Vizi is now? would be on schedule? The answer can only be found by a careful analysis of the passage in question. In the first case, we should get the sign qualities of the spiritual nature in the order Sagittarius, Leo, Aries, and in the physical nature, the order would be Gemini, Aquarius, Libra. In the second case, the order of the fire-element decanates would begin with Aries, followed by Sagittarius, then Leo would follow, and in contrast to them, the physical characteristics would be determined by the characteristics of Libra, Gemini, and finally Aquarius. At first glance, it is obvious that we are dealing with the second case: the opening scene, the "weighing up" of the princess, is the decisive factor here. The dream prophecy (Sagittarius-spirituality) becomes reality only in the second part-unit, and the Aquarian corporeality (world domination), of course, in the last phase, realizes the prescriptions of its own Leo spirituality.

The story of Peter Vizi and Paul Vizi was originally chosen to justify the deanery order and its importance in the Hungarian folktale, and to routinely recognize the shapes and forms of the mind-body-apposition relationship in the course of the story plot. In order to be able to fulfil our task effectively, we naturally had to delve much deeper into the medium of the fairy tale than is usually the case in storytelling. So we can say that, by the time we had finished our analysis, we had not only "not only had we had the opportunity to try out the 'tricks' that we had to familiarise ourselves with in order to achieve our objective, but also those that we had to introduce in a professional manner and to (Just think of the planetary domination of the or t h e level of "spirituality", the mood-emotional charge of the "special zodiac".)

But we also have an absolute gain. This we have arrived at by observing that the how time "kicked out" in the sign-orbit of Leo behaves after the "kick back" in the sign-orbits following Leo. Since this i s in fact the "other side" of the Aquarius paradox, we had some reason to expect that we would be dealing with something similar to the "life-stream" of we have become accustomed to in the "timeless" spacetime unit of Aquarius. But the analysis is different pointed out. We have learned that time from here, from the sign of Leo, does not "ripple" into the neighbouring sign-terrenums, but slides through in stages, first, after some "bumping" (tiger adventure!), into the sign of Leo

"own" time to that of Cancer, then Virgo, previously "disrupted" by Leo (cf. the tiger-rabbit conflict!), and even after the former merger, to Gemini.

The difference is significant precisely in the field of our investigation, on the playing field of the deaneries. In contrast to the life-line loop caused by the Aquarius paradox, where existence flows backwards for a while, and thus in the "ejected" phase in reverse order (practically from the minor to the major), the "ejected" phase is the "ejected" phase.

Here, around Leo, the "slipping" signs naturally retain their "original", i.e. precessional, decanate order all the time.

Nor is it a trivial difference between the two types of time-problems, that while the former, for Aquarius related interval of only three digits directly from the year (Pisces-Aquarius-Bac, in precessional order), here and now, on the Leo side, the number of signs involved has increased to four. The consequences of this realization are unforeseeable within the present framework of our investigation. We can only point out here that this particular "double behavioral pattern" is probably an important factor in the "spiritual" or "mental" characteristics of the zodiacal signs (in the vernacular: "normal" or "mystical"). and that it is precisely around our two ominous nodes, Leo and Aquarius, that the most striking differences are to be found.

But more on this another time.

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14. Jesus told them: If you fast, you will sin against yourselves: if you pray, you will be condemned. If ye give alms, ye do evil to your souls.

Wherever you go, wherever you pass through, if you are received, eat what is set before you. and heal the sick there. For it is not what goes into your mouth that makes you unclean, but what comes out of your mouth that makes you unclean.