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# Mágia szutra

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**Magic sutra**

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## **Magic sutra**

At the very beginning, there was an attempt to make the spiritual forces independent of themselves and to take unlimited possession of themselves. They wanted to implement an autocratic and egocentric order of life that excluded everyone else. This attempt to live existence in itself is called a satanic atrocity. The road proved impassable. Life, it turned out, is designed in such a way that whoever tries to keep it will lose it. The consequence of the satanic fiasco is that my life is not to be closed, but opened. So to raise the question of whether life is private property or not is pointless. As soon as I lay my hand on any part of my life, it immediately turns back and sinks away, but in such a way that the nothingness in which it disappears without a trace, slips back into the man and takes the place of the coveted possession. Therefore, if life could be made a private property, it would mean that life would be closed, but absolutely empty.

I have yet to do anything to claim anything from another man. By my mere existence I am already making a whole host of demands, and by their mere existence others are making demands on me. The word is the fact of uncontainability, that is to say, the touchability and touchedness of life. I need to assert the rights of others to my life. The sign of this: addressability.

My life is a property that I can never quite take possession of, that is, it can never be entirely mine. I am not my own. And the more I insist on possessing myself, the less I am my own. Private property is (according to LAJOS SZABÓ) that which can be taken away. Life can be taken? Yes. What is it that cannot be taken? Salvation.

The structure of human life is such that what I own, I have to make room for. It is clear from the fact alone that whatever I take possession of in vain cannot be mine, for I am accountable. Whether I account rightly or wrongly, I have a share in the good and the bad.

At creation man was ignorant of these matters. Nor was he responsible. His life was open, he had nothing to be taken, only his salvation, but he gambled it away himself. In the choice to keep and give life, he failed. He wanted to keep it, so he lost it. Since then he has had to account for everything he keeps.

So says the revelation, and everyone knows it. There seems to be nothing wrong with knowledge. The difficulty is this: I know very well that I ought to renounce myself for my own sake, but I have no idea how to do it. How I can open up and make myself available to others. If I want to win it all, because I want it with everyone else, and that's fine, how can I lose it all. God keeps nothing of Himself for Himself, and the secret of His eternity and omnipotence is precisely this immoderate renunciation of Himself. And all other examples besides God are invalid.

Man is caught in the trap of knowing what he must and ought to do, but he has no idea how he ought to do what he knows. What he ought to do, revelation tells him. How to do it? No one knows. The word is given. The difficulty is the doing.

Of course, words and deeds are not two. If they were, the ends could be separated from the means. But we know that no high purpose can justify a vile act. Where the deed is low, the end is no higher. Existence is no occasion for such pleasant sophisms. Where, therefore, difficulty arises in the realization of the words of revelation, the trouble is not to be sought in the paralysis of the realizing faculty. There the trouble is also in the addressability to revelation. It is not possible to know something completely, but to lack the ability to realize it. He who cannot realize the word does not actually understand what it is about. But vice versa. The instrument always indicates the level at which the agent's aim moves. And the action indicates the ideals of the doer.

The breakthrough this time is not from the word to the deed. One must try to see what would happen if one were to start from the realization. This method is the rare one, in fact it is quite rare. There are many familiar ways of deepening the addressability to revelation. Exegesis, preaching, commentary, reflection, treatise. There is not much to say about their impact. It will become clear later why. For now, the breakthrough must be from implementation to the word. As BAADER says, the right thing must be done first. Especially regardless of whether it is spontaneous or not. When one does the right thing, one begins to understand the word that lives in the deed. He begins to understand that the action is nothing but the activity of the word.



## **1. The important thing is not to preach doctrine, but to transform destiny.**

The order, then, must be set up this time as follows: first the word, second the thought, third the action. The word must also be placed first because, as we know, there is no thought without a word. But above all because the word (revelation) exists before I am. The word is always given by revelation. There can be no doubt as to what it gives. But if the thought merely receives and holds the word, it is only care and thought. The word, to be acted upon, must be redeemed (crisis, conversion). Here is the difficulty. We know what must be done, but we do not have the power of redemption. The direct link between word and deed is broken and our lives are divided. On the side of thought are the irredeemable ideologies that could not, if they wished, match man's capacity to perform. And on the side of action are the hysterical doers who cannot, even if they wanted to, recognise the significance of their actions.

(Note: What I do, says the Apostle Paul, I do not understand. For I do not do what I want, but what I hate... the will is in me, but the doing of the good is not. Because I do not do the good... I am a miserable man! What will deliver me from the body of death?)

In the beginning is the word; the word must be turned into action. Between the word and the deed is the thought, in which the word must become a resolution; so then, in the beginning is the word, which becomes a resolution in the thought and breaks forth in the deed. This is the "Be" (Fiat). The resolve of determination must be learned separately.

The answer to the question, what is to be done when the words are greater and the thoughts more numerous than can be redeemed, is this: apparently there are indeed many more thoughts than can be realised, and the words more numerous than can be redeemed, but this appearance is only created by the fact that the gap between word and deed (the powerlessness of resolution) has led to a debt (problem) and an increase in the number of words (thoughts) which are not redeemed. This debt can be worked off. If one regularly redeems his thoughts with determined resolve, his debt will be discharged in time. One thing is certain: he will never gain an advantage, and he will never accomplish more than the word requires. This is not possible, if only because, in the right order of life, word, thought and deed are inseparable.

## **2. Not to act from the background by the method, but to put the method in the hands of all**

The influence from the background is powerless. The priest preaches the Word and then goes home for lunch. So does the politician and the philosopher and the moralist. He goes home at the most, if he can help it, enforcing his word and using violence. What does that mean? First, that he who has heard the sermon has no choice but to go home and have lunch. The preaching, as if it never happened. And indeed, what happened is quite different. Someone was running his mouth.

What is needed is a method that can translate the power of the word through the crisis of thought into the power of action. It can heat the word in thought. When the word explodes, it is the action. Only he who possesses the word acts, says BAADER.

## **3. The goal is a consciously purified way of life**

That is, the goal is not set low. Not the individual and not the community separately. Both together. The order of life is purified in many ways; by ritual, discipline, self-denial, laws, customs. One or more of these sometimes works, sometimes not. It has a positive influence on thinking, but it does not reach the boiling point of resolve. The only aim is the fulfilment of the word of revelation.

## **4. The basis is holiness of life**

This is the only thing that must be agreed upon beforehand. For someone who does not regard human life as a sacred fact, that is, if he considers lying, deception, violence against any human being permissible, I have nothing to say. Only if we agree on the sanctity of life can we talk further.

## **5. To establish a being**



BENGEL says that to found is more than to build. This is what founding is all about. Not that the foundation is not there. It's there in revelation, perhaps in thought, but it hasn't yet burst forth from the resolve and been realized. Therefore, the Church (what revelation calls the kingdom of God) is an idea (problem), but not a way of life. *Ou gar en logou hé basileia tou theou, all en dūnamei*, the Church is not in thought but in power, says P.Paul. To found and not to build, because to found is more, and always the more must be chosen. The foundation is holiness of life. On this rests the consciously purified order of life.

The question is what it means to found. The purest of the Eastern methods, Tao, says that the only thing one can do is to raise oneself to a state of perfect purity. The perfectly pure man has such a radiant power that he shines through the darkness around him. If the ruler of the kingdom lives in tao, he radiates out to the whole empire. Peace and prosperity are realized. But when the lonely hermit in his cave reaches for the taot, the light radiates for thousands of miles. The devotees of BUDDHA also teach this, and the living BUDDHA (the Perfectly Awakened One) radiates the light of pure existence. There must be at least one awakened dreamer on earth at all times, otherwise the world would be lost in the night.

Tradition says no more. Christian humanity makes the foundation of existence depend on either faith or good works. In separating faith and good works, it has erred. He who holds that faith is the condition of foundation, is strengthening the idea, is teaching it. But doctrine is in itself an unfulfilled thought (problem). But he who makes the foundation conditional on doing good detaches action from thought.

This is how it became possible for so many thoughts and so many words, inflated to such an enormous proportion, to arise, which no one has the idea of redeeming, and which cannot be redeemed. From these swollen and inwardly empty and unrealizable words a whole language arose, and this language culminated in the so-called idealism. The language of idealism is a language whose words have gone beyond the realm of possibility of realisation, and whose realisation would mean the establishment not of the existence of man, but of the non-existence of man. Why? Because idealism wants to maintain the idea regardless of the possibility of its realization, and even in spite of the nature of human existence. As it turns out, idealism is anti-life thinking. It must have been revealed when they wanted to reign terror on ideals - because only

not to realize them, but to impose their realization. But it did not work. And so in so-called positivism and pragmatism, the unthinking and unidealistic acting insect-man, who is only active but nothing else, became possible. This man threw thought out of the boat, even at the cost of the utter impoverishment of life.

Both are chimeras. And the existence of mankind today is being chewed up on two sides by these two chimera, with what results we see.

The pursuit must undoubtedly be maintained. No attempt should be made to found a being who has not at least partially solved his life. With personal problems unresolved, to touch on common issues? Washing clothes with dirty water. But *tao* is not enough. Why?

Because personal salvation is not enough. One must live in the determination to put the Word into practice.

The Church (the community of the righteous) proclaims the Word and provides a space for action. The Church, because it is the foundation of existence, is not the privilege of a people or class or religion or nation. The Church is the community of universal humanity. If only because there is only one real community, and that is humanity. Language is the basis of the community. Language prevents the dissolution of the free community (*Die Sprache tilgt die Tilgung der freien Gemeinschaft* - BAADER). Whoever speaks belongs to the community. The foundation of existence cannot be separated from the realisation of the kingdom of God. And the Kingdom of God cannot be established like a national park.

Establishment is always a personal task, always has been, always will be. But the foundation of existence is not separate from the Church. All existence outside the Church leads either to irredeemably swollen words or to a desert of action.

## **6. Existence is constantly and wholly due in every man.**

Man, says BAADER, is not a microcosm, but a microcosm. In man's being, the existence of minerals and stones and metals and elements is comfortably accommodated. How is this to be understood? By man's knowing and understanding and using and ruling over minerals and stones and metals and elements. But man's existence also comfortably accommodates the existence of plants and animals. More than that, the

in the being of man all mankind with all its languages, its customs and laws and all its history. If it were not so, we could not learn the languages, understand the laws, and experience the history. But more than that, the whole cosmos fits comfortably within the existence of man. If it didn't, we wouldn't have astronomy and cosmology. But in the existence of man, there is room for origins and fades, beginnings and endings, values and goods and myths and numbers, and there is room for the whole realm of soul and spirit and the whole hierarchy. In other words, in the existence of man, the whole created world can be accommodated, namely the visible cosmos and the supersensible soul and spirit. Therefore man has morals and metaphysics and religion. And that is why man is not a small world (microcosmos), but a small God (microtheos).

With this, in fact, everyone has already understood the thesis that in man existence is fully due. Now, even if in the degraded state of existence (what BERGYAJEV calls the social everyday) we judge each other and ourselves according to our capacities and qualities and unilateralities and fragments, so that these fragments live only in certain parts of existence and see only certain sections - in the heat of existence we know that these fragments are completed, unnoticed qualities appear, our capacities are magnified and our unilateralism becomes universal.

Man has not an environment, but a world.

Man's world is not a geographical place or a people or a class or a race or a religion or a world view, but the whole created cosmos, and that with its spiritual and mental world, that is to say, the whole of nature.

Man is always whole.

In the social everyday, in the temperament of life-sustenance, ambition, success, passions, instincts, instincts, compulsions, compromises, adaptations, there is neither the possibility nor the occasion for the unfolding of this whole.

But: in the heat of existence (creation), every man behaves and thinks and judges and evaluates and speaks and acts as a whole, a whole possessed by the whole individual, that is, not by the environment, which is bounded by qualities, but by the world.

And when man makes his plan of life, regardless of ability, education, knowledge, race, sex, age, religion, place, the whole

his whole base.

In man, the presence of the whole of existence is neither exceptional nor exceptionalized, and is not dependent on any circumstance given from without. At most, the circumstance can and does influence how and when the consciousness of the presence of the whole unfolds, yes or no. The whole is always present, and that incessantly and at every moment. This is not enhanced by man's talent or education, nor is it the possession of the exceptional, nor a matter of knowledge. To be human is to be in the constant presence and urgency of the whole of existence.

## **7. Reality must be recognized in its totality.**

This is the condition and the consequence of the former sutra. It is a condition because nothing can be known in itself without knowing all the others. Knowledge of the details presupposes knowledge of the whole. Every noetic moment relates to the whole through the mediating object of the detail. In the cognition of the details, one detail presupposes (completes) the other, and the other again. But the interrelation of the details cannot be read from the details.

How one detail belongs to the other, and whether it belongs at all, cannot be ascertained from the detail itself. The connection must be present beforehand. There is no word, thought or action of man in which there is not an effort of cognition. If thought (science) is this cognition, it does not mean that art, religion, morality, etc., are not saturated with noetic acts. Existence does not tolerate indifference, but is something in which it is necessary to take a stand, in which the non-position also has the character of a stance.

And its consequence is that if existence is present, it must be acknowledged, it must be recognized. Of course, I can never stop at knowing the details. This question has recently been repeatedly and repeatedly pushed by natural science's striving for knowledge of details, and the final result can be summarized as follows: every effort to know details proceeds from the assumption of some knowledge of the whole.

The basis of all concrete research is necessarily the assumption of some knowledge of the universal. The modern natural science of the

knowledge of the details (physics, chemistry, physiology, etc.) seems to rest without exception on the assumption of a universal basis of knowledge of the whole. After all, all research into details has an ontological foundation from which it starts, which it must first acknowledge, and only then can it proceed to cognition.

But in the sutra there is a new word. This new word is reality. This time, then, it is not a question of being, if not of reality. Can existence and reality be identified with each other? No, they cannot. Existence is always present in its totality, and the reality of existence must be recognized in its totality.

This idea cannot be understood in the European tradition. In Europe, the metaphysical preparation (except for BÖHMET and his disciples) was never at a level to be able to seriously tackle the epistemological question of the relation between existence and reality, which decides every further step. One must turn to Hindu metaphysics. What we are confronted with, then, is not real existence but disturbed existence. It is not existence, but illusion (*maya*). Many are of the opinion that Hindu metaphysics (like European idealism) doubts the reality (and veracity) of the world of nature, and denies the existence of nature, saying: this world with all its dust and cells is *maya*. Only those who start from the fallacies of idealism and misunderstood metaphysics (PLATO) would assume such a thing. The Hindu tradition does not say that our experience and our perception and our intellect believe the non-existent to be existent, but that because of our obscured wakefulness our vision and our intellect and our perception are also disturbed and we see existence not in its reality but in a blurred and distorted and dreamlike way.

Man in his present state does not live in the reality of existence. What he is living in is a strange kind of illusion (*maya*), according to which his reality is perceived as a kind of magic. We are confused. We live in a daze. We are in a state of fear and a strange state of lucidity and downcast vision, which the Hindu tradition calls *avidya*. Avidya is not ignorance, it is blunted alertness. *It is abhimana*, or mad confusion. Because of the upset and collapsed existence within us, demonic forces and passions and base instincts and evil desires and wishes have taken hold, preventing us from clear vision (alertness, *vidya*). The corruption of our reason and temper, our judgment and will, our taste and morals

we do not live and see and know existence in its reality, but are distracted by our own delusion and see the world as false to the extent to which the original clear vision has been obscured in us.

The world is not a mirage, but as we see it in our lucid state (*avidja*).

If, now and then, it is a matter of recognizing reality in its totality, then what we must start from is neither the experiential reality given to the senses nor the so-called spiritual reality. Why? Because the illusion is present here, just as it is there. What we have to start from is that we live in *avidha* (delusion, degraded alertness) and cannot see reality, so we have to acquire first and foremost and above all, alertness (*vidya*).

The matter is, of course, as will become immediately clear, far from simple. The Hindu tradition takes the question almost as a matter of epistemology, and says that we must restore the integrity of our intellect. The Hebrew tradition, however, maintains that the reason for the disruption of our existence is not intellectual but moral. Our being is damaged. But it is marred by original sin. Modern science, on the other hand, believes that both our intellect and our morality are corrupted because we have a problem with our physical health, and that the correction must begin with the body. The problem is not just the node of the solution, it opens up the whole question.

Clarification is a long way off.

## **8. All options must be taken.**

Another complication and another difficulty. We have noted the constant presence of the totality of existence in every human being.

We also know that reality must be acknowledged in its entirety. How does this recognition take place? By reflecting and acknowledging it with my intellect? No way. First of all, by proceeding from it in my actions. That is, I take possession of all the possibilities.

One of the watchwords of the modern world is worldview. Worldviews can be spiritualist, idealist, materialist, realist, mystical, sceptical, nihilistic, religious,

atheist, hysteric, absolutist, existentialist, and anyone who is in the least bit curious should get out their philosophical dictionary. But there is no doubt that in worldviews, and often not in good faith, one identifies a part with the whole. For man in his true existence (in the presence of the whole whole) is spiritualist, sceptic, absolutist and realist, all at the same time, and man does not behave correctly when he takes up the hiding-place of one world-view or another, but when he opens himself to all of them and takes possession of the possibilities of all of them.

The same behaviour applies in other areas. I must liberate myself (and everyone else) along the whole line in every way possible, so that I can actually and actively acknowledge the whole of reality, and thus make the whole of existence present. I must mobilize the absolute activity within me (in the world) perfectly and with every moment. The condition of knowing the thing, says VICO, is that I do it. *Scio quae facio*, says BAADER, I can only know what I do.

## **9. Existence - cognition - realisation.**

The universal man. The three axioms on which the Magic Sutra is built are:

- \* existence is constantly and wholly due in every man,
- \* reality must be recognized in its totality,
- \* all possibilities must be taken possession of.

The, first, refers to existence, the second to cognition, the third to realization.

The first is ontological, the second epistemological, the third moral (practical).

The one is not separate from the other and the third. The totality of existence is present only when all possibilities are actively taken possession of. Presence is in my action. But my action is in the recognition of reality, and recognition (cognition) in action, and both in the presence of the whole. Action is inseparable from cognition and from the actuality of the whole. Ontology, epistemology and morality are one.

What Magia sutra initiates is to try to start from the realization, not by making it an arbitrary beginning, but as BAADER thinks when he says that action as a mere external manifestation can never be understood. Why? Because it is nothing other than the activity of the person present in existence and cognizing reality. The act is always of a creative nature. It realizes something. But at the same time, I can only think and say what I do and what I am constantly doing. But in turn I can only do and say what is due to be present in me.

## **10. It's a trigger.**

The first nine sutras were the introductory foundation. The thing itself follows now. What is it really about? One has to find the place where one can realize the word. The starting point is that one has the intention. As, in most cases, it is. But it's not the intention.

## **11. It is the constant presence of the whole.**

That is, it is what must be kept ceaselessly awake. The existence of man is a universal existence. Among all created beings, it is man alone whose existence is universal. Not only the whole of humanity, but the humanity of all time. Not only the human world is present in it, but also the animal and vegetable and mineral worlds. The whole universe, the angelic and the spiritual hierarchies. Man is not a microcosm, but a microcosm. The presence of the whole created world (nature).

(Note: The term microcosm is also used by BÖHME for man, but following BAADER, the Russians in particular (SOLOVYEV, BERGYAYEV, BULGAKOV) have changed to the term microtheos and on this basis have developed the foundations of theandria. It is on the ideas of theandria that anthropology proper rests. The being of man as an analogy of the cosmos is not comprehensible. "The world is passing away." And the passing of the cosmos must be reckoned with. But man lives on. The existence of man directly not in the



cosmos, but with God. This is the foundation of all anthropology. Therefore man is not the small world, but the small God.)

## **12. The consequence is partial objectification.**

What does the permanent presence of the whole of existence mean? That all that I can perceive is a partial objectification of this whole. It sounds paradoxical but it is not paradoxical. What one can see is, without exception, all separate bounded objects. He cannot perceive anything other than such an object, which is separable from and separable from all other objects. This object, however, when confronted with the subject of the observer, is embedded in something in which the subject is embedded and in which all objects and all subjects are embedded. This something in which it is embedded is the ground, and the common ground. That is the whole. And this whole is one. This whole is what we call existence, and everything that man can perceive is a partial objectification of this one existence. Of course, it is not only objects, such as stones, trees, celestial bodies, utensils, or the bodily form of living beings. Such a partial objectification is also a word or thought or experience or image or experience or dream. None of them is whole in the sense that the universe is whole. Man is confronted with a partial objectification of all wholes. Nor can any thought or image or experience or idea or conception be conceived which is not necessarily a partial objectification. The whole in which everything is together and one, that is to say, existence itself is not partially objectified, but is present in its totality, and that constantly, in every human being.

It is not strictly relevant to the explanation of the idea, but it helps to understand it if one looks more closely at the terms One, Whole and All. According to arithmetic, One is always denoted by 1. The sign of the Whole, however, is not 1, but 3. For when the One becomes a Whole, it first becomes a gap (2) and only then can it become a Whole again (3). The sign of the All is 10, because in order for the One to become the All, it must first undergo the All (2-3-4-5-6-7-8-9), and only then can it become the All (10), that is, all the numbers together. This operation is followed only by the last, and that is the All. The sign of the Total is 12.

should not be confused with All. For in the All, all the numbers are together, and what is conceivable afterwards is nothing but the variation and progression of the numbers within this All. Somewhere, however, these variations and progressions must also come to an end. Where it would end, there all the numbers are together, and that is it, all is 12.

### **13. so freedom is understood**

Freedom is not social and not moral and not psychological and not scientific, but a concept of existence. Man is free, not in society, not in his moral constitution, not in the direction of his spiritual life, not physically, that is, not in some partial objectification of the whole (all, all) of existence, but in the whole of existence. To apply freedom to the field of partial objectification is a mistake. To assert one's freedom in society, for example, is to confuse the scales. The application of freedom to the field of partial objectification is impossible. Freedom can only be understood from the permanent presence of the whole of existence, and freedom can only be applied to the whole of existence. I am not free as a physical body, as a moral person, as a member of society, as a thinking, feeling, etc. being, but as a human being living in the universality of existence. Freedom is nothing but the measure by which I can measure the horizon of my existence, that is, the presence of the Whole, the All and the All. He who narrows himself, closes his horizon, closes a part of the Whole, deprives himself of freedom. Whoever opens the horizon, knows the Whole and possesses it, is free. Freedom is an ontological concept.

The most important task of realization is the acquisition and active use of freedom.

### **14. To be damaged**

The term 'damaged existence' was first used and interpreted in this way by FERDINAND EBNER (*Daseingebrochenheit*).

The first question, of course, which arises here is, if existence is damaged, then in relation to what is it damaged? The answer is:

- if one were to say that it is damaged in comparison with the existence of the first and original man, one would answer in an unsatisfactory way. The existence of the first and original man may not be binding on other men;

- it is therefore not damaged in comparison with the original man, but with the normal man. For the certain knowledge of the normality of the normal man is kept by each one within himself. Everybody knows where he departs from this normal man, that is, everybody knows that our existence is fragmentary and broken and vague and blurred and distorted, and ultimately corrupted, in comparison with the existence of the normal man. Man carries within himself the image of the wholeness and integrity and normality of existence. He knows that his senses and thoughts and powers and faculties and qualities are weakened and dull and deformed and impractical and unsatisfactory compared to those of this normal man.

## **15. All three circles are covered**

In other words, disfigurement is an ontological defect. Not some detail is bad. The whole is broken.

Of course, there is an important comment to be made here. Lately (but also in the past) many have proclaimed that the very first consequence of the brokenness of being is the crumbling down to the individual. This view is wrong. Individual existence and general existence are connected. That is why we are single and unique and unrepeatable human beings when and at the same time we are embedded in people and nation and class and race and ultimately in humanity. Uniformity and universality belong together, and these two are the foundation of the Church.

The fact of corruption becomes immediately clear as soon as one looks at the three circles in which it manifests itself.

## **16. The sin of the spirit,**

- why? Because the specific area of sin is the spirit world. This view is contrary to popular belief. In general, especially on the basis of misunderstood Christian dogma, everyone talks about the sinful body. Such a thing is completely wrong. The body has no way of committing sin, because its existence does not take place in a moral, but in a physiological, circle. The corruption of the body is called a disease. The sin

is a moral defect. Only the spirit can commit it. The first sin was initially committed in the spirit world by the angel of light, and sin has always since been understood only on the level of the spirit. Sin is the defilement of the sanctity of the spirit world.

### **17. The madness of the spirit**

The same depravity that is sin in the spirit world is madness in the spirit world. Madness is the disruption and disturbance of the normality of the soul. The Hindu tradition says that this is the deepest wound of a broken existence, that is, avidja, the loss of alertness and sensitivity and clear vision of the soul, blindness and deafness and dullness. The madness of the soul is the darkness of the soul. It becomes drowsy, dazed, loses direction and purpose, goes astray, obsessed, delusional, losing its sense of reality, its connection with the other soul is loosened and broken. If sin has brought about a disturbance of the spiritual world, madness has broken up the world of humanity. The madman cannot live in community. Since madness has reigned in the soul, states and peoples and nations and races and orders have lived in discord. There is no possibility of realizing the Church.

### **18. It is a disease of the flesh,**

that is, the same corruption which is sin in the spiritual world, madness in the spiritual world, sickness in the carnal world. We are born with sins and born insane and born crippled. The seeds of disease are not always to be found in the spirit or in the soul. Often the seed of madness, or sin, is in the body. But what breaks the body is never sin and never madness, but always sickness.

### **19. But the three are one,**

which is now almost self-evident, and to separate these three from each other from this moment is not advisable. The Hebrew tradition was marked by sin, and so is Christianity (dogmatics), although in the Gospel the role of sin is negligible, and only comes to the fore with the Apostle Paul. The Hebrew

tradition. He had to take it by necessity. The omission was that in paying so much attention to the corruption of the spirit, he failed to deal with the corruption of the soul. In so doing, among other things, he created the millennia-old confusion that man did not know where to look for the root of sin, in the spirit or in the soul, or even in the body. When early Christianity, under the influence of the Hebrew tradition, focused on sin as a fundamental corruption, it forgot the more hidden teachings of the Hebrew tradition, the Kabala, which, like the Gnosis, starts not from the spirit but from the soul, and holds that the breaking of the soul occurs in madness. Kabala and gnosis have sometimes been tolerated in Christianity, but have mostly been heretical, especially in mystics who saw very well that it is impossible to separate the disturbance of the spirit (sin) from the disturbance of the soul (madness). But even the mystics did not see the corruption of existence in its entirety. Only the alchemists (PARACELSUS) noticed it. The question of a corrupted existence in its totality was first explained by BÖHME. For BÖHME, sin, madness and disease overlap in a hierarchical order which can and must be accepted because no one has ever been able to give a more satisfactory account of the subject.

To clarify the question, two circumstances have recently been necessary. The first is the research of modern materialistic natural science, which, just as apodictically as early Christian dogmatics deduced the corruption of existence from sin, placed the body at the centre, and asserted that the first cause of all disorder is the disease of the body. The second circumstance was the rise of the Hindu (Greek Orphic, Iranian, Chinese, Egyptian, etc.) tradition, which emphasised the truth of the Kabala, Gnosticism and mysticism with particular emphasis, and stressed the corruption (madness) of the soul.

## **20. Of which there are hundreds of examples.**

Here is a history of the whole of so-called philosophy, which, from HOLY AGOST, is almost entirely, as serious in its intentions, just as devoid of credibility. St. Augustine has concentrated a very large part of his energies on standing up for the Hebrew tradition (fighting against gnosis) and on denying all the

to spiritual brokenness, or sin. This set the course for all legitimate and official thinking in Europe. Philosophy became a spiritual thought in such a bad and mainly one-sided sense that it had to lead to a completely empty idealism, which was naturally answered by an equally empty materialism, and yet in the midst of the struggle between the two doctrines the greatest confusion and ignorance prevailed along the whole line. Whatever European thinker, whether scholastic or Platonist or Aristotelian, later so-called realist or sceptic or mystic or rationalist, one will find on the first page that the character of the whole philosophy is determined by the answer to the question whether the primary cause of the corruption of existence is spiritual (sin), mental (madness) or physical (disease). Sin determines madness and disease; or disease determines sin and madness; or madness determines disease and sin. KANT went the furthest when he argued that, although knowledge of ultimate things (spirit) cannot be gained (madness) because of the disturbance of the soul, it is nevertheless advisable to take the spirit seriously. The ultimate consequences were drawn by Hegel, in whom the world of the soul and the body was completely absorbed in the bag of the spirit and disappeared without a trace. After that, only those who considered the world of soul and spirit as a bodily function, and even attributed spiritual and mental functions to a kind of illness (disorder of being), could really follow.

## **21. All boundaries are invalid,**

it must be said, with the following reasoning:

- to know the triple nature of the disorder of existence is essential knowledge. Why? Because the restoration (reintegration) of primordial health is also triune, namely:

aesthetic,

logical

and

moral

moral and moral task. This threefold parallel activity covers the sensory (physical), the intellectual (spiritual) and the moral (spiritual) at different levels. No one can be sinless in his spirit who is not intelligent in his spiritual world and healthy in his body . Within the web the spheres of existence

is only to avoid forgetting for a moment the triple complexity of existence. But to draw a boundary, especially in the sense in which one is accustomed to it on the basis of European philosophy (science, religion), is neither possible nor permissible, because, after all, the world of spirit transmits the world of soul and body; the soul qualifies and shapes b o t h the spirit and the body; the body also grounds the world of soul and spirit.

(Note: The operation of reintegration, the restoration of the original wholeness of being, is what the Hindu tradition sought to accomplish through the various yoga modalities. Yoga in this sense was in fact an operation of realization and realization (realization). The Hindu tradition has distinguished three landscapes of yoga:

1. karma yoga
2. dnyana yoga
3. hatha-yoga.

These three yoga methods were combined in raja yoga. Karma yoga is nothing but man's moral (spiritual) self-discipline and the acquisition of moral (moral) power over the forces of fate. The Greek-Roman Stoic school can be considered as such karma yoga. Dnyana yoga is nothing else but man's intellectual (spiritual) self-discipline and purification of the world of the soul (knowledge - vision - cognition). The equivalent of dnyana yoga in the Mediterranean world is gnosis (the word dnyana is the Indo-European adjective for gnosis). It is a process of intellectual purification (awakening). Hatha-yoga is nothing other than the power over the physical (biological) forces of the body, i.e. the restoration of physical health. In the Greco-Roman world, the presence of yoga practice is evidenced by physical exercise (in our modern world, sport). The three yoga methods are combined in raja yoga. The nature of raja yoga is discussed in more detail below in relation to imagination.)

## **22. because the only morality is freedom.**

This thesis should be stated and maintained following BAADER. The thought process is as follows: the higher is the law (morality) of the lower, the lower is the base of the higher. Therefore:

The soul is the morality  
of the body, but the  
body is the base of the  
soul.

The spirit is the morality of  
the soul, but the soul is the  
base of the spirit.

Freedom is the morality of the  
spirit, but the spirit is the basis of  
freedom.

Thus BAADER arrives at the idea that the highest (only) morality is freedom.

If one now looks back on the path taken, one sees without difficulty that all boundaries are indeed invalid. It is impossible to isolate any sphere of existence without at the same time depriving it, first, of its morality and, second, of its basis. The same relation and relation which exists between the body and the soul, exists also between the soul and the spirit (the soul is the basis, or body, of the spirit). But the same relation exists also between the spirit and freedom (the spirit is the basis, or body, of freedom). Therefore, if the law of the body is in the soul and the law of the soul is in the spirit, the law of the spirit is in freedom.

### **23. It was the merit of BÖHME**

BÖHMÉ has been discussed just enough to make it worthwhile to emphasize the thoughtful significance of the situation. It cannot now be evaded. BÖHME was the only thinker in Europe who started from the unity of existence (the invalidity of all boundaries). BÖHME says that the corruption of existence is an ontological defect and that it is therefore not only wrong (and at the same time unhealthy and immoral) for man to explain total brokenness unilaterally from sin or madness or disease. For if one proceeds from sin, one places the weight of reintegration in the realm of the spirit; if one proceeds from madness, one places the weight of reintegration in the realm of the soul; and if one proceeds from sickness, one places the weight of reintegration in the realm of the body. In all three cases the reintegration must be imperfect. No one can be made whole in the realm of the spirit who does not at the same time make an effort to restore wholeness in the realm of the soul and body. The boundaries are invalid. By misjudging the nature of the defect, man is also jeopardizing his work for the restoration of integrity to the greatest extent. It must therefore be acknowledged that an ontological defect is involved, and that the defect has affected and affects our total being. Details The operation of restoration is utterly pointless. The



work of reintegration must be directed to the point at which the defect occurred. This point is not in the spirit and not in the soul and not in the body, but at the centre of existence. I can only become aware of this central point if I reassemble existence, which has been divided into three parts, and erase the boundary line between the three parts.

This time, alchemy must be referred to again, if only in a few words. Alchemy is based on three principles. The three principles (three beginnings, and three eternal beginnings: *ewiger Anfang*, as BÖHME says) are sal, sulphur and merkur. These three beginnings do not exactly correspond to the unity of the European body-spirit-spirit. But neither does it correspond exactly to the three principles of the Hindu tradition, the *tamas-rajassattva* unity. It does not correspond, mainly because in the alchemical concept (principia) the characteristic of sal is as physical as it is spiritual and mental; the characteristic of sulphur is also spiritual-spiritual-physical, and so is the characteristic of merkur. It would be a waste of time to argue about which principles are more correct. What needs to be emphasized with particular emphasis at this moment is that BÖHME, heavily influenced by the alchemists, sees the unity of body-spirit-spirit in such an ontological totality that one has no occasion to draw the doctrinal body-spirit-spirit distinction.

Among other things, the greatness of BÖHME as a thinker is manifested in the fact that he thinks of existence as a whole, and thus joins beyond all so-called philosophy to the original thought which is expressed only in the sacred books (revelation) and nowhere else.

## **24. To bring order to the universe,**

because for him the very starting point is of decisive importance. According to BÖHME, the situation can safely be put in this way:

- whoever wants to derive the corruption of existence from sin, and thus starts from the spiritual principle, is not only living in madness, but is also sick and committing a sin,
- He who seeks to derive the defect of existence from madness, and thus from the spirit-principle, is mad, sick and commits sin,

- he who seeks to derive the corruption of existence from sickness, and so proceeds from the body-principle, lives in madness, and is sick and commits sin.

Why? Because sin, madness and disease cannot be separated. Sin immediately affects the spiritual world and creates madness in the soul, but it also affects the physical world and creates sickness in the body. From the point of view of the beginning, neither precedes the other. What was the first defect? The sin? The madness? The disease? None of them. The primary defect was in the realm of the spirit as sin (corruption of the spirit), in the realm of the soul as madness (corruption of the soul), in the realm of the body as sickness (corruption of the body). If I now try to restore the original structure of existence, I shall have started from the wrong beginning in vain, I shall not be able to achieve any result, my efforts will be in vain and my work will be wasted. Reintegration (the apostle Paul calls it metanoias, Boehme and alchemy call it transmutation) cannot be carried out in this way. In this way realization (realization, realization, realization) is impossible.

It was to BÖHME's credit that he brought order to this confusion.

What is the starting point?

From revelation. Why? Because if one does not start from revelation, one must necessarily start from some corruption. The word of revelation is the only reality in our existence which has not been touched by brokenness, that is, which has not been touched by sin (spiritual brokenness), nor by madness (spiritual brokenness), nor by sickness (bodily brokenness). Revelation is above the disorder of the spirit and the soul and the body, and when man seeks the way and the possibility of realization (transmutation, metanoia), he can only look to the word without defect as his base and foundation. I am wrong to accept the Hebrew tradition and to begin realization by liquidating sin. The beginning is wrong. I am wrong if I adopt the Hindu tradition and start from the realm of the soul and begin realisation by eradicating madness (the disturbance of the soul). The beginning is wrong. I am wrong if I adopt the Greek physicalists or modern science and start from the realm of the body and begin realisation by eradicating disease. The beginning is wrong.

**25. You have to start in the middle.**

There were and are doubts about that. Some of the thinkers preach a spiritual beginning. In the beginning is the idea. Other thinkers swear by the material beginning. In the beginning is matter. But we know that in the confusion, GOD has created order.

Spiritualism corresponds to the world of spirit, materialism to the world of matter. But we live in a world in which spirit and matter have merged. This world is called nature. That is, a middle place. Creation. That is, being. It has spirit, it has soul, it has matter, but it is neither spirit nor matter. It manifests in the spirit world, it manifests in the soul world, it manifests in the material world, but its real place is nature.

In the end, the foolish pretense that

first: life is important - because what is important is not life, but salvation;  
second: the plan of life (plan of salvation) is given to man ready-made -  
because the plan of life (plan of salvation) is something that everyone has to do for himself;

thirdly: the making of a life plan (plan of salvation) is a rational work -  
because the life plan (plan of salvation) is created by imagination.

It would be wrong to use this occasion for a metaphysical discussion of principles (beginnings). Anyone who is interested will find everything that is relevant in the works of BÖHME. This time, that is all:

Spirit has power, matter

has mass, the soul has

meaning;

The spirit has power,

matter has weight, the

soul has form,

the activity of spirit is power,

matter is inertia,

the soul is the contemplation;

the middle: imagination.

## **26. The soul and its vision**

With the utterance of the word imagination, we come to the crucial place in the Sutra of Magic. Imagination is the central word of the sutra. Success depends on the extent to which one understands this word.

It has already been said that religion, that is, the realm of the spirit, seeks to repair the corruption of the spirit. A corrupted spirit is a sinful spirit;

- It has also been said that natural science, the domain of matter, seeks to repair the corruption of the body. The corrupted body is the diseased body;

- it was also said that metaphysics and art, the realm of the soul, seeks to repair the corruption of the soul. The damaged soul is the insane soul.

Spirit, matter, soul are not separate. Just as there is no separate reason, emotion and will, and there is no separate sin, disease and madness. But precisely because there is no separation, the three worlds have a centre.

The word imagination means: imagination of life. The imagination of life is that which makes man's plan for life. The plan is always a plan of salvation. Therefore, the Magic Sutra does not proceed from life (which can be taken away), but from salvation (which cannot be taken away). For salvation is not life, but life in the service of salvation. My salvation is more important than my life.

The life plan (salvation plan) of the imagination is always a vision. This vision has a repercussion on man, and the charm of this repercussion is the emotion (mood), which is called the salvation-body, because the salvation vision, in the female form, dwells in this body (form). The body of the corrupted and broken salvation vision is represented in the form of a witch, the body of the purified and transfigured salvation vision in the form of a virgin. In this personification is revealed the knowledge that man identifies with his plan of salvation and takes on the form of his vision. For man becomes that which is the focus of his vision. *Anima est ubi amat*. The great books of the ancients, notably the Egyptian *Pert em heru* and the Tibetan *Bardo Tödol*, reveal this boundless visual sensitivity and transformative capacity of man in a fundamental way.

The imagination is the place where the human soul keeps its plan of salvation in vision and builds its life on this vision, that is, shapes itself according to its life plan. The making of a life plan is therefore not the work of the spirit, in other words it is not rational, there is no place for spiritualism. But neither is the making of a life plan the work of the body, in other words it is not instinctive, there is no place for materialism. The life plan is created by man with his centre of existence, namely his imagination. This imagination is not a separate intellect and separate emotion and

separate will, but the unity and the centre of the three, the visionary intoxication and the exploding lightning of the image, is ultimately an elementary and primordial creative act. BÖHME calls the world of spirit the magical world. This supersensible

powers (wills, forces, dynamis, as the apostle Paul says). A

world of the spirit is the supersensible, the world of pure influences, the world of images, what KEATS calls *viewless wings*, the invisible wing. The world of matter, according to BÖHME, is the world of magic (wonder). It is a swooning inertia and formlessness. And nature is the middle between magic and magic, where the pure power of magic and the impotent passivity of magic meet, but do not equalise in neutrality, but explode (BÖHME calls it lightning). Separately, magic is mute, magic is mute. The two together are an explosion. The lightning, or the word, or the thunder. This thunder is the beginning. "

Not thought, not deed, but image = word.

Word - image - (sight, vision) - imagines - forms - can - ability - imagination - formed.

It images itself by its ability.

Imagination is this imagination (ability, training). Life is made in imagination.

Here, however, the enlightening remark must be made that no one should believe in the restoration of the primordial paradise (Eden) from which the first man fell, and of which religions love to speak so much. Whoever puts his life plan (plan of salvation) at such service is committing a mistake. Revelation never speaks of the restoration of paradise (which was at the beginning), but it does speak of the kingdom of God, which, when the number of the world is filled, will come at the end of time. This is the New Jerusalem of the Apocalypse. The difference between the two salvations is that which is between the beginning and the end, that is, between the Garden and the City, that is, between the Individual and Mankind. The Paradise Salvation is lost in the brokenness of human existence, and is irretrievable, and lies behind us, and the corruption is irreparable. The salvation of the Kingdom of God (the Gospel) in redemption is the unlocked door that lies before us and in its realization the Edenic salvation is magnified. Paradise and the kingdom of God are related to each other as the world of Creation and the world of Redemption. And in redemption, as BAADER says, God had to use the powers of himself more deeply

than in creation. The plan of salvation must be in the spirit of redemption.

## **27. So: not life,**

It is said that the central word of the eighteenth century is nature. The word that ate all the others. Nature was excitement and interest and depth and ultimate meaning.

The central word of the nineteenth century is life. The word of science and the word of poetry. The word of all essential thought and of all great thinkers. The goal of research and the passions. The watchword: to live.

The twentieth century attempted to keep life at the centre, but it was irretrievably bankrupt. Life has become worn and terribly flattened. It has lost its meaning. The thinning of existence on the surface became a sheer oil slick on the ocean. The word life could no longer explain anything. It grew cold and impoverished. Life as a base from within was consumed and disappeared. The sheer life today is nothing but a species of unconsciousness. He who lives only has an empty and disappointed sadness on his face, even though he has youth and wealth, pleasure and comfort, privileges and honours, glory and triumphs. He who lives, dreams. The belief that life is absolutely good has led to horrifying consequences. We know that he who saves his life may lose something more important. The limits of human existence cannot be reduced to the mundane, and if one does, one is bankrupt. Thus, to the last letter, the whole glorification of life of the last century was bankrupted, followed by a complete disillusionment with life itself. If one wants to extend their validity to the present day, poets and thinkers like GOETHE and NIETZSCHE are uninteresting, scientists like DARWIN and SPENCER are ridiculous. The sheer mundaneness that is life has turned out to be a frame within which there is nothing. Life is actually present as long as man is absent. *Sehnsucht, das größte Glück des Menschen* - as GOETHE says, the essence of life is longing, because self is empty. *Leben ist kein Wesen, sondern Begierde des Wesens* - life is not a substance, but a hunger for substance, writes BAADER. Life is not satiation. Life cannot be completed. Life cannot be satisfied. Mere life is a sense of lack and a thirst for something that is not life but food and drink.

and content and substance. Life is excitement and restlessness and desire that eats hunger and drinks thirst and dreams of dreams. What is only life and nothing else, the swoon of sensations, is the life of those who only live.

Greed tried to whip it up, but it failed. It grew poorer and poorer, and emptier and more empty and empty and faint. Finally came the great inflation of life. Life in the crowd. An insect artificially bred and kept in a dream world. The glorification of life led to the conclusion that there is nothing cheaper than life itself.

## **28. but hello,**

if only because it is not life that drives and controls salvation, but salvation drives life. Salvation is the meaning of life. Salvation is the substance of life. And provided we were sure that there is no afterlife and no judgment and no eternity, because the soul and the spirit dissolve with the body, the idea of salvation should be made obligatory, even out of a sense of responsibility, absolutely, just out of decency, lest anyone should think of calling a man a rascal who wants to leave without paying.

This is the place where one gets answers to a whole host of questions that could never otherwise be resolved. We know that tragedy is the bankruptcy and failure and brokenness of life. But we also know that in tragedy life is broken in vain, man is exalted. For from the bankruptcy of life can come triumph and from the fall victory. Is life lost? No matter. Let only salvation be saved. And we know that some lives that seem to have succeeded are in fact dishonoured. Why? Because man's salvation has been gambled away. A life fulfilled and accomplished is not salvation gained. The depth of the tragedy is precisely that the hero throws away life for salvation. That is why poverty, self-denial, asceticism, renunciation, suffering have salvation value.

## **29. The life plan is not ready,**

the plan of life must be constructed in such a way that it earns salvation. It is at this point that one gains or loses oneself. He who strives for the success of his life will almost always gamble away his salvation, whether through irresponsibility or

out of frivolity, weakness, lust, defect of character, idleness, ignorance, or because he has deceived himself into believing that life is important.

Once again, the life plan must be structured to achieve man's salvation. The plan must be made by each one of us. My salvation is not earned by anyone else for me. And I am completely free to earn it.

In all times there have been general guidelines that have provided programs and general plans of salvation. No such salvation plan has been more wicked than the recent progressive one. Progress taught that man had nothing to do but let himself be advanced. The world is improving on itself anyway. World wars, labour camps and massacres are proof of its perfection. Progress knows only life and has no idea of salvation, that is, progress is nothing but a requisite of the age of life.

The plan of life is not ready. What is partly ready is a certain code of the construction of the plan, mostly in very hidden places, because what is publicly available is mostly a pleasant, flat moralism. Alchemy calls the making of a life plan *Ars magna* (high art) and the finished life plan *Opus magnum* (great work). Alchemy (PARACELsus, BASILIUS VALENTINUS, FLUDD, HELMONT, LAW and others, but above all and above all BÖHME, LOUIS CLAUDE SAINT-MARTIN and BAADER, and in part SOLOVYEV, BULGAKOV and

BERGYAJEV) is characterised by the fact that, firstly, the life plan must fully cover the plan of salvation and, secondly, that no further step in the construction of the plan can be taken until the idea already achieved has been realised. This is the hallmark of all alchemy. The construction of the plan of life must keep pace with its realisation, and while the plan is being made, it must be realised in man and by man. It is for this reason that the cultivation of high art and the creation of the great work coincide. As far as we know today, alchemy is the only knowledge which has a sufficient theoretical basis for the construction of the plan of salvation.

The same cannot be said of yoga systems from the East or medieval mysticism.

Mosaic fatalism, Calvinist predestination and the scientistic determinism of the last century teach that the blueprint for man's life has been prepared for him in the world of higher powers and that man, unfortunately, has no means of changing it. Mosaicism and Calvinism



is spiritual, the determinism of scientism is material. We know that in both cases the beginning is wrong. You have to start in the middle. Those who start from the middle see immediately that there is neither fate, nor predestination, nor determinism. It is harder and simpler. There is freedom. That is, there is risk and there is sacrifice and there is discretion and there is presence of mind and there is knowledge and there is will. And the risk and sacrifice and reflection and knowledge and will that is put into life has salvific value.

### **30. Imagination creates**

Realization (metanoia, reintegration, transmutation) must start from the same point where the primordial defect of being has occurred. We have known for a long time that this defect did not occur in the spirit and not in the soul and not in the body, but where the whole of existence is constantly due in man, where man recognizes reality in its totality and where he takes possession of all its possibilities. It is the point of sin and madness and sickness, but it is also the point of purity and alertness and health, that is, it is the point of transition where existence is either disturbed or purified, according to the image of light or darkness it has placed in itself.

The life plan is not ready. But the life plan is not created by the mind. If we had only life and not salvation, it would be created by reason, because reason is enough to furnish life. But reason cannot understand salvation. As life is related to reason, so is salvation related to imagination. And we know that today, in our century, the concept of life is burnt out, and what moves us today is salvation. The plan of salvation (and the closely related plan of life) is created by the imagination, and it is created by the image which it has conceived and which it has resolved to realise and which it is constantly realising.

With this word image, of course, one must be infinitely careful. For imagination is at the same time, when the eye which sees the image is also an image which takes the vision into itself and transforms and changes itself into this vision. For imagination is a place of metanoia (reversal, turn) and transmutation (change, transfiguration). What one places in one's imagination is transformed into it. BÖHME says that, at the beginning, man gazed at animal mating (absorbed the image) and therefore had to

into animal life. But imagination is not only an eye that sees, and not only an image that the eye sees, but a place of consent (identification). It is definitely the magic point of the will and the place of decision (choice, crisis). Far from being unconscious, although it is for the vast majority of people, not because imagination must be unconscious, but because the task of making imagination conscious (awakening it, bringing it to light) is really not a simple and easy one.

If we have just had to reckon with the mischief that life and not salvation is important, now is the time for man to reckon with the mischief that he is guided in his activity (thinking, working, creating) by reason. Man is led by the imagination, and this must be emphasized to a greater extent when the question arises as to what it is that makes the plan of life (salvation). In every case, without exception, and for everyone, the plan of salvation is created by the imagination, and it is shaped by the image which he has conceived and which he has surrendered himself under the magical spell of, in order to place his will at the service of the realisation of that image.

The disturbance of existence occurred in the imagination, when man desired the disturbance and magically applied (realised) this disturbed image to himself and identified himself with the disturbance. Reintegration must follow the reverse path. In this, all holy books and all thinkers from revelation agree without exception. Reversal of life (metanoia). Imagination is not inside, not outside, but in the centre of life; in the place of the creative activity of the creative word.

### **31. Caution, not to be confused with either the dream,**

This warning would be superfluous after all if the word imagination had not been so abused. The word has been used by connoisseurs whenever they have failed with others. We know that what we call a dream belongs entirely to the sphere of life, and that it does not affect salvation, even if, as in many cases and for many people, the dream is more intelligent than the waking consciousness, that is to say, in the dream a man knows that what he lives for is salvation, but in his waking life he forgets it.

### **32. nor with fantasy,**

BÖHME says that fantasy (like reason) is entirely capable of grasping the forces of the astral cosmos, and that therefore fantasy (and reason) is entirely capable of navigating life in the cosmos.

### **33. Because it is a creative activity.**

In other words, the key word in imagination is reality. After all, the key word is realisation. The imagination of life is the place where man takes the impulses that emanate from the pneumatic world and translates them into the world of nature. We call this operation by the simple word realization.

In the terminology of European thought, the imagination of life turns theory into praxis, or theory into practice. In this sense, imagination is a transformer (*transmutator*) that stands exactly on the border between two realities (the pneumatic and the natural) and transforms the pneuma into nature, that is, it applies the pneuma to nature. The problem was never that it was not pneumatic power that was being realised and applied. The trouble was that he was not imagining from a world of light but from a world of darkness (fallen pneuma, Satan, devil, distracted, broken, sinful, unawake, crippled existence). Imagination is a creative activity. We call creation the activity that creates (in nature), realizes vitality from some pneumatic world. Therefore, the key word for imagination is reality.

(Note: What one puts into one's imagination is transformed into it.

This refers not only to the well-known fact that only the example, and not the principle, has real magic power, but it refers above all to the infinite caution which must be exercised lest man should carry in his imagination of life an image of such magical power as to corrupt his salvation. For once the image has taken its place in the imagination of life, it will continue to imagine (to exert its influence in every aspect of life) until it is lifted out of it by man. And to lift out and place another image in the imagination is the most difficult work of human life. Again and emphatically the most difficult work of human life. The technique of this operation will be discussed in great detail later. The imagination of life is actually a life-forming (creative) faculty. Therefore

it is not the intention that is important, nor the principle, but only the image placed in the imagination

### **34. This magical act**

It must never for a moment be forgotten that it is a matter of realisation. Lest one should be in the delusion of possessing a whole host of very high and beautiful ideas, none of which has been fulfilled and none of which one can, or perhaps does not wish to, fulfil and therefore remain painfully empty in the end. Life is not given for its own sake, but that man may gain his salvation by his life. Not his own, of course. Individual and common salvation are not separate. He who lives in the delusion of unrealized ideals is scandalously false to himself, scandalously ridiculous to others. This is the double scandal of human existence, when one mouths and preaches and teaches and instructs and rebukes and punishes and preaches the great words and accomplishes nothing. And this scandal is the first reason why the earth is not a church, but a hospital and a prison and a madhouse. Man, says BÖHME, has power to change all nature, but he must first change himself, or else he cannot. We know that the dominant force of our life is not abundance and wealth and knowledge, but on the contrary, poverty and poverty and ignorance. Our existence is a damaged existence. There is no point in plastering ourselves from the outside with images of high ideals. A single ideal, however small, realized, is more than the highest unrealized idea of a whole stage. Salvation is in the realized word. Only an idea incorporated and active in life can be an active part of the plan of life. Why? Because only it has an effect on salvation.

And now, at least for a moment, to understand the moment of realisation, everything else must be put aside. To understand and learn, which is just another word for applying it to oneself. One must put aside the words life and salvation; the corruption of existence; disease and sin and madness; magic and enchantment. And once one has stripped all that from the moment itself, one is left with only one thing: imagination. The imagination of life. The infinitely sensitive place where something from the invisible and uncontrollable magical world, itself invisible and uncontrollable, emerges and appears and takes shape at the touch of self-initiated and self-directed touch. This form (the image) is at the same time sound

and word and sight. This is how BÖHME describes it (*Schall, Wort, Bild*). A singing vision. But this is not yet complete. For this singing vision has a passion, a rapture, and this rapture explodes. It is a singing vision of intoxication that shoots out in a flash. But this vision is also an active power. Will. At the moment when this certain something bursts forth from the invisible and uncontrollable magical world and slams into the world of visible and manifest magic, it touches a place that lies, in fact, in the middle between the invisible and the visible world, and this place is not the point of conversion, but much more than that; it is the point of initiation, or beginning, ultimately the point of origin. Where it all comes together. The whole, that is to say: image and sight and vision, but it sings, and its singing is a meaningful word, a verb, a speech, and this speech is passion and intoxication and lightning and activity.

But the most important thing is only now. When the speaking vision that flares up in the thunderbolt appears, it does not stop, but in the same arc already turns back (but not back, but forward, and not forward, but it pours forth and radiates and takes possession of space), that is, the visionary fervour of the vision pours over the one who sees it into its own image. This is the magic in it. The person seeing and the image seen merge. Subject and object are united. That is the magic in it. This is why BADER says that in the imagination the duality of subject and object disappears; man becomes a vision of his own imagination, that is to say, the vision, in its repercussion, transmutes (transforms) and transfigures man.

The vision is an image. An image that man forms with his imagination. But this imagined and trained image is in fact not only the result of a faculty, but is itself a faculty, and when it is reflected back it creates a new faculty, and the image transforms man into its own image. In other words, this is how man is formed by his own image. In this description there is not a single negligible element: the vision is just as essential as that it sings, and the singing is reason (word), but just as essential as that it is intoxication and passion, and that it is active power, that is, will. Most important, however, is that it is the initiate, and that in this vision man is both subject and object of the image of himself. In the heat of the vision man melts and takes on the form (meaning) of the vision (singing verb).

Imagination is a magical act and a magic spell. I am what (whom) my imagination conjures up, that is, what (whom) I intend for myself with my life-imagination and what I find myself worthy of.

(Note: Above, we have had to take a sideways glance at karma, dnyana, and hatha yoga in relation to the yoga methods of the Hindu tradition. Now the actual unity of the three methods, raja yoga, needs to be discussed. Karma Yoga is the mental gymnastics of action, Dnyana Yoga is the mental gymnastics of the mind, and Hatha Yoga is the physical gymnastics. The unity of the three yogas is raja-yoga, the gymnastics of imagination. Raja yoga is the practice of how one's imagination can be completely cleansed of all harmful and disturbing and dark forces. Rajah yoga is therefore a conscious purification of the life system (life imagination). In the words of BÖHME, Rajah-yoga is exorcism.

### **35. The place of redemption**

This now goes without saying. That is why there is no place in the imagination for anything other than the words of revelation. If a man lets any other vision (word) than revelation into his imagination of life, he corrupts his imagination of life and undermines his salvation.

Man becomes what he conjures up with his life-imagination. For this is the place of redemption.

I cannot say of the imagination of life that it is either emotion or reason or will separately, for it is emotion, reason and will;

- I cannot say that it is the seat of sickness, or of sin, or of madness, because it is the seat and the centre of sickness, of sin, of madness, because it is here that man forms his salvation, or does not form his salvation;

- I cannot say that man measures himself and his works and deeds by the ideals of truth, or goodness, or beauty, for here man holds all ideals to account.

In the imagination the whole of existence becomes constantly due

- the recognition of reality in its totality also takes place in the imagination and

- man takes possession of all possibilities in imagination.

- In imagination, existence, cognition and realization coincide.

### **36. The magic verb of revelation**

Revelation in a broad sense is all the holy books, the Upanishads, the Tao-te king, the Lun jü, the Tibetan and Egyptian Book of the Dead, Zarathustra's Gathas, the Vedas, the Old Testament, in a narrow sense revelation is the Gospel. It is the magic verb, in the alchemists' term, the arcanum. In the sickness of the Fall, it is the remedy.

Vision and intoxication go together.

From the foregoing it is now obvious. Moreover, the activity of the imagination can only be clearly seen if one knows that we are not dealing here with a mere image, but with an image of magical power, that is, of high heat, living in passion. In BÖHME's terminology, *Begierde* creates a pure situation of itself. In this word there is a combination of covetous desire and desire for fame and greed (Gier), the intoxication of possession with visionary power. The visions of imagination are never lukewarm. The imagination of life pushes out of itself images that lack the fervour (power) of training. The imagination is like the woman who gives herself over only to passion, because she can only be fertilized by passion. However, imagination itself is not a place of lukewarmness. It is passion, and it yearns because it is itself in perpetual intoxication. The image and the fire belong together. Vision and intoxication are one.

### **37. that reigns over the depths**

Here we are in difficulties. And this time, more emphatically than ever, it must be confessed, if the question had not been illuminated by BÖHME, at this point one would be forced to remain profoundly silent. But BÖHME knew no difficulty, and in every case, with peculiar predilection, he brought to the fore difficulties which all but himself either kept silent or, worse still, did not notice.

The nature of revelation has already been alluded to once above, and in such a way that the following had to be said:

- 'of the corruption of existence everyone, however vague, sentimental, or even more uncertain, is aware. The fact of sin, madness, and sickness is a compelling warning to all men that the spirit, soul, and body are disturbed. There is therefore nothing more natural than to repair (reintegrate) this disturbance, and therefore, if possible

to live according to the rules of morality, intellectual clarity and health: only in this way can salvation (wholeness) be regained. Reintegration (realization) would, however, be a completely hopeless undertaking if there were no measure on earth by which I could carry it out. The whole human world is as damaged as I am. I cannot choose a human example. Nor can I receive advice. Nor direction, nor inspiration. I cannot even see my position clearly, because there is no authority I can trust. I should err and perish and my efforts to restore my sanity would be in vain if the standard were not given by revelation before and above all things in the Word made flesh. This was something that had to be stressed on one occasion about the nature of revelation. Interpretation, moreover, is generally known, or at least it is fitting to know.

But all those who sought to go one step beyond this quite commonplace train of thought, and to seek a deeper insight into the whole world of questions, ran into the meaning of the fact of corruption (the breaking of being). In other words: not how the disruption could have come about. How it could have arisen when all thinkers and traditions and metaphysics and philosophy and religion unanimously agree that there is no such thing as sin and madness and sickness in the being of the Creator (God), that his being is spiritually and psychologically and physically intact. If it was not and is not in him, how then can it be in that which he created of himself? BÖHME was the only thinker, not only in Europe, but, so far as can be ascertained from the available literature, in all mankind, who has thrown himself upon this most vital question.

When BÖHME raised the question of the meaning of a disturbed existence, he again referred to revelation, but he revealed a deeper meaning of revelation than the former. He did not shrink from seeking the origin of the infernal forces at work in nature in the Creator, and without exception he found them all. Passion, anger, rage, fury, poison, dark glow, bitter biting, blind power, raging fury, are all present. This circle of the world is what Boehme calls the circle of dark icy fire (*höllisch kalt Finsterfeuer*). The Old Testament says it is the wrath of God. But this dark fire is not separate from the radiant warm light, the rich blossoming and breeding and the goodness and joy of love. It is not so separate that that which feeds the warm light (Lichtwelt) is the dark fire, and that which feeds the love



the joy of love is the raging and devouring fury, so that the two, incessantly interfering (*inqualieren*) with their magic, produce creation (*Wunderwelt*).

Let us understand it well. The anger and passion and dark passion in the  
Creator (and in the

first creation, i.e. the first nature) is not negative at all, because nothing is negative that is in place. Every point of darkness is transfigured, - anger is turned to gentleness to its last moment, - anger is patience, - frost is radiant warmth, - desolation is rich bloom, - depth is light. BÖHME is really no pietist, and is not afraid to proclaim the Creator with unctuous bows, or even to offend him, and even to risk his salvation. He knows very well that there is a deeper respect and reverence in facing reality than in fawning and cowardly anointing. Man has a spirit. And the spirit, says Paul, searches out everything, even the whirlpools of God (*to gar pneuma panta hereuna kai ta bathé tou theou*). And after all, God did not make creation in secret and has nothing to hide. See for yourself if you can.

Existence in man was shattered when, in the catastrophe, man lost his place in creation and fell into a world of darkness. Man had an appointed place in creation, he was the master (microtheos - little god) of nature (created world). But man (misinterpreting his freedom) was not satisfied with that. He demanded of the Creator the task, possible only for the creative power, of reconciling the world of the dark abysses with the world of light, and of combining the two by his magic to create a creation (*Wunderwelt*). In other words, and in short, he wanted to be God. But the powers which only the divine power possessed did not and could not obey him, because man himself was not capable of awakening and keeping awake the radiant warmth of radiant love in himself unceasingly in the face of the consuming passions of darkness. Therefore man was overrun by the dark power. Existence in man was then broken, he lost his place in creation and fell into the world of darkness.

Now comes BÖHME's biggest step. It asks the question, where and in what was and where is the power of the Creator to hold the world of dark anger in his grip and turn it forever and at every moment into a magical world of radiant love? The answer is: this power is in the magic Word (Logos), in the embodied light, in the Word, in the Son of God. It is the Word (Word, Logos, Love, Christ) with whom the Creator reigns over the abysses. The is the only power, to whom the *abyssus* obeys, because

must obey, because the highest power of existence is in the Word. This is what the Gospel (especially MARK and PAUL) calls *exousia* (sovereign power).

And revelation is nothing other than the revelation of this Word. The revelation of that Word, which rules over darkness and anger and venom and tempers and chilling cold desolation and bitter self-digestion and passionate rage and raging whirlwinds with its sovereign power. Hence the magic Word is the revelation (and nothing else) which rules the abysses.

### **38. Why should it be accepted?**

As has just been said, if only out of common sense. Because it is useful. Humanity has developed enormous power to make life plans that promise serious results. Nor can they be passed over with the vulgarity with which they are usually passed over. But there is no word of human origin that does not bear the marks of corruption in some form or other. Which is natural, since it is the result of a disturbed existence. And even if we retain in our imagination an ancestral image of the original existence (the normal man), it does not have the sacral character (power) to break through without any help. Something else is needed. Anyone who doubts this should consult the monumental life plans of the prehistoric tradition, examine the taot, the teachings of KUNG CE, the Zarathustras, ORPHEUS, the sankha, the Upanishads and the laws of the Old Testament, MANU, HEBREW. But you can also study Gnosticism, Scholasticism, Mysticism, Humanism, Enlightenment and Naturalism. In each case he will put them down with his *unsatisfactory* sense.

It is the word of revelation which cannot be criticised, for it criticises man. The same with other words: the word of revelation is the only one which can withstand all criticism, and finally the only one whose persuasive power (sense) remains intact in all times and places, because revelation makes the original and intact existence present to us, describes, depicts, shows, maintains, and even reveals and opens the way by which this original and intact (sinless in spirit - pure, unmad in soul - awake, not sick in body - healthy) existence is accessible to us. But

more than that. What is so sadly, but naturally, lacking in the humanly originated life-plans is sacrality (power, exousia). And because it lacks this, it lacks the heat of intoxication that imagination needs to embrace and receive it. It does not have the alluring delight, and the rapturous lust, beauty and enchantment, radiance and bliss (salvation-taste), it does not have the salvation-taste which the imagination seeks, and whose presence the imagination knows that what it seeks so passionately, in the true sense of the word, death-defyingly, is here, here, and nowhere else.

Especially in earlier times, even in the time of the first Christians, this particular character of revelation was much discussed. Paul says that for the worldly (corrupt) man revelation is a scandal and folly. SEBASTIAN FRANCK writes that from this earthly (deranged) existence it seems as if God were the devil and salvation the damnation. In any case, God is more dangerous than the devil, and salvation is more difficult than damnation. But it is precisely this excitement that the imagination seeks, this heat and risk and intoxication and test of strength.

And finally, what we are confronted with is an existence corrupted by the human fall, a nature turned upside down (the body is up and the spirit is down), in which the forces of the original order are upset and reverse in their action. In this upheaval, no power can restore order, only the magic (sacral) word of revelation. In the word of revelation there is the power of reversal (metanoia), which changes the disorder (transmutation) and realizes (realizes) the original (authentic) existence.

### **39. Because of Sophia,**

- but the revelation must be accepted above all because of Sophia. The Hebrew tradition teaches two ways of knowing: one is empirical knowledge, the *Binah*, the other is central wisdom, the *Hohma*. The two modes correspond to the Greek *logos gnoseos* and *logos sophias*. The distinction is verifiable in Hindus (*vidvan-vidja*), in Tibetans (*rtogspa - rtogpas*), and everywhere else (even in Toltecs), in PLATO it is *episteme* and *doxa*. Later on in the Middle Ages the distinction is constantly returns and in BÖHME also much is mentioned. SEBASTIAN

The paradox in FRANCK's paradoxes is precisely that he sharply contrasts these two knowledges.

Sophia is originally an Alexandrian image, and we know that it was first used by PHILON. Today, however, it has become the leading image of L.C. SAINT-MARTIN, BAADER, SOLOVYEV, BERGYAYEV and modern anthropology as interpreted by BÖHME.

Sophia is not empirical knowledge, but central wisdom. It is not knowledge, but alertness. Not the word of cognition, but of wisdom. Sophia is not a concept, but a visionary image, and therefore not a word for reason, but for imagination. The reason why BÖHME alchemically sees and describes Sophia not as male and not as female, but *as androgynous*, is that, as he says, in the original and intact existence of man, man and woman were not divided, but were one, virginal, youthful, uniting in themselves the dual powers of the two sexes, balancing the elements of fire and water, the work of procreation and of formation in one. Sophia, then, is what BÖHME calls the true essence of normal man. This is the being whom the Creator has made in his own image. This is the authentic man whom the Creator created to be his mirror (image). And Sophia is the archetype of imagination. The image that rests deepest in the imagination. The hottest, the most passionate. It is the sight of Sophia that awakens in the imagination the most intense pleasure and rapture. The vision of Sophia is to the imagination the highest bliss and enchantment and beauty and intoxication and enchantment. The realization of Sophia's vision is for the imagination the highest bliss.

(Note: The modern drive of BÖHME's doctrine (SOLOVYEV, BULGAKOV, BERGYAYEV) has put anthropology at the centre of thought and Sophia at the centre of anthropology. This is the doctrine of theandria (the androgynous). Its importance is very great. By placing the animal at the centre of man's imagination through the theory of man's animal origin, the naturalist could not, of course, evoke anything other than what he did evoke, namely the animalisation of mankind which had not yet been experienced in history. The barbarian horde which today holds in its imagination the archetype of the animal, and which does nothing but seek excuses for the unrestrained expression of its instincts, is the direct consequence and result of the vision placed in the imagination by natural science (physiology, genealogy, psychoanalysis, etc.). The effect of the logos of natural science if, however, the

has provoked an unspeakable crisis, it is not permanent. Why? Because it is called *logos gnosis (Binah)*, i.e. empirical knowledge, not *logos sophias (Hohma)*, i.e. non-central wisdom. The effect of experiential knowledge is always temporary and ephemeral, since it cannot deeply move the imagination. BÖHME's anthropology, in contrast to natural science, again referred to the basic anthropological position. Man is not an animate being, not a species among others. But man is not a natural being, and therefore his home is not the cosmos. Therefore man cannot and must not be considered a microcosm. Man is a microcosm. The basic anthropological position is theandria (divinity). Authentic enlightenment about the origin of man is not given by science, but by revelation, and commentators on revelation such as BÖHME. Theandria is also called sophiatrics (szophology) to refer in this way to the nature of the logos living and active in it: the word for szophology is not logos gnosis (experiential knowledge, binah, vidvan), but logos szophias (central wisdom, Hohma, vidja).

#### **40. who is the mirror**

This idea had to be got used to when the nature of imagination was discussed. How can one be both a spectacle and a being? How is it possible that the imagination is transformed into a vision of itself and becomes not a copy but the image of its own image? It is possible that there is a mirror, i.e. there is the main power (the word) that creates the original being, and that there is an echo of it, i.e. the original being has a copy in the mirror. Sophia is this mirror in which the primordial Being (BÖHME calls it Wesen aller Wesen) sees itself.

For the sake of clarity, one could say that what we call consciousness today is a two-way mirror. All that exists either outside man or within man in the sphere of vision is perceived through the perception of consciousness. We adjust our lives according to our experience of this consciousness. Our existence is in no way an independent existence. That which sustains us is nourishment (external and internal) received from elsewhere, and that which directs us is the word (image, vision, sight) received from without and within. Consciousness is this director. But consciousness, even if it is a mirror, is a blurred mirror. That is why Hindus say that we live in avidja (heightened alertness). The knowledge of the normal human being

knowledge (central wisdom, vidya, logos szophias, Hohma) that the consciousness of intact existence is clearer, more exact, more sensitive, more reliable, more authentic, more realistic, that is, this consciousness is the mirror of unbroken light. This mirror is Sophia.

(Note: Mirror is one of the basic words of BÖHME. It is one of the basic principles of BOPHY. Among modern authors, the mirror is at the centre of the thought of RUDOLF KASSNER. Unfortunately, KASSNER does not place the mirror and imagination (*Einbildungskraft*) in a sophiatic perspective, and is thus forced to apply his very high level of knowledge on an aesthetic plane.)

#### **41. and in whom the whole is visible**

This is the most important thing that can be said about Sophia. The difference between consciousness and Sophia is that consciousness is the mirror of a fractured existence, i.e. it is itself fractured. Therefore consciousness sees details, separate things and objects. This nature of consciousness is the reason why we live in the midst of partial objectifications. Of the whole, we know that it is not only the human world, society, history, science, thought, art, religion. But the whole is not the mineral and vegetable world and the animal world, including the astral cosmos. The whole is the whole, the world of creation. Man is not a microcosm but a microcosm, and his home is not a geographical place but the whole. In Sophia this whole is visible. A mirror that is sensitive to the whole, with all its details, but in its entirety, that is, all and the whole.

What is most important for us at this moment, however, is that Sophia not only signifies but also shows:

Sophia is the normal human being, the intact being, the pure (sinless) spirit, the alert (not disturbed) soul, the healthy (not damaged) body. Sophia is not only the image and the sight of the authentic (normal) man, but this man himself. But Sophia is not only this man, she is also the possessor of the knowledge (central wisdom) that assists and arranges the restoration of normality in man. The vision draws the man to itself. We know this. The imagination clings to the vision and transforms (transmutes) itself into the image and likeness of this vision, that is, it realizes (actualizes) the vision. Sophia is the being and vision (mirror) who is the

the object and intoxication of the will. The salvation. That which is must be manifested (*das Wesen muß erscheinen*). Sophia is the manifested image (plan of salvation), the operation of manifestation (realization), but she is herself a being, a being of life, who is a mirror (the mirror of the central wisdom, the wakefulness of the creator), in whom the whole is seen at once. The imagination in Sophia and through Sophia can make the whole, vision, in itself, constantly coming into being. In Sophia he can recognize reality in its totality, and in Sophia he can take possession of all possibilities.

(Note: OETINGER, in his study of BÖHME, defines Sophia as: the image of the invisibility of God (*Das Bild der Unsichtbarkeiten Gottes*). The definition sounds paradoxical, but only to the mind. The imagination knows that the magical vision *in actu* (in the intoxication of manifestation) is both phenomenon (manifest) and invisible (occult), and that every manifestation is accompanied by an inevitable concealment and every concealment by a manifestation, and that manifestation and occultation coincide. This is why Boehme says that reality is the *most* obvious secret before our eyes (*am alleroffenbarlichsten und doch heimlich*), that is, reality is the *Mysterium Magnum*. This, of course, is also only comprehensible to the imagination.)

## **42. and because of the turba**

But the magic word of revelation is not only to be accepted because of Sophia. We know that we have lost Sophia and live in a confused and fragmented existence. The disruption of existence is what BÖHME calls *turba*. The *turba* is the disturbed spirit (sinner), the disturbed soul (sleepy, not alert) and the disturbed body (sick, crippled), but above all and above all the disturbance of the imagination.

The vision of modern science, which has just been discussed, has placed in the imagination of man the image of animal origins. This image has created in the life of mankind the fearful crisis we are witnessing, that is to say, it has awakened in the imagination all the hidden dark instincts, massacres, robberies, rapes, lies, and has actually made a species of animal existence a reality in mankind. The imagination, under the influence of this vision, has become *turbulent*. Into an upset and disordered state, in which the values of human existence, if not lost, were forced temporarily to surrender their leading initiative out of their hands. This is *turba* the

apocalyptic time and will continue until the power of the Antichrist is broken.

The real turba, however, is less intelligible in such a partial revelation of the age. The real turba occurred at the very beginning (fall into sin, loss of wakefulness, falling ill), when man expelled Sophia (his own archetype, the microtheos) from the centre of his imagination, and therefore gave the forces of the abyss an inroad into the imagination. BÖHME's turba is neither a moral nor an epistemological nor a physical word. Such a partial notion of BÖHME must always be dismissed. The turba did not interfere with action and not with cognition and not with bodily integrity, but with being, and the consequence was sin in the spirit, loss of alertness in the soul, and sickness in the body. The turba is the image and vision of a dark and disturbed existence (satanic) which has infected and poisoned the imagination. We know that against this infection and poison there is only one remedy and antidote: to restore Sophia, the authentic man, to the centre of the imagination. This is why alchemists say that the word of revelation is the only arcane. Man is free in imagination. Nowhere else, neither in sense, nor in mind, nor in talent, nor in action, nor in will. Only in his imagination, for no one and nothing can and does compel him whom and what he places at the centre of his imagination. Hence it is said by BÖHME: there is nothing, nothing in the world, that can touch man, neither fire nor sword, but that magic vision which is active in his imagination, that is his deadly poison, for it was born from the beginning of imagination and remains there for ever. My mind can be influenced, my intellect can be persuaded, my emotions can be stunned and misled, my will can be stunned. In my imagination I am free at every moment and I imagine what I have taken into myself.

That is why the image (word) which a man takes into his imagination, i.e. from which he imagines, is of such decisive importance, which is just another word for the way he leads his destiny, i.e. on the basis of which he builds his life plan (plan of salvation).

The turba is the dark, sinful, dazed and sick state of an existence shattered to pieces by disorder. In the beginning, Satan entered man's imagination and has held his position ever since. He cannot be cast out except by the magic word of revelation.



### **43. in which the whole is disturbed**

- for in the turba it is not a particular part (partial object) that is broken, but the whole. Here arises the step of sophiatic thought which says: the restoration of normal existence must begin at the point where this existence has become abnormal. Where? At the imagination. How can I achieve an authentic and intact existence? By putting into my imagination, with all my passion and will, intoxication and delight and longing for salvation, the image of the normal (authentic) human being.

The difference between the world of tradition and the world of redemption is that for tradition, the normal (authentic) man is the man of paradise (the golden age, the Garden of Eden), the man of the beginning, Adam. The seeker of redemption knows that the golden age existence cannot be restored (reintegration in this sense has lost its meaning), but the world of redemption must be realized (realised), and the man of the world of redemption is not the man of the beginning, but of the end, and this is the man of God (Christ).

### **44. After this**

The first part is finished. The starting point was that existence in its entirety is permanently present in every man. Not, of course, in our spirit and not in the world of the soul and not in the body, but in the life-conception, in the form of magical vision and enchantment and creatively active will (word).

### **45. Next comes the application of the life imagination.**

One of the first sutras says that the difficulty of realization is this: there is a gap between our thoughts and our actions. One knows what one should do, but one has no idea how to do what one knows. We are beyond that. It turns out that between thought and action stands the image (word, vision, verb), and that is in the imagination. The realization is difficult not because we are powerless in thought or deed (though we are), but because at the centre of our imagination of life

is not actually the image (word) we think it is. All of us, when we have such an excellent opinion of ourselves, believe that the centre of our imagination is occupied by the word of revelation. Wrong. The life-creating power of our imagination is a vague confusion, and from it is not salvation, but sin, madness and sickness. The task, then, is to clear the life-imagination of this vague confusion. How is this done? By no means in such a way that the obscure confusion, as being so unpleasant for man, is covered up by some suitable, preferably pleasing image, or even suppressed by ascetic violence, and then not only the confusion but also the operation of covering up is ignored. In this case the procedure would be as easy as it is difficult in reality.

Repression, or disguise, as we know from modern psychology, achieves exactly the opposite result to that intended. There is nothing more dangerous than to mask confusion. In this way it can happen that in man, for example, some prettily dressed up so-called virtue becomes the centre of a whole sinful way of life. Why? Because it is not a virtue, but a sin masquerading as a sin. It is not a virtue, it is a virtue of virtue. The incomparably greater part of mankind has such a sin transformed into a virtue over its conception of life, and these people not only believe that everything is as right as possible, but if anyone doubts the rightness of their conduct of life, they even protest and are even offended. These protests and insults (anger, venom, revenge, rejection) are invariably and in every case a sure sign that masked sins are at work. For only sin protests, is offended, angry, and refuses. It will not tolerate being exposed. That is why it expresses such vigorous but negative aggression. When virtue is criticised, it shows its face cheerfully. There is no need to hide. So what should be the very first task?

#### **46. Above all, vigilance,**

that is, the application of what the Hindu tradition calls vidya, across the board. The light (Lichtwelt) to which BÖHME attaches so much importance. The symbol of vigilance and light for the prehistoric peoples was the sun (Osiris, Apollo, Ahura mazda). The first task is to see. Beatrice Dante in the highest spheres of heaven says:

"...we must consider sight as the basis for happiness, not love, which can only come from sight". The basis of happiness is sight. Wakefulness lives by sight, as madness lives by sight (maya, delusion). The great triumphs of human life are never the successes of one who has well hidden the defects of his being and made them unrecognizable; this act leads straight to a ruined life and bankruptcy. The great triumphs are when a sin (disease, obscurity) is successfully brought to the throat. I can eradicate madness only if I apply vigilance on all lines and consistently. To stop the activity of vigilance at any point, for any thought, for any action, for any person, is to stop questioning its veracity. One must be on the hunt incessantly. Day in, day out. The basis of salvation is vision.

#### **47. Identification and confusion**

- which is just another word for seeing and appearing.

Can there be salvation in a plan of life made up of sins clothed in impeccable virtues, and in the foundations of which, suppressed and hidden, unrecognizable and hidden, lurks obscurity and sickness and sin and sin and a host of unresolved issues and mischief, deceit, malice, envy, jealousy, greed, insidiousness? Whoever lives such a life plan, and especially in the belief that it is just as it should be, is nurturing a kind of madness which Hindu tradition calls *abhimana*, the BÖHME *tura*. Impurity from which only sin, madness and disease can arise. This is the world of illusion. Unreal, empty and futile, vain and meaningless. It is all delusion. Man mistakes the positive salvation (in his madness) for the negative. Such is the life of man, and that is bad enough, but it is also the salvation of man, and that is irreparable.

In the active application of vigilance, I must learn, first, not to mistake myself for an appearance, and second, to identify myself with reality.

The two activities are never separate.

How can I distinguish reality from appearance? The headline:

#### **48. intoxication and unconsciousness**

I surrender myself anyway. But in intoxication I give myself with a positive passion, in unconsciousness I just cannot defend myself.

If I identify myself, I am alert and can give myself positively.

If I mistake myself my alertness is downgraded and I cannot defend against the mistake.

In the first case I am and remain in control of the situation, in the second case my consciousness and awareness remain in a blur. Anyone who objects to this formulation should consider what BAADER says: to live is to live only at the height of devotion, and anyone who does not want to be an enthusiast will necessarily remain a phantasiist.

(Note: Modern psychology very often uses the term *unconscious identification*. This term is unfortunate. But above all it is not logical. He who gives himself unconsciously, without his knowledge or consent, merely confuses himself out of powerlessness (because he cannot defend himself), and mistakes himself (by fainting). From such confused confusion there can never be identity

#### **49. Was it originally**

By origin is traditionally understood the state of man before his confusion (fall into sin). It is the Garden of Eden, or Paradise, or the Golden Age. This is the authentic existence that was so much discussed in Part 1. Origin and Sophia are identical. This is why anthropology must start not from the microcosm but from the macrocosm. Origin is called *Urstand* by BÖHME, and LAJOS SZABÓ translates this word as "basic position".

What makes this question so difficult to understand is that there is another origin besides tradition. And that is the one to which Redemption refers. And because God has grasped his powers deeper and more profoundly in Redemption than in creation, this origin is also deeper. For in redemption, man does not return to the original man of creation (Adam), nor does he restore a golden age existence. Such a thing is inconceivable, if only because then everything that was between the corruption of creation and the fulfilment of redemption

In the first part, when the difference between the Garden and the City, Paradise and the New Jerusalem was discussed, this difficulty had to be specifically pointed out. One of the shortcomings of Boehme's teaching is that, being very much under the influence of the Old Testament world (mainly influenced by the Kabala, Hebrew mysticism and Gnosticism), he paid no attention to the difference and in all cases accepts the Apostle Paul, who says that the man of salvation is the New Adam. Which means that the beginning of redemption and the beginning of creation are identical. But if we know that redemption is a deeper work than creation was, we must also derive the beginning of redemption from a deeper source, that is to say, we must say that the man of redemption does not return to Adam, but goes forward to Christ, so that the end is a beginning more primordial than Adam. If this were not so, among other things, for example, the whole story would at that moment become meaningless. For the story is nothing other than an apocalypse in the strictest sense of the word, that is, a revelation, that is, a revelation of the existence (man) of the Redemption. This, in turn, is nothing other than the unfolding and realization of the primordial archetype in man's life-image.

The two beginnings must therefore be separated from one another in such a way that the primordial image of the golden age beginning proclaimed by tradition is considered invalid from the moment of redemption. In fact, this archetype is already invalid. If humanity is living in history (apocalypse), it is moving towards redemption, which means that it is realising the beginning of redemption. This fact can be contradicted, but it does not make much sense. This is why the situation has arisen that in the course of history, especially at this late stage of the apocalypse, the maintenance of any religion other than Christianity is of no significance today. We live in a world recreated by Christianity from a deeper beginning, and here tradition (Hebrew, Buddhist, Taoist, Mohammedan, etc.) in all its forms is an anachronism.

## **50. the imagination is empty**

Now comes the crucial question of whether man's imagination of life is, in its primordial nature, a blank page, or is the primordial word (image) written into it? This question is the same as that of man's primordial

Primordial nature has and can have an unqualified vision? That is, does and can man have unqualified alertness?

Tradition answers the question in the affirmative. Man's vision of life is originally empty. This emptiness can be restored. Perfect alertness is attainable. Absolute vision is attainable. This is taught in the Upanishads just as it is taught in the Tao, just as it is taught in the Kabala and the Egyptian and Tibetan scriptures. This teaching has been taken over from tradition by European Christian thought, through Dionysios Areopagita, and preached mainly in mysticism. The yogas (raja-yoga), the Tao, the Egyptian and Tibetan and Hebrew initiations have developed various methods for restoring the original emptiness (absolute vision, perfect alertness).

Quite naturally, if man's conception of life were originally empty, then and in that case man's primordial existence would be an unqualified existence. As BAADER says, in this case, existence and presence (*Sein-Dasein*) in man would be separable and distinguishable in such a way that existence would be unqualified (unqualified), while presence (life) would be qualified (qualified). But BAADER, following BÖHME, says that for us being is always given as presence. Mere being (*Sein*) is for us nothingness (*Nichts, Ungrund*). Our existence is necessarily already qualified existence.

That is why our imagination is not originally empty. It is not a blank page. It is not unqualified. The primordial word of human existence is written in it. And vision is only possible in this qualified vision. Even in the highest state of alertness, it is human alertness.

Which does not at all mean that our alertness is from the beginning disturbed and degraded and our vision blurred. It only means that our effort must be concentrated not on emptying our life-imagination completely, for that is impossible, but on restoring the primordial and original image to its primacy. There is no unqualified existence for us. Human existence does have a basic quality, a primordial interest and bias.

## **51. or not?**

The idea of unqualified existence, which has given rise to the chimera of the so-called chemically pure spirit, must be rejected. And with this, of course, must be rejected

the tradition and medieval mysticism's aspiration for man's realization of unqualified (chemically pure) existence in himself. That which tradition and medieval mysticism sought to realize by various methods, and which they called *nothing*, *bottomless*, *unqualified*, *unobservable*, is not, after all, unqualified existence, but existence free of cosmos. What is meant by this? That man should see through and understand and comprehend the following: man is not a child of the cosmos, but a being above the cosmos. He is not the microcosm, but the microcosm. Man is not nature but was originally and will be again the master of nature. Human existence is not necessarily qualified by the cosmos, and his vision and alertness are in fact independent of the cosmos. For man, the cosmos is not the ultimate reality. The ultimate reality is God. And the first. And the only one. *The divine is the only real*, says COVENTRY PATMORE. It is not unqualified existence, but existence unqualified by the cosmos.

Let's take a closer look at the highest level of mindfulness attainable through Hindu yoga practice, called *nirvikalpa samadhi*. *Samadhi* means the highest degree of enthusiasm, the state of meditation in which one is in possession of the deepest insight available to him. He sees the primordial image as directly as possible, face to face. As the Sanskrit word says here, one is in the samadhi beyond the kalpas, kalpas meaning the cycle of the ages. One who steps out of the kalpas steps out of the cycle. He does not become empty. It is not unqualified and unqualified. Cosmos-less: *hemeis de ou to pneuma tou kosmou élabomen alla tou pneuma to ek tou Theou*, says P.P.S. Our spirit is not given to us by the cosmos, but by God (we are not anointed by the cosmos). It has left the astral realms where reality is qualified by life in material bodies. It has left the mental realms where reality is qualified by ideas (idea-bodies). In other words, he has left all circles where the cycle of the ages of the world is valid. But this does not mean that it is empty. On the contrary, this quality is deeper and more primordial than all other qualities. Man, as RICHARD ST. VICTOR says, understands that what he sees is not an image of the outer cosmos, but a pale image of the outer cosmos. Or, as the Tao paradoxically teaches: the relation of the world to real existence is not that in the great big something there is the little nothing, but that in this great big nothing there is the little something. And man does not achieve this state in the social everyday not because it is terribly

abstract and distant and lifeless and empty, but because this blinding clarity is too hot and deep, this distance too close, and this lifelessness too passionate, and this abstractness too concrete and radiant.

## **52. and if not, the archetype**

- of course, the archetype of the existence of the primordial beginning, which we already know to be

1. not identical with the golden age (Eden) existence because it is existence recreated in redemption (New Jerusalem),
2. is not empty and not contemplative and not unqualified, but is qualified by the archetype of existence recreated by redemption.

It is this archetype that lives at the heart of the imagination.

## **53. Who put it there?**

To ask this question must be considered in part an excess of scrupulousness. If it is not, we must refer to the sutra which expresses the idea of freedom. Man is free not in his will, not in his action, not in his thought, but in his imagination of life, that is, in what he imagines. In the beginning, the archetype of imagination was existence in the Garden of Eden, but man has adopted as the centre of his imagination of life that with which the powers of darkness have bewitched him. In so doing, he took upon himself the necessity of animal existence. Redemption freed him from this necessity and created a new archetype. Man is free to continue to live in the necessity of the materialized cosmos or to choose redemption. The primordial image is spoken by the word of revelation, but the word must be placed in the image of life by man. This situation, so misunderstood (not understood) by many, is put by the apostle Paul (Rom. 9:11) as follows: that God's predestination based on free choice should be maintained depends not on deeds but on the decision of the word of calling (*ouk ex ergón all' ek tou kalountos*).

Of course, it is equally important here that

1. predestination (determinacy, necessity, *ananké*) applies to all who build their salvation on the materialized cosmos, but necessity is immediately



is immediately invalidated if

2. man freely places his salvation in the totality of existence and here

3. the decisive force is not the act, but the fact that

4. man's embracing of the word of call, that is to say, his placing it at the centre of his vision of life. This is also the basic idea of BÖHME's *Gnadenwahl*. What is essential here is that in the attainment of salvation, the act (good deed) alone and in its emptiness (unqualified) is of no significance, whether it be a rehearsed or forced or cultic act (*ouk ex ergón*), but that the more decisive is the fact that one receives the calling word into one's imagination (*all' ek tou kalountos*). The act of reception is free. Hence, one's choice of salvation (*Gnadenwahl*) is based on freedom, and one's salvation is not acquired by predestination, but by one's freedom. The revelation, moreover, uses the same word (*eleutheros*) for both the free and the saved, for he who has been set free is free, that is, he has obtained his salvation. Hence BAADER (sutra 22) says that the highest meaning (the only moral) of existence is freedom. And that is why in the explanation of the 13th sutra it had to be stated that the most important task of realization is the acquisition and active application of freedom.

#### **54. The normal man**

Above, in connection with the explanation of sutra 38, the normal man had to be identified with the original existence. In man's conception of life, the archetype of original existence lives in the form and being of the normal man. This identification then had to be made in order to separate the original and intact existence from the corrupt (sin, madness, disease). The normal man is not the corrupted man, but the healthy man (pure, awake, healthy). The word of revelation speaks the name of this normal existence and man.

Since then we have also learned that this normal man is not unqualified and not unqualified and not empty; there is no such thing as a spirit without qualities, chemically pure. This erroneous starting-point of tradition has caused and continues to cause much confusion. More recently, especially on the basis of the idealist doctrine of a chemically pure (unqualified) spirit, a whole host of salvationist theories (e.g. existentialism and psychoanalysis) have been based on this belief,

that the normal man is the empty being of whom medieval mysticism spoke so much (ECKEHART, TAULER, RUYSBROEK). More recently, the vision of the unqualified man is being used on a large scale and as a compulsion to be imposed on whole peoples. This man is being attempted to be realised on a massive scale. Art, literature, the press, propaganda, and above all pedagogy are being built up which systematically neutralises all qualification in the human imagination. They are generally of the opinion that in this way the so-called classless man has been achieved. But what has been achieved by placing the image of the classless man in the imagination is not the realisation of the unqualified man, but of the colourless and featureless and insignificant and uninteresting man. This image of existence can be called zero-point existence, because it is far from being unqualified, but it is more eviscerated and more sterile. But it must be said at once that man's idea of life is gutted and sterilized in order to be able to insert into this idea of life any image he wishes. This is the intention: political power has found that the most convenient way of governing is to make a mass life plan (a plan of salvation) binding on everyone.

The process, as can be seen at first sight, is a black magic act, with high rates of failure, but so far at least. Nowhere has zero point existence been achieved. What has been achieved is an unheard-of increase in depravity, that is, an unprecedented spread and exacerbation of crime, madness and disease. Those who forced the realization of zero point existence on humanity were alchemically ill-informed and

1. although they knew that if they wanted to realize something, they had to start from imagination, but they did not take into account that
2. that unqualified (empty) existence is not feasible, and especially that
3. if it is a question of zero-point existence, man must not be realised but derealised, which is nothing other than to move him further and further away from the archetype of the normal man and to reinforce in him the powers of sin, madness and disease.

The image of the sterilized (disemboweled) man has not been accepted by the human imagination of life, and it is probable that this image, being no image (no word), cannot be accepted. Space cannot be realised. Nothingness is unrealizable. Which

direct and obvious consequence is that annihilation is an impossible undertaking for man. Which in turn means that it cannot disappear from existence, even if it wants to. It is not annihilation if not existence. And one cannot leave without paying.

**55. His basic position is to lead the way.**

The default position is normal, and that is the guiltless, alert and healthy man.

**56. The one who detaches himself from the default position,**

- ...what is the consequence of being detached? It is because he does not realize in his conception of life the archetype of the normal man. The archetype is disturbed. In the frenzy of the life-image, he has applied to himself (mistaken himself for) an image from which sin and sickness arise. On the basis of the distorted image, the imagination can only realize a distorted plan of life.

**57. It becomes a monster.**

This distorted being is a monster. Creation is formed by number, weight and measure. This primordial knowledge of order and proportion and harmony, known to mankind before history, is now virtually forgotten. The Chinese and Hindu and Tibetan holy books, the Kabala, the Toltecs, and especially the Orphics, preserve fragments of this great knowledge in various arithmetic texts. What we do know is that the original man was a being of proportion and harmony. Normal in this case also means normative, lawful and regular. To which everyone must adhere. The distorted and disturbed (sick, sinful) man is therefore out of proportion and out of harmony, irregular and lawless. The original proportion is disturbed, some members and parts are excessively shrunken and dwarfed, others swollen, some disappeared, others become dominant. The original order was broken up. The existence in which we live today is irregular and lawless.

This is an excellent place to make the enlightening comment on the explanation of the sutra that was once urgently needed.

to be made. The main theme is implementation. In the term realisation, however, the word reality is constantly used in a double sense. Concerning

1. the primordial

2. the broken (corrupted) reality,

that is, the original world as original reality is not precisely separated from the present world (reality). The two realities cannot and must not be separated. If man were to do so, he would necessarily either

1. he would fall into the trap of the idealists, in so far as he would be forced to deny the present for the sake of the original world, in the extreme case to claim that the present reality is non-existent (PLATÓN), or

2. would fall into the realists' camp, if it had to deny the original reality and claim that the primordial (sinless, awake, healthy) reality is non-existent (positivism, materialism).

Both realities are valid. Why? Because existence in its entirety is given and due. And because the whole must be known. So instead of denying either one or the other, it is better to establish the relationship between the two realities. The relation between the two realities is what revelation says:

"If I ascend into heaven, I will lift the whole world with me". This is also the activity of realization.

What does this sentence mean? It does not mean that I make the present (broken) reality disappear. But that this reality here in time and space is a derivative form of the first and original reality and that it is held here by the primordial reality and that without the original reality it is unthinkable. But yet not to eliminate and not to destroy, because reality here and now, even if in a corrupted (broken) form, is nothing other than the first reality. Not according to number, measure, and weight, but disproportionate, disorderly, inconsistent, irregular, and lawless. I must not throw this reality out of the window, but make it (transmute it) into the original reality. As the revelation says, exalt it. Namely, I must make the second-order reality first-order again, lift it out of time (corruption) and make it incorruptible (real). To realize it, therefore, is to make the primary reality present and effective and active active active power in the corrupt, inactive, dazed, confused, sinful, confused and sick, out of proportion and out of harmony and lawless reality.

Two directions already mentioned must not be ignored:

1. the primordial reality whose power I must assert is not the golden age reality of tradition, but that of Christianity, that is to say, not the reality of creation, but that of redemption;

2. realisation always coincides with realisation, because in my own being I can only become what I consider obligatory for others. I can attain (realize) only that salvation to the attainment of which I want to help others to attain. Therefore, individual salvation is nonsens. I attain salvation with those whose salvation I have taken upon myself, in order to attain my own in the salvation they attain.

### **58. Such is the gift,**

Talent is that characteristic form of distortion which the sutra has just called a monster.

### **59. which is the big nose,**

- that is, in man, in the midst of the gaps and voids, the morbid tumor. The hump. Talent is seen as a positive in a world of disturbed reality. Among other qualities, it is really positive because it possesses active and effective realizing powers. And that is what is important about it. Talent is the quality that actively realizes. But we know that talent is far from being a sign of a sinless, alert and healthy life. Talents, on the contrary, have mostly a downgraded alertness, are rather diseases, and in almost all cases are the realisers of sins, or at least of sins. This will become clear in a moment.

### **60. especially the genius.**

The genius is called in Hindu tradition great conduct (*mahamudra*). The genius is the characteristic monster who is nothing but a colossal hump. He is a man out of proportion, dominated by a single talent in an absolutist and terroristic manner, and the whole man is a slave to the madness (sin, disease) of genius. This is the fact of the genius of the people of history

can be verified by experience. Genius has, of course, another meaning, and this will be discussed in a moment. Here it is only necessary to emphasise that the salutary value of the great conduct commonly called genius is negative.

### **61. Parasites.**

The gifted. They absorb the nourishing juices of human existence, devour the nourishment from all other qualities, fatten and bloat themselves, and disrupt the proportionality (number, measure, weight) of human existence.

### **62. The belief in them is the**

The property is the whole shrapnel of the exploded harmonizer. This is the sense in which BÖHME explains it, especially in his little book on the four complexions. BÖHME starts from the four types of temperament. He identifies the temperaments with the elements and says: the choleric corresponds to fire, the sanguine to air, the phlegmatic to water, the melancholic to earth. But the four elements are the four fragments of a single element, and so the four temperaments are nothing more than the four fractions of a single basic temperament. The four temperaments represent the four basic natures of corruption. The task of man's realization is to unite the four temperaments again into a single whole. But (and this has already been pointed out several times) not in the original basic position (the golden age), but as alchemy teaches by revelation: to fuse them together in *the quinta essentia*, the fifth element, that is, in redemption.

### **63. is based on a misinterpretation.**

A property is misinterpreted by those who believe that it has a positive salvific value in all cases. This error is committed by modern modern so-called natural science by evaluating on the basis of unqualifiability. We must acknowledge that the absolute value system (number, weight, measure) is not unqualified (chemically pure spirit), but is

qualified - as alchemy says: fermented, i.e. it has a basic colour. Qualities must be misunderstood by anyone who does not start from the fundamental fermentations of human existence.

(Note: Fermentation, or staining, in other words initiation, is one of the most important words in revelation. In Greek, it is *baptidzein*. It is mistranslated as baptism. It actually means initiation. To baptize means to saturate with paint or colour. Caution! Not to discolor. Not to render inferior or empty, but to colour. And again, beware! The paint (colour) is not a superficial glaze smeared on the thing, but the character and nature of its basic quality. Human existence has such a basic colour and Christian initiation (realization) is nothing other than man's imbuing himself with this basic colour. This is called baptism. Incidentally, initiation is always an initiation into a part, and therefore the person baptized is given a name in baptism. Christian initiation means that a man is even given the name of the Saviour, because he is initiated with the Saviour's ferment.)

#### **64. Measure: Who is in the service of what power**

In a difficult situation, we can now finally see clearly.

What we have just said about talent and genius had to be taken in a completely negative way. It now becomes clear that this rejection is wrong in the assessment of qualities. The value of a quality (talent, ability, genius) is determined by the power it serves. It is just another expression for the image of life with which it is associated, that is, and ultimately, what image it realises. Talent, if it imagines a corrupted and disturbed (sinful, blurred, sick) image, is wrong. Even if it is dazzling as a talent. In this case it is even worse. In this case, talent is dazzling, but it realizes sin, madness and illness, that is, it derealizes, that is, it makes existence more and more corrupt, obscure, sinful and sick. Genius and madness are thus related, but it should be added that genius and sickness, genius and sin, are also related. In the service of the positive and the negative. The positive fermented with the negative. One must always be convinced again and again of the image placed at the centre of one's vision of life in the realization.

(Note: Species, countries, peoples, even movements have a ferment, that is, a basic character of existence, which is reflected in the colour of their skin or even their national flag. The colour of the papacy is white-yellow. The French flag is red, white and blue. The German flag is black-yellow-red. The ferment of socialism is red. Man's hair and eyes and skin colour indicate the ferment of his being. We know that the quality of musical and speech sounds is determined by the basic colour. Painting is therefore the art of fermentation. The colour that the painter realises is brought out of the depths of things (VAN GOGH). The ferment is always the presence of reason (logos). Those who know orphism only at a distance know that the basic ferment of existence is number.)

## **65. The knowledge of man**

Not psychology, but with it characterology, physiognomy and the whole of anthropology with all its sub-disciplines.

## **66. in its present form demonology**

There is no unqualified talent. A realizing machine and force that achieves great feats but is independent of what it realizes, unimaginable. All talent is fermented ability. The admiration with which mankind can so much admire the sheer giftedness of talent is of a rather low order, for it admires the DEMOSTS as much as the sword-swallower, and the clever swindler as much as the HOLY FERC. A manifestation of the elemental force of existence? Yes. There really are colossal demons. The Old Testament speaks of Mammon as the most powerful of all. The way qualities are understood today is actually demonology: a demon that possesses and imagines man's imagination of life is called a talent. Some of these demons act in accordance with the authentic plan of salvation, others in opposition to it, i.e. some of them realize, others derealize. Modern science, which is insensitive to reality beyond the material (natural) world and has only one assessment of whether a talent is life-positive or life-negative - natural science that talents are in fact harbouring largely parasitic demonic beings invading the imagination (yes



often in pseudomorphosis, that is to say, in a disguise which wears the opposite mask to the one it wears), is not known. Examples of pseudo-figurations abound in religion, politics, art, science, morality and everyday social life. The power of the demon can become fatal when it becomes the focus of the imagination. Most of the so-called geniuses of history are in fact possessed, and in them - from the centre - a demon imagines. These are the great attitudes of intelligence, or physical strength, or skill, or asceticism, or dogged determination, or other (*mahamudra*), which the sutra calls monsters.

## **67. based on confusion**

Mistaken identity is discussed in the 47th sutra, in a way that separates waking identification from mistaken identity. If I identify, I base it on sight; if I am mistaken, I base it on appearance. The vague confusion of appearance (*maya*) and confusion is the result of madness (*avidja*).

Such a fundamental confusion underlies the notion that modern science understands and values talent (an active, realising quality). The perception is characterised by being unconscious to the greatest extent (confused, obscure), because it fails to recognise the activity of the demonic nature in the property. The extent is known. We know, it decides who is in the service of what power. There is no unqualified existence, but there is no unqualified quality. And the quality is always qualified by a power. Tradition calls this power a demon, and since no more appropriate name has been offered since, it must be accepted. Modern human knowledge believes that qualities are natural powers. This confusion has had and continues to have unforeseeable consequences. One of these is that man, not knowing the true face (name) of his qualities, has lost the power of control over them. The attribute rules man, not man rules the attribute. A quality that has acquired excessive power is called passion. The role of the passions (demons with exceptional power) is to implement their own absolute autocracy in man's life plan (plan of salvation). But the result of a life governed by passion is always bankruptcy.

(Note: One is not overcome with indignation or anger at the sight of the newer life plans, but rather with pity. Whether the plan of life be individual or communal (state, people, religion, class, etc.), the architect of the plan has no idea of the true nature of the elements of its construction. We know that SCHWARZ BERCHTOLD, the medieval dilettante alchemist, mixed charcoal and saltpetre and thought it would turn into gold, but the mixture exploded. The knowledge of the elements of external nature was acquired, but the ignorance of the elements of internal nature reached unimaginable proportions. They mix the elements corresponding to sulphur, saltpetre, charcoal, and when the preparation turns out to be gunpowder, they are upset. We are now about where SCHWARZ BERCHTOLD is in the knowledge of internal nature. If nowhere else, this dilettantism is shocking in the construction of the life plans of large communities. A fatal ignorance of the nature of pneumatic forces. In most cases, from the composition of the elements, just as from the mixing of glycerol, nitric acid and sulphuric acid, the moment of explosion (collapse, bankruptcy, failure) can be calculated on paper. It occurs to no one that a solid basis of knowledge of the nature of pneumatic forces is at least as necessary as that which is taken for granted in physics, chemistry and biology.)

## **68. the consequence of this is the obsolescence,**

Partial objectification has already been discussed in Part 1. When the totality of existence is not realizable by man, it becomes fragmentary, and these projected fragments are called objects. There is no complete and whole object corresponding to the subject (person). For every objectification is necessarily a partial objectification. When one falls from one's basic position, one loses one's vigilance. He lives and confuses between appearances, and, not recognizing them, he surrenders the mastery over himself to demonic powers. Moreover, he believes that this is natural. The fragmentation of the intact unity of human existence is the result of seeing in the object. Therefore one can speak of an object complex. Because if the is wrong

behaviour, the complex is resolved, there are no more objects.

### **69. the eldologization,**

is an exact consequence of the former. Example: language. We say: cherries, or apples, or cheese, or bread. The eldologization says: commodity. The eldologization dyes reality (deprives it of its ferment), takes away its rich and manifold qualities, and thus degrades it. The ultimate aim: to deprive reality of its sacrality.

### **70. impersonality,**

the final moment of the de-legologization, when man becomes a thing (object).

### **71. and unapproachable.**

Demons are magical beings. Their minds are so corrupted that they cannot understand words and are afraid of the awakening power of words. In this sense, demons are permanently insane. The presence of demonic corruption can be detected in all cases where one fears the word, where one shuts oneself off and isolates oneself and sets boundaries and breaks relationships and builds walls, that is, where one attempts to live existence alone within oneself. The stronger the demonic possession one lives under, the less one can open up to the word. The impersonalized man is unconfutable and unpersuadable and unpersuadable. He cannot relate. The dominant demonic passion tears him out of the community of being. It is not accessible. Passion creates obsessions. Obsession becomes a mask. In the old days, demonic possession was cured by reading upon it, because the demon, though untalkable, is only driven out by the power of the word.

### **72. In this situation**

- that is, in the situation in which man, as a result of the confusion of appearances, lives the world distorted, impersonal, and thus ultimately uncommunicative,

### **73. the word is irredeemable.**

The possibility of realisation has disappeared. Such a case is rare. And there is no hopeless case at all. For if one could live as a mere mask, completely de-dualized and impersonal and unaddressable, possessed only by one's own demonic passion, locked in one's obsession, it would mean that one would be in a completely derealized (unreal) existence, that is, annihilated. Although the efforts in this area, especially in the last epoch, are remarkable, the possibility of realizing a negative existence is becoming less and less. In any case, there is no impersonality and impersonality that can no longer be realised. What is common, and extremely common, is that, in the absence of a vigilant plan for life, one's life is as far (or perhaps even further) from salvation at the moment of departure as it was at the moment of birth.

### **74. Knowing the whole of reality**

- in other words, the application (realisation) of the vision of life

### **75. can only be achieved by casting out demons.**

The activity of cognition is ultimately exorcism. Why? Because it is the application of mindfulness (sinlessness, wholeness). Demons are only afraid of clarity. That is why they fear the word. That's why they become impersonal (a thing) and make themselves unapproachable. Exorcising demons is considered a paramount activity in Buddhism in particular, and on this basis many people believe it is the only thing to do. Again, it is a question of the primordial inferiority of existence. In Tibet, it is said that man has only one task, to deconstruct. Dismantle everything. To break down the branches of ownership, the talents, the imagination, the thinking, the perception. To empty it. To realize emptiness. But we know that existence is not originally empty.

Nor is the imagination of life a blank sheet of paper, but lives with the stamp of the archetype. Buddhist nirvana is not to be understood as non-existence and nothingness, but as the fullness of existence.

The simplest and most effective way to cast out demons is to liberate opposites. The principle is as follows: a quality must be contrasted with the opposite quality. That is, every demonic power must be opposed by the opposite demonic power. Oppose negative with positive, positive with negative. Disease against health, health against disease. Sin against virtue, virtue against sin. No need to be afraid. If the two demons see and recognize each other in the mirror of each other, both lose their power. After all, the operation of realization does not depend on the acquisition of a part-virtue or part-wholeness, but on the possession of the whole of existence. The aim is not the development of particular qualities. Whoever wishes to do so, inappropriately singles out something from the whole, disrupts the unity, objectifies and depersonalizes. All qualities must be liberated. And when they are liberated in the whole, they find their place in the plan of salvation. The mad realisation of the so-called virtues has brought about in humanity a host of unspeakable evils. CSUANG-CE regards saints as just as pernicious as evildoers, for the saint is just as much a bump as the haram. Opposites must be liberated (and not suppressed) so that they can recognize each other and themselves in the light of each other, take their place and carry out their activities according to their nature in a world created in the order of number-weight-measure.

Anyone who is confused at this point should turn again to Sutra 37, which speaks in almost superfluous detail of the power of revelation over the abysses. These abysses (vortex, darkness) exist and will always exist in creation. Creation is not based on the pietist's small catechism. The problem is not that the infernal powers are there, but that they are separate from the light, and thus can express lawless and disorderly activity. The magic world of creation (*Wunderwelt*) is a world of liberated opposites, and there is no need to fear that darkness will swallow up light. There is no need to fear because the word of revelation reigns over the depths.

## **76. What is important is what everyone**

The analysis of talents and qualities is complete. What follows is the conclusion that the privilege of talent is not necessary for the attainment of salvation. We are in a world beyond qualities. Opposed to each quality is the opposite quality (mirror), in which each quality can recognize and recognize itself and take its place in relation to its qualities.

(Note: Of course, he is mistaken who concludes from the rejection of talents that they lower the standard of existence. The importance of the great man (great work of achievement, exceptional ability, genius) remains unchanged. For normality (sound, healthy, pure, whole) is not to be sought below, but indeed above. Genius is so important for us because its greatness gives us a taste of the reality of existence. The spiritual (cultural) people is equally important. The normal is above, in the cultural people, in the great man, in the great artist, in the great achievements.)

### **77. with equal chances**

If a quality is not a privilege, salvation becomes possible for all, and only one is needed: to realize it.

### **78. reach**

It is not what is achieved by some excessively inflated faculty that is important. It is not important to create great works of art. It is not important to conquer the world. It is all a matter of talents, or demons, like intellect, physical dexterity, and feats of rehearsal. They are exceptions and insignificant. What is important is what all men have an equal chance of achieving. Looking at talents, we start with different assumptions. But in looking at salvation, we have a perfectly equal chance with each other.

### **79. the archetype of the normal man**

There has been too much talk of a shattered existence. We know that the Hindu tradition is made out of madness, the Hebrew tradition out of sin, the Greek and

and the modern age from disease. According to these, the normal man of the Hindu tradition is the awakened (*buddhi*) man, the normal man of the Hebrew tradition is the righteous man (*caddik*), the normal man of the Greek and modern age is the healthy (*kalokagathos*) man. Early Christianity, following the apostle Paul, adopted the Hebrew tradition and, believing that the Gospel was the teaching of the righteous man, placed the *caddik* (*dikaio*s in the apostle Paul) in its imagination. Later, especially in mysticism, the focus is on the awakened man. More than the scholastics, the question is not known. Reformation and communism also create anarchy in this area. The situation is again saved by BÖHME (*Vom dreifachen Leben des Menschen*) when he says that the archetype of the normal man must be approached from three angles at once. The normal man is the just, the awake and the healthy in one. The normal man is intact on the plane of morality, aesthetics and logic, in body, soul and spirit. The presence of his qualities and talents and faculties is not a disproportion of his defect (bump, demon) but an elementary outburst of the richness of existence.

## **80. revelation is given.**

The archetype (name) of normal man is in revelation. This archetype can be attained by all men, regardless of talent, with absolutely equal chance. We know why only - and only in revelation. It is because human existence has been corrupted (fallen into sin, dimmed vigilance, fallen ill), and has thus lost the image of intact existence. The higher power (*exousia*) had to reveal it to him, so that he could put it back into his image of life.

At the very beginning of the sutra, it was mentioned that Christian thought had become confused and lost its way in emphasising faith and good works separately. We now understand why. Those who emphasise and stress the element of faith (knowledge) are moving towards the Hindu tradition because they want to realise in faith the element of mindfulness (*vidya*). This position can be called magical, and it is immediately clear why. He who emphasizes the element of good deeds approaches the Hebrew tradition, because he wants to realize the righteous man (*caddik*, *dikaio*s) in good deeds. This position can be called ethical. Magic and ethos are really opposed to each other. Magic is a phenomenon,

fireworks, amoral. Therefore, at the heart of Hindu tradition is the concept of maya (delusion). But ethos is doctrinaire, austere, colourless, hard. To visualise the two ideas, juxtapose the Hindu and the Hebrew temple: the multicoloured magical building of phenomenal richness and the austere geometric, moral and puritanical temple without the sculpture of the image. What lives there is the splendour of magic; what lives here is the sombre austerity of ethos. There, the thousands and thousands of gods and goddesses and demons and fairies and myths and legends and poetry and epics; here, the one invisible God, whose name it is a sacramental and terroristic prohibition to speak.

Revelation is known to have achieved the unity of tradition. That is why, since revelation, magic and ethos do not stand apart, but have met in logos. The logos (the supremacy of the word, *exousia*) has not abolished either ("I have not come to abolish..."), but to save and make productive the value contained in it. The middle place of logos, magic and ethos. The middle place in such a way that the logos, with the full maintenance of its own supremacy, unites magic and ethos within itself, namely:

- the word always has a mysterious quality, it always forms and creates and shapes when it speaks, names, paints, dresses, depicts; in what it utters it separates light from darkness, the interior from the exterior, the deep from the surface, and what is deep, dark and interior in it it covers, so as to highlight what is light and exterior and surface in it. Hence the word mystery, for what it covers it reveals, and what it reveals it covers. The Greek *mystēsis* means to cover, that is to say, to cover oneself, that is to say, one who wishes to awaken. He who wants to live in an intense community of humanity retreats into solitude. He who wants to see the whole, closes his eyes. Hence the word: mystery,

- but the word also has the character of what the Greek calls *aletheia*. Aletheia is truth, but also uncoveredness, without a covering, without clothing, without a mask. Aletheia is also transparency, for the *aletheist* (the unveiled and uncovered man) knows that he sees things in their original transparency only when he himself has become transparent. And aletheia is nothing other than a brilliant coincidence of the common transparency of man and thing. The aletheist has no secret, nothing to hide, nothing to fear, nothing to conceal. He is open and uncovered, and opens all doors and windows to himself. Only if



I can see the world in its transparency. This is aletheia.

Now, the magical and ethical nature of the Logos is revealed in the fact that it unites mystery and aletheia;

what I see veiled is nothing but total opacity, and

what I see in my veil is nothing but the veiled mystery. In logos there is no ethos without magic, and there is no ethos without magic. If there is, magic (alone) is black (dark) magic, ethos, (alone) is a life-destroying (dark) law. For logos is light, which does not mean that it does away with darkness, but that it puts it in its place, in the abyss, let there be mystery, covered, under a veil, for man can become transparent and uncovered only in mystery. Revelation entails concealment and concealment entails revelation, and what is revealed is always mystery, and what remains hidden is always transparency. That is why BÖHME says that the world is a mystery lying before our wide-open eyes. The separation of faith and good works on the basis of revelation is not valid. This, moreover, must be admitted by all with an understanding of the nature of the vision of life. The word (arch-word, logos) placed at the centre of the imagination eliminates the separation by making the presence or absence of faith dependent on its realisation, and vice versa. The key to understanding the nature of the word (logos) given in revelation is now given. In this word, however, is also given the archetype (name) of the normal man. This archetype is attained by all men, irrespective of talent, with absolutely equal chances.

### **81. So far is it enlightened,**

This ancestral image (name) is revealed to all in revelation, and it is up to man to confirm or disturb it in the centre of his imagination. If he confirms it, he realizes himself (name). If he disturbs it, he damages himself further, that is to say, he makes himself more and more sinful, mad and sick.

### **82. to the extent that it is realised**

The task: to see (to know: the whole of reality must be known). How do I see more and more clearly? By cleaning the mirror. Clearing the mirror cannot be separated from clearing the eye to see. How do I clean the mirror? I do not confuse, I identify. So:

if I commit a sin (insanity, illness), I have to say that I have committed a sin.

But: I don't want to commit a sin (I have the will, but not the will to do good). What should I do then not to commit a sin?

1. I have committed a sin
2. I am guilty (wakeful identification),
3. wakeful identification sets in motion the counter-process in me (release of opposites). Because one property arises in the other, with the flavour of the former property (this is what BÖHME calls inqualien).
4. virtue appears in the midst of guilt,
5. I am virtuous (wakeful identification).

It is usually believed that the process is complete. It is not. Because if I leave the situation as it is, in the midst of virtue, the germ of sin reappears, and I am where I was. Forever wandering from one to the other. I must take up the situation outside (above) the two. This is:

6. I am both sinful and virtuous (wakeful identification)
7. so I am neither sinful nor virtuous, but free.
8. I am free (wakeful identification),
9. I have a choice and I act according to my decision. For what I grasp is grasped by me. As long as I do not think on myself, non-thinking will catch (madness, avidja) me. When I start thinking, I grasp the light and the light grasps me. In the shining light I begin to see (vidja: "...you must consider seeing as the basis for happiness"). I see that as long as I hold sin, sin holds me. Let go. As long as I hold virtue, virtue will hold me. Let go. For in sin, virtue germinates, in virtue, sin, as at the height of the day, when the sun is at its zenith, in the midst of the light, a tiny little dark spot is formed, this, the spot grows, grows and expands over the earth, and the gloom grows, and at midnight, in the midst of the night, a tiny little bright spot is formed, this spot grows and grows, and again it becomes day and noon. If I take freedom, then freedom will take me, and then

I am free. I am outside the game, that is, I have entered it as a serious participant. Therefore the only right thing to do is to take freedom.

### **83. The source of the trouble**

The second part is finished, now the third theorem is explained. This theorem is: all options must be taken. This is the actual realization. The error of partial objectification is that it arbitrarily gives excessive importance to the arbitrarily highlighted part (object, thing) (property, private property), places it at the centre of the life-concept and from that moment on considers the part to be of central importance. This is how all philosophy has been born. Not to mention modern world views. But we have seen that even traditions. The Upanishads start from the obscurity of the soul and claim that the beginning of all trouble is the disturbance of madness (avidja), and therefore wakefulness must be restored (magic). The Hebrew tradition teaches that trouble is the original sin and the righteous man must be realized (ethos). Modern science starts from disease and seeks to realize the health of the body. All this is partial objectification. At the centre of imagination is not the whole, but only the part. Philosophy, whether it is called idealism or realism or whatever, also places an arbitrary emphasis on the part in the centre. Worldview, secularized philosophy, does the same thing, but no longer seriously, just because one cannot live without a homelessness. There is no alternative, all options must be taken. Also the Upanishads, also the Hebrew tradition, also modern science, also philosophies and world views. The whole must be placed at the centre of the vision of life. *Das Wahre ist das Ganze*. The whole is true.

### **84. the shameless hunger for life**

Let's put it this way: the cause of the trouble is the attempt to live it all by oneself. To make existence his own, to reserve it for himself, and to exclude from it, if not entirely out of mercy, all others, but by giving to each just as much as he sees fit in his momentary royal mood. This is the satanic atrocity spoken of at the very beginning of the sutra. There have been in all times, but today especially there are men of the army, who are characterized by the fact that everything is

to do everything. He unashamedly throws himself upon everything that manifests itself in the magic world of nature (*Wunderwelt*) as the splendour of majesty (*Glanz der Majestat*), sniffing everything, stretching, licking and sucking, nibbling and poking, gluttonous and greedy, always hungry and panting, running, searching, rummaging, rummaging, rummaging, as if it were his, but as if it were not his, for he boasts of it, and at the same time denies it, claims it, yet does it secretly, takes it, but with a bad conscience, gorges himself and vomits it up, declares himself clean, and cannot sleep. The demon always slips here. He mistakes existence for life. He thinks this is it. The demon is misplaced. It has its back to life, its back to salvation.

The shameless hunger for life can be recognized in every case, instantly and infallibly. How? By the fact that he who suffers from the hunger for life cannot distinguish between himself and another man (he is mistaken), cannot distinguish between purity of spirit and impurity of spirit between health and sickness, between wakefulness and madness (he is always and always mistaken). Therefore, he who suffers from the hunger for life does not live from the immediate reality, but in every case from another man. From what others have already processed and realized for themselves from reality. He who suffers from a hunger for life is a parasite. It clings to another being and sucks the juices of existence from it. But it also cannot distinguish between purity and impurity. This is the man who opens the leaves of others, but bathes four times a day. But neither can he distinguish between sickness and health. Sin and impurity and madness are to him just as much a thrill and sensation as sickness, which always delivers more and more caustic swoons, and which is so delightfully embarrassing (morbid). The hunger for life is therefore shameless (impure, mad, sick), because it devours him regardless of its origin, just because he has the taste for life. What is abominable about it is that it is always hungrier, always greedier and more irritable and more shameless and more stingy and more impatient and more despicable.

BAADER says the following: the pursuit of the man who is hungry for life, like a man bitten by a snake, is hopeless. No matter how much and what he devours, he remains empty and all his deeds are lost in Tantalusian senselessness. There is no peace for him, writes HÉNOCH. What he achieves is always an illusion. He never reaches reality. He cannot stop (being free).

Let us start from BÖHME's definition of the Radiant Majesty. BÖHME in this connection reaches into existence as deep as reaches into deep the

apart from revelation, only the Psalms reach out. The shining forth of the Majesty Most High. This is the glory that only the angelic arms can see and understand face to face, and for this reason they can do nothing but sing this glory. This is the highest degree of vigilance. The knowledge and vision of the psalms is most like the singing of the angelic arms. "Not for us". "Not for us and not for us". The shameful and shameful thing about life's hunger is that one's angelic clarity of touch is obscured and one begins to believe that everything is here for him, even his. Nothing is his. He is his own least of all. He himself is the only ray of the Magic World of Illumination. No one in creation can claim any right to anything. This is not his property. That is why it is so humiliating and sad, so disappointing and so cheering to see a man who loses his elemental purity and starts to hustle and haggle, and does not even ask the question to whom, why, how it was given. He has neither the patience nor the modesty to wait for his share to be distributed, or perhaps to receive that of which he is sated by the grandeur and beauty, the whole.

But if this be so, that is, if creation, the earth, the world, life, is not for man, how can and must he be free, and even possess the whole? So that to take possession is far from being to usurp, especially not to pocket it from another. I have to take possession of the whole of existence in its entirety, but it is the peculiar nature of taking possession that if I want to keep it, I immediately lose it. Existence is constructed in this way. Which everybody knows anyway. Only in his madness he thinks that it is not what it is. I must take possession of existence with all its possibilities, and what happens next is left open. If I give it, I'll probably get it. But I certainly won't get it if I give it with the ulterior motive of getting it. And it is certain that if I want to keep it, I will lose it. As to the question, when I take possession of the whole, how it is mine and how I am the whole, sutra 86 will give me a definite answer.

(Note: a superficial phenomenon of the crisis of the modern world is the world of capitalism and socialism. Socialists accuse capitalists of living not directly from their own labour but from the labour of others. In the language of the sutra, this means that the capitalist is a species of demonic parasite who feeds not on reality but on other people's lives. This accusation is correct and true. The capitalist suffers in every case from an unashamed hunger for life, and the reality realised for him by others

of the reality of the real. After all, he clings to the being of another man and sucks the juices of existence from it. It is reprehensible.

Socialism should also be rejected on the basis of at least as important an argument. For if the capitalist regards existence as private property, and this is wrong, the socialist believes that existence is public property. The world and creation belong to mankind, order depends only on finding the right principle of sharing. Existence and therefore the earth, the world, life, goods are not for man and not for humanity. Socialism, with its shameless greed for life, does not even raise the question of origin. The world as the common prey, which

- of course, on the so-called principle of justice, as if justice could be reckoned in such a case - only to be divided.)

### **85. whose hidden face is the death wish.**

The shameless hunger for life is a demonic activity whose purpose is to consume existence, mostly from others, since it cannot live itself, by fainting and sucking the life-fluids of others. If only it would gain weight. But it becomes emptier and emptier and more and more unconscious. Tradition can't say enough about how life is death. He who throws the weight of his existence into earthly life lives in death. Mere life has a death-scar. To get more, he oversteps the measure and does not know by exactly how much less he gets than by how much more he has stretched out his hand. But he can't think anymore, and even if he could, he doesn't know it, only as a nightmare, the suspicion that it will come to nothing. Self-destruction, of course, is not without corruption of others. And therefore such a man not only consumes himself, but takes with him all whom he reaches. He who has drunk of the water of death, says BAADER, will always thirst.

### **86. First put it in,**

The very first step in the operation of realization. To place, of course, the archetype of the normal man, and, of course, at the centre of the vision of life. How is this done?

BÖHME calls the operation *Anzündung des rechten Lebens* (ignition of the right life plan). All further steps depend on the success of this sentence.

The question has often been asked, and is still asked, about the concept of life, whether it lies above or below the surface of consciousness by its nature. The answer to this question is that the life-image lies exactly on the border between consciousness and unconsciousness, so that it is constantly open in both directions and receives images from below and above with equal sensitivity. In a neglected life order, the imagination can become completely submerged in the unconscious and lose its alertness. In this case one has no control over the images one receives. The dream then throws the received images back to the consciousness, mostly in a suggested interpretation. The life-images, however, can be extracted from our consciousness with little effort. It is to be thought that the imagination of life continues the complex activity of the brain-heart-stomach-second. It is also the reception (feeding, sensation, sexual act), the digestion (understanding, carrying the foetus) and the birth. Insertion always coincides with the act of reception. Therefore, the activity of imagination is not only masculine or only feminine, but also bisexual (androgynous). The symbol of insertion and conception in alchemy is the dance of the prince and the princess (inseminating and inseminating). This is the reception of nourishment (sensual impression, fertilizing seed). Successful insertion can be recognised by the fact that it is accompanied by a satisfaction similar to that of being well-fed or embraced in love.

The imagination of life, say, is the centre of pneumatic metabolism. What it receives (what it feeds on, what fertilizes it), it always receives from outside (from above). But what it has received is itself transformed (transmuted) into what it has received. Imagination is neither male nor female, but androgynous. It gives to itself what it receives. Seed and ovum. Therefore, it corresponds not only to the erotic act, not only to nourishment, not only to perception, but to all of them. And therefore a gender of the full-fledged primordial act, which is nothing other than *theurgy* (*divination*). In imagination, the image becomes a living being. In intoxication. In the simultaneous intoxication of deployment and reception. It is transformed into the nourishment of man. What you eat, you become. In the centre of imagination, the two become one. It is realized. All reality is a mediation of magic and activity (*de potentia ad actum*). The image is therefore not only in me, but I am in the image. That is why PLATÓN says that man in the intoxication of cognition identifies himself with the cognized (*noesis noeseios*). The thought is *the thought of the thought*, says JOYCE. But the action is also the action done.

There are always three moments in the receptive (i n t r o s p e c t i v e ) act of imagining life:

1. The image-creating (*creatio*) (masculine-spermatic),
2. The image-forming (*formatio*) (feminine-spermatozoic),
3. the image-projecting (*factio*) (androgynous-pneumatic).

These three moments are simultaneous and inseparable. In language, the three signs of activity are the masculine, feminine and the neutral "no". It is neutral, not because it is truly neutral (without gender), but because for man the possibility of androgynous existence has ceased. Therefore, the unity of the sexes (primogeniture) in man has been transformed into barrenness. In physics, the atomic nucleus is forced to be called a neutron (neutral) because it has no charge. The neutron is not real, but pseudo-androgynous (hermaphrodite) not open to both sexes, but closed in both directions (infertile). The realization of androgynous man is one of the greatest of the ultimate tasks, of whom the Book of Revelation writes: when the two become one, the human pneuma will regain its primordial unity, which the Fall has broken in two. The idea of a chemically pure (sterile) pneuma is therefore almost a sacramental one. The pneuma is not sexless (hermaphrodite), but possesses the power of both sexes in one. Therefore, in the pneumatic act I am both begetter and begotten (*noesis noceios*), when I know, the known also knows me, when I act, the act acts me, so BAADER's formulation is correct: *cogitor ergo cogito*, I think, therefore I think. So when I receive into imagination the image of the normal man, it is the image of the normal man that receives me, and when I think, it thinks me, and it is in me, and I am in it. The androgynous nature of the Primordial Act of Being (*theurgia*) is preserved by man in his life-imagination alone, in all probability here because the path to the Primordial Act of Being leads through the life-imagination, not backwards but (in time) forwards, that is, not towards the golden age but towards redemption.

## **87. and then wait,**

Once the act of inclusion has taken place, you have to wait. No two people have the same crystallization time. If the moment of reception is almost



in almost all cases, the moment of acceptance is accompanied by shocks, highly heightened dream activity, crises, visions, ecstasies, the waiting period seems most often empty and barren, in many cases comfortless and abandoned. Mystical literature has many very profound descriptions of waiting (St. TERÉZ, SEUSE, SAN JUAN DE LA CRUZ). In many cases, waiting is so prolonged because one is attached to the rapture of pleasure (the experience of heaven) that comes with reception and cannot give it up. The seventeenth-century movement called Quietism (Soledad) is also characterised by the fact that it has performed the reception but is dizzy in the enthusiasm of the imagination and does not want to leave it. Like the woman who is intoxicated by the pleasure of procreation and does not want to give birth to her child (the intoxication of pregnancy). In all cases, maintaining a state of enthusiasm proved to be the right thing to do. In fertilisation, the heat of man's existence is higher, and the deliberate perpetuation of this is good. Man is realised in the heat of intoxication (transmutation). Alchemy never fails to emphasise that to make gold (to realise the archetype), fire is needed and fire is needed and fire. The received image is heated by sulphur (the primordial fire of the soul).

#### **88. but not idly**

One must not fall prey to the lure of heaven. The knowledge of tradition sheds light on this error. The Upanishads say that one goes to heaven for his virtues but he can stay there only for a certain time and then he has to return because he has not acquired his freedom. Salvation should not be confused with heaven. The same is said by ORPHEUS, the Tibetans and the Egyptians. He who idly surrenders himself to the delights of heaven has only just begun the path to realization, and cannot resist the very first temptation (temptation). Realisation is completely misunderstood by anyone who thinks that it is a question of obtaining individual eternal happiness. Realization is theurgy. The explanation of this idea in the explanation of sutra 95 will follow shortly.

#### **89. and some practice is recommended.**

Not to keep. To keep nothing. Least of all salvation. Not to stop for a moment the cycle of thought and word, but to apply immediately to another person what appears in the life-conception as a plan of salvation for the personal life. Conception is correct (normal, legitimate) only if the image in the imagination is projected (projection) by man. What man has received he must multiply in giving. Therefore, some practice must necessarily be applied. The act of reception is predominantly magical in nature. But magic without ethos is a phenomenon. The dream, when man clings to the experience of heaven, is properly the image of the theatre, indicating that man has become a mere spectator, and that existence is for him a performance. If man is a mere enjoyer (a mere consumer) and withdraws himself from universal salvation (production), he immediately becomes a demonic parasite. Ethical order must be placed in the magical process. Therefore the practice employed should be moral in nature.

## **90. Take care at the crisis point**

Whoever thinks that the powers of darkness are watching the realization of man with welcome and patience is mistaken. This is not primarily a question of the temptations so common in the waiting period. The decisive choice has not yet been made, and everything is pending until then. The powers of darkness (Orcus, underworld) reserve their power for the crisis, and this is the decisive moment of realisation (metanoia).

ROSENSTOCK describes the situation as follows: the magic image of the bliss of heaven is scattered by the pneumatic powers into humanity like a seed into the earth, almost indiscriminately but perhaps indiscriminately, and this vision acts in man as an invasion of the boundless existence into the forced world of space and time. It happens in the no man's land, in the dreams of artists, in the infatuation of those who believe in ideas. The theologians and philosophers who talk so much about the transcendental also belong here. This is the Holy Grail. From beyond. But only that can succeed which resolutely and consciously embraces the laws of this earthly existence. Only that can grow tall which has taken root. That which first radiated from above downwards like lightning in one mighty moment must grow from below upwards and return. There is not one beginning, but two. Reception is the first, the second is slow growth.

This is the crisis. *Vis eius integra, si conversus fuerit in terram* (Tabula Smaragdina). Its power becomes complete when it turns back towards the earth. Inclusion corresponds to fertilisation, turning back corresponds to birth.

Lest there be any misunderstanding, let me repeat: when the life-imagination takes in the magical vision of the normal man and identifies itself with the vision, what the followers of Boehme call *central awareness* occurs because it refers man to the centre of his cognition (the cognition of the whole of reality). This central knowledge, however, is always transformed when the knower identifies himself with the known, and this is the essence of the whole thing: the unity of knowledge and action, that is, realization (transmutation). In this act, all the hidden powers of man are moved, because he is faced with an irrevocable decision. The light is moved, but also the forces of darkness. This is what theology calls the incarnation of the word. It is when the pneuma descends, fertilizes, and now the fertilized one turns back. And it begins to lift the world up with it (*si ascendit a terra* - when it turns back from the earth). What comes to the word at this moment is precisely the darkness whose very existence is threatened at the root of the turn. In almost all cases, man is carried away. But it turns out that the darkness is only fearsome from a distance. It takes hold of man, and in the end, if man is not frightened and does not retreat, he has nothing to do with it. At the crisis point there is one magic word that saves all situations and that is: Thy will be done! The darkness loses its power. BAADER says that with this word, all infernal powers can be driven into the underworld.

Tradition teaches that a full man is one who is born twice (*dvijah*), first according to body, then according to spirit. The centre of realization is this second birth. The Word descends, is conceived in man, and man brings himself (the infant) into the world, the second time, not in the sense of life, but in the sense of salvation. The meaning and the need of the second birth have been lost from humanity, and the consequences of this are especially felt when man sees the immorality of the uninitiated in the fields of art, thought, science, government, the priesthood.

## **91. There are three degrees**

These three stages are concentration, contemplation and meditation. The difference between the three is in clarity, heat and quality. Concentration selects and stops the visions that are dazzling the imagination of life, the one that is needed. Most of the time it puts it in the centre. Contemplation fixes the place of the vision consciously by directing its vision towards it, or, what is more, by placing itself in the radiance of the vision. The interaction between the image and the person is initiated. Slowly and carefully, meditation separates and isolates everything that does not belong to the vision, and finally groups and organizes the isolated elements around the centre.

The gradations in colour, heat and light are ecstatic gradations. In concentration, ecstasy is exhausted in the recognition of the power and magic of the image. In contemplation I can immerse myself in the magical power of vision. In meditation I can identify myself with the vision.

## **92. Apply probation**

This is purely practical advice.

If the insertion has been deep enough, if one has not slackened off during the waiting period, and if one has engaged in some suitable practice, the result of the crisis is always the same, and that is duplication. At first it is extremely awkward and uncomfortable. To be in two parts. Normally one half is a man, the other a woman. That's light, this is dark. If you look at one's dreams, you can edit the catalogue of qualities of the two people. After all, alchemy is right here too. The two elements (two men) are none other than the two primordial elements of primordial creation, water and fire (*es-majim*), and therefore these two, because the unity of heaven (salvation) of these two elements (*samajim*) is the water of fire. For the time being, the two live separately, in a peculiar dramatic dialogue, which cannot and must not now be confused with the opposition of darkness and light. The fire-man is the redeemed pneumatic being; the water-man is the created, natural man, the animate being. The former is man, the latter is woman. The probation which it is advisable to apply is practised by man, so that in every case, without exception, he acts at the instigation of the pneumatic man. The operation is quite difficult. Man should not be harsh (especially cruel) to himself (the animate being), but neither should he be indulgent. Strictness leads to the tiger asceticism that was used in the Middle Ages, really not much

with much result. And indulgence leads to desertion. One should be generous. Generosity tempers the relationship between the two beings favourably. The animate being (who normally identifies himself with the body) lives in fear that the pneumatic being will take salvation from him. The foolish belief that the body is a nest of sins, and that the flesh rots in the earth while the spirit is indulging in pleasures, exacerbates the relationship between the two elements. The pneumatic being must convince the body that it, too, receives its share of salvation, and when the realisation (realisation) is successfully completed, the body is also delivered. Man is a spirit-soul-body, and never on any plane of existence will or can be anything but a spirit-soul-body. What is meant by realisation is that the damaged spirit-soul-body must be made into a healthy human body. If the animate (bodily, natural) man has been convinced of this, he will not oppose the pneumatic initiative, and will willingly obey it. The fire will permeate the water, it will develop its full power and the water will not resist.

The application of the probationary period is as follows: one fires for a certain period of time (at first days, days, later longer periods - but never more than forty days), during which time one brings oneself under increased control to perform a certain task. This should never take the form of punishment or repression, and should never be a mere prohibition (negative). If one does not want to eat meat for forty days, eat honey more often for forty days, or eat foods that one likes. During the trial period, the important thing is to test the overall functioning (integration) of the elements until you see where they match and can connect. The spirit can never replace the soul and the soul can never replace the body. The masters say that spirit is only primitive soul and negative body, soul is negative spirit and primitive body, body is negative soul and primitive spirit. The negative and primitive poles must be aligned so that complete unity can be achieved. In this case, all three are in place, they are free to exert their full power, i.e. they are free. Such a thing can never be accomplished except by active experiment and trial. That is why probation must be applied.

### **93. Everybody does it themselves**

In the old days, in the age of tradition, these technical procedures were waiting for you. Among others, dhyana (Chinese Chan, Japanese Zen) was one of them. Dhyana was a realizing method that could be applied to all aspects of human life. Dhyana could be used to learn fencing or cloth making, sewing clothes, fishing, learning a language, oratory, painting a picture, or cultivating the land. The basic principle (practice) of dhyana is that man takes the pneumatic initiating being out of the action, makes him a spectator, a watcher, a director, a judge: the animate man does nothing but carry out precisely and exactly the instructions of the spiritual being who directs from the unseen. The unheard-of advantage of the dhyana is that the driving force in man's action (work) is not some instinct or passion (demon), blind and impetuous, barbaric and senseless, but in every case the clear pneuma. Man, as the dhyana teaches, if he acts angrily, he acts wrongly. He only fights rightly who is not angry with his opponent. This is the perspective.

The dhyana is applicable in all cases. But technique is still most correct when one does it oneself. Alchemy has plenty of advice on this. The so-called moral exercises of Europe are all useless. They usually achieve the opposite result to what they are intended to achieve (an example of which is the whole of European education: it seeks to make a good citizen and awakens the ambitious villain).

Developing the technique is the difficult task of the period following the second birth.

## **94. Caution! Figures**

The discernment of the false forms (*diakrissis pneumatón*) is a task of waiting and experimentation: in the heat of reception and in decisive moments of crisis, the discernment is not made by man but instead by a higher, pneumatic power. Discernment is not a work of top-down growth, but of bottom-up growth. It would be wrong to say that good and evil must be separated. Why? Because the whole of reality must be known, and all possibilities must be taken possession of, so that the whole of existence may fall awake and clear, intact and healthy, in man. Wrong is that which is misapplied (out of place). Therefore, the most important knowledge is the science of application (realization).

Realisation teaches that the power that governs man's life is not reason and not intellect and not conscious decision and not instinct, but the power that dwells in imagination, the intoxication (*Begierde*) that takes the magical image and makes it an active (bodily) reality (realisation). *Imagination, das wesensschaffende Potenz macht magische Gestalt leibhaft*. We call real that which proceeds from magic (vision) and becomes active. *Wirklich ist, was wirkt*. That which is real makes its way from potency to actual presence in every case.

Hence the infinite importance of all the images (visions) that one takes into one's imagination. For the image, in the permanent intoxication of the imagination of life, catches fire (takes hold) and makes itself a corporeal reality (active). Realisation teaches that one must begin not with the mind and not with reason, but with the vision (- you must consider vision as the basis of happiness), because what one sees (admires) with the imagination of life takes hold of it, and that image is embodied by the imagination, and every vision leaves in man an indelible stamp, just as a stamp remains on a child when a pregnant mother admires something. Our life is guided by the visions of the life imagination, and therefore, since our life is nothing but a reflection of our visions, the realization (the making of a plan for life and salvation) must begin in the life imagination.

Alchemy calls this basic activity of human existence *tinging*. Tinkering is derived from tincture. Tincture is the living vision that stands in the middle between the merely ideal and the merely real. There are three kinds of tincture: celestial, terrestrial and infernal. Whatever tincture man takes into his vision of life, he conceives such a being, and in that form (being) he gives birth today, not to life, but to salvation. To tingle, then, is (according to BÖHME and BAADER) to open the life of a tincture hidden in a being, and to transfer it into another existence. It means, therefore, to realize myself through the realizing (embodying) power of my life-imagination into the figures of a vision.

We know that the tincture is always a word (logos, image, archetype, figure, fermentum, vision). The distinction of illusory forms is therefore always a distinction of words. According to their tinctures, words are celestial, terrestrial and infernal. What we need to know right now, this minute, is how to recognise infernal words. The infernal words are the actual pseudo-forms. The inferno ultimately has no word, or rather its relation to the word is negative. The infernal power is not

It is just another way of saying that the infernal word can never be embodied (cannot be realised) and therefore can never be personal. In any case, it can be recognized by the fact that it has no content. This word flatters and cunningly slanders and slanders and seduces and flatters and flatters and boasts and boasts and lies and crawls and smears and conceals and conceals and accuses and denies and sneers, all in order to hide itself, that is, to hide the fact that it does not actually have a word. Therefore, because it has no word, it has no core, it is not an image but a pseudo-image, not a vision but a mirage, not a face but a mask, not a humble but a humiliating one, not coloured but painted, not transparent but empty. Inferno is present in all cases where the word does not speak ("...I am who I am"), but does not speak at all, but insinuates, challenges, deceives, deceives, conceals, slanders, slanders (I am not who I am not). If one is forced to expose (identify) oneself, one tries at first to create confusion, to mix things up, to obscure, to smear, to be sly. Finally, he leaves it all behind and disappears.

Our whole lives are full of make-believe. They have no reality value. They are unrealizable. That is, they cannot be maintained as reality, but as illusions. Not as faces, but as masks. Not as numbers, but as zero. They have an effect in only one place and at only one point: the imagination of life. Nowhere else. Here they spread darkness, error, confusion, faintheartedness, vacillation, unbelief, cowardice, envy, passions, and hinder realization. The infernal tincture is a vision that stands in the middle between the ideal and the real, which can neither rise to the ideal nor enter the real, and therefore remains a mirage, a mask, a pseudo-image, a pseudo, a blur, negative both upwards and downwards; therefore it is neither a vision nor an image, but a pseudo-figuration. From the basic sound (ferment, number) of the speech, it is immediately recognizable whether the speaker's relation to the word is positive (personal) or negative (impersonal). The characteristic of recognition is: positive (personal) if I recognize (identify) the word as binding for myself, negative if I take myself out of the word and consider it valid only for others, not for myself. In this case, I lose my stance, I cannot speak, I start bragging, grandstanding, accusing, denouncing, to cover it up, I use my temper to deny it, I lie, and to justify it, I resort to violence.



The distinction of pseudo-figurations (*diakrissis pneumatón*) is quite closely related to demonology, since every pseudo-figuration is a demonic lair. The breeding place of the false forms is the *turba*, or delusion (*avidja*). There is no reason to be frightened by them. The way of eradication is to suspend all boundaries and enforce freedom along the entire line. In freedom the non-free being does not feel at ease and retreats to where he can serve again. There it has its place. In the underworld, where he must do his bidding in the dark, and complains. A very large proportion of the talented belong here.

## **95. Not only the man**

There is only one important thing, as BAADER says, that man should not cease to be a steadfast mirror for the magical vision of himself, to grasp the vision, so that the wisdom (Sophia) not yet revealed may unfold from the depths of the mind. Only when this vision is constantly alive and active in the imagination of life can man experience the action of the word realizing (uttering) itself in man. The nature of wisdom (Sophia) is always magical (unmanifested).

The word dissipates this magic by making it active. This is called realisation. And that is why we say that the word is the creative power, because it makes the unmanifested active.

Man's primordial primordial vision of himself (the normal man) is much more than the single self. We start from the meaning of total existence and all boundaries are suspended. Realization cannot remain an individual work, and if it does, it is wrong. But it cannot remain a human work either. Realization must extend to the whole of nature. BAADER says that man, by his fall into sin, has corrupted the whole of nature and dragged it down into sin, madness and disease. Realization cannot be fulfilled in such a corrupted nature. The whole must be raised back again. This is what is called culture. What, of course, we have hitherto seen as culture has been little more than an extension of corruption. True culture must begin with exorcism (casting out demons). The devouring of life must be replaced by the care of life. To this end,

that: freedom and saved (*eleutheros*) are the same word. In other words: nature also has a will of salvation, but it is in the hands of man.

(Note: Apostle PAUL (Rom 8:19-21): nature also longs for the appearing of the sons of God. For nature is subject to corruption, not of her own good pleasure, but by the Creator's purpose which gives hope, that she herself may be delivered from the bondage of corruption, and enjoy the liberty of the glorious sons of God.)

## **96. Important are the qualities**

We know that the realisation happens through fermentation. A ferment is a colour, but not a colour that has been applied to something from the outside, but a colour that indicates the tincture of something. The colour is therefore a number, that is, a sound, ultimately a sense (logos, word). The qualities, when the exorcism has taken place, that is, when the kufar (demons) have been cast out of the temple (life-image) by man, the qualities are no longer demonic hiding-places, but are the ferment of existence (numbers). And realisation, says BAADER, takes place according to the order of numbers. Since the revelation, we have taken a different position towards properties than the one that the prehistoric humanity of tradition used to take. At that time, attributes were understood in hierarchical terms, that is to say, in terms of the values of the law. What hierarchy was to the ancients, freedom is to us today. Therefore, the ancients lived in a caste system, we live with the need and demand for equality. The ancients lived under authority, we want to live in brotherhood. The ancients organised the qualities in stages, we organise the qualities according to their self-worth.

The misapplication of freedom to properties creates anarchy. This is the anarchy we live in today. Why? Because we are not applying freedom, but a pseudo-form of freedom. That is why we have a social crisis. Within man, it corresponds to the mindlessness of qualities, perhaps to the unbridled power of a single quality (talent); within the community, it corresponds to the mindlessness of people, perhaps to the unbridled power of some people (tyranny). For what is outside is the same as what is inside. The true community is realized in its sign of freedom, just as the order of qualities in man is realized in the sign of freedom. To thinkers like NIETZSCHE, who, in his discussion of the good and bad of a property, has

of the good and the bad of a property, and pronounced the nature of the property beyond good and evil, we owe much to thinkers like NIETSCHE, who have finally dispelled the superstition of the good and the bad of a property. Freedom means that enrichment and manifold unfolding lead to unity. It is on the increasingly individual (more personal) people that the full unity of the community rests. The more nuanced and diverse and varied (differentiated) in one's qualities, the more complete and healthy one is integrated).

The number of realizations is One. All realisations move towards One, and in the order of numbers. But for something (someone) to be One, it must unfold all the open and hidden potentialities of its being, that is, it must take possession of all potentialities. *Distinguer pour unir*, as SAINT-MARTAIN writes. In the end, every quality must become a talent, and every talent a genius. If the talent (quality) becomes not the lair of the demon but the house of genius, unity is achieved in the unfolding of multiplicity.

## **97. of the whole**

The totality of qualities, that is, all qualities without exception, within man and within the community of all individuals. In nature, all beings and all forces, and in the spiritual world, all intellect and power. For it is the whole. The whole is the true. *Das Wahre ist das Ganze*.

## **98. monumental liberation,**

This liberation is a monumental act. Its monumentality lies in the fact that the world (creation) is not a rigid work (not as the law operating in it is - and not necessity, not the machine, not the anankhans), but is precisely flexible to the greatest extent, and the world always expands in the direction of the application of force as much as and to the extent that it applies force (property) of whatever value. The world is contracted by the démons and expanded by the geniuses. This world here is much bigger than we believe and expect to see. If we could put our qualities into it, we would only see the boundaries we can break through. But necessity (compulsion) only allows freedom. We already know this. When man stops in necessity (law, predestination, fate), he stops in freedom,

renounces the monumental liberation of qualities, does no more than condemn itself to imprisonment. At that moment, he is trapped, because in his vision of life, the power of necessity begins to imagine. This moment can always be recognized, and infallibly, by the fact that in need (in a reduced existence) he begins to fear. This is the presence of a demonic power. For the demon is often defined as the fear of freedom. But the moment man breaks through need, he liberates himself and existence expands. It always expands in the direction of free activity and gives way to flexibility. This is the monumentality of liberation (liberation) and this moment never occurs without a very intense intoxication. The natural manifestation of all liberation is exultation. The monumental activity must be extended to man (all qualities), to the community (all individuals), to nature (beings, forces, powers, intelligences).

#### **99. because antecedent and consequent**

Man comes to what he starts from, that is, he cannot start from anything other than the end he wants to attain. The antecedent and the consequent overlap. It is assumed that existence in every human being is permanently and wholly due. The whole is in everyone and always actual. If it were not so, such a thing as realization would be out of the question. Life is successful when the plan of salvation is built up and realized.

#### **100. freedom.**

Realization is a personal work, but this personal work builds the community and the community builds nature and the world. Within this, all boundaries are immoral (madness, disease). Such immoral boundaries divide humanity into races and peoples and nations and religions and classes. The only morality is freedom. The only community is humanity (the Church). The Church we know cannot be separated from the kingdom of God.

The Church is built by free man with his freedom and liberty. But the Church must be built, in the rigour of history, by the command of all by force and necessity, however negatively, however much he may not want to. The situation

My empire is built by my enemies, against me, and therefore it will be well built.

*Szentendre, 19 October 1950.*