

TANTRIC YOGA



ANDRAS LASZLO

BERSERKER

BOOKS



INTRODUCTION • "Tantra" and "yoga" • The philosophical background of yoga • Tantra yoga as the "yoga of power" • Tantrism and sexuality • The concept of "yoga"

Introduction • "*Tantra*" and "*yoga*" • The conceptual background of yoga • Tantra yoga as the "yoga of power" • Tantrism and sexuality • *Santi* and *Shobta*: sexual bipolarity • The *Bundalini* and the *Chakras* • Realisation in the light of tantric symbolism • The path of *Mira* and the path of *Diryn* • Post-mortem alternatives and the pursuit of immortality • Post-mortem realisation as a tantric specificity • Buddhist *tantrayana* • Tiger riding • "Tantric" propaganda and the exclusivity of Tantrism • The basic conditions of tantric practice • Tantric theory and tantric practice

A Tantric yoga as a subject does not need to be given topicality. The topicality of this question is precisely what gives topicality to all essential and fundamental questions — that is, all questions that concern human *existence*, deal with *human existence*, and in relation to which the understanding... misunderstanding, and misinterpretation, whether well-intentioned or ill-intentioned, have become commonplace.

"TANTRA" AND "YOGA"

In order to understand the term "tantric yoga", we must first clarify what "*yoga*" and "*tantra*" mean, as well as what kind of philosophical and ethical foundations are necessary for our understanding of tantric yoga—whether theoretical or practical—to correspond to reality.

Tantra is a Sanskrit word meaning "extension". In the context of tantric yoga, "extension" refers to the fact that tantra as a principle and as a practice can and should be extended to all spheres of human existence. The term "tantra" is strictly and historically related only to Hinduism, Buddhism and Jainism, ; however, tantrism as a philosophy also appears in a similar, albeit figurative sense, in religions such as Taoism or so-called universalism (i.e. the combination of Chinese traditions) and Bon (bdn). Quite different

* Edited by Ferenc Buji based on András László's lectures on Tantrism.

From the point of view of interrelationships, even those schools of thought that spread mainly in the Western or Near Eastern world can be linked to the expanded meaning of tantra, such as Hermeticism, which, strictly speaking, but expanding its original meaning, can indeed be considered a variant of Tantrism. The assumption that the Aztec tradition also had a tantric element is by no means unfounded.

If we are looking for an appropriate translation for the term "yoga", we cannot be satisfied with the usual dictionary definition, according to which the term itself can be traced back to

"ng"-gydkre, and accordingly "subjugation", "restraint",

It can mean "dsszekdtés" etc. It makes most sense to link it to the word *gdrdg askésis*: originally and in fact, asceticism means *gynÁor/óir* aimed at *spiritual fulfilment*. Similarly, the goal of yoga is always a goal that must be called *metaphysical* in the strictest sense of the word: *metaphysical realisation*, or more precisely, metaphysical self-realisation, in the sense that consciousness is rooted in the metaphysical itself, and the reduction carried out in consciousness (Latin: *reductio*) carried out in consciousness leads human subjectivity back to that universal subjectivity which is beyond the created world, beyond all created spheres. Yoga as absolute self-realisation therefore not only lifts man out of the human world, but also out of the created world in general, and through a door opening within man, leads him to the Centre of being beyond existence.

In light of this, it becomes clear how irresponsibly the term "yoga" is usually used. People perform a few physical exercises and immediately imagine that they are following the path of yoga — even though yoga was preceded by a kind of *pra-yoga*, or "pre-yoga," which was a preparatory path leading to yoga itself. Nowadays, people have strayed so far from the original principles that even *prajóga* cannot be practised directly, but requires lengthy preparatory exercises. It goes without saying, however, that theoretical confusion and uncertainty make it impossible to even begin or continue any kind of practice.

Metaphysics as such has two basic interpretations. The expression *me-ta ta physiba* simply refers to that which is beyond all kinds of existence. Therefore, according to one (lower) meaning of 'metaphysics', it simply refers to what is beyond nature, while according to its higher meaning, it refers to that which is beyond all created things, all beings, all entities. In the history of philosophy, of course, the term "metaphysics" was not only used in this sense; on the one hand, it was one of the branches of philosophy, and on the other hand, it referred to a philosophical method.

THE SPIRITUAL BACKGROUND OF YOGA

Yoga has a rather strict conceptual and theoretical background, which popular and propagandistic literature—regardless of whether it is disseminated by Westerners or Easterners—is usually unwilling to acknowledge. However, if we want to take yoga seriously, that is, if we want to form a realistic picture of yoga, then we must recognise that the worldview that forms the conceptual background of yoga is not at all simple.

If we want to understand the conceptual background of yoga, the *first* thing we need to consider is the *fundamental duality*, namely *the duality of ri tiidat and existence* — regardless of whether consciousness or existence takes precedence in this relationship. In the yogic view, consciousness — in its extended sense — generally includes what is commonly referred to as the "subconscious" or "superconscious." In this extended sense, consciousness and existence coincide, that is, they are the same. There is *conscious existence*, and neither consciousness nor existence determines the other. Existence is conscious existence; there is no other kind of existence, and thus it is completely meaningless to speak of existence separate from consciousness. Objectivity itself is not independent of consciousness, but is *conscious* objectivity. Every process can be traced back to a conscious process, conscious subjectivity, subjectivity. The different degrees of these conscious relationships can be realised more and more strongly and intensely during the process of realisation.

If we continue along this line , then the correctly interpreted *subjectivism* also becomes an indispensable clvi basis. Ultimately, this means that if I identify the Subject — conceived in the first person singular — with Myself, then in this case there is only one Subject in all of existence. Of course, there can be no question of identifying the only Subject with my personal self. There are many persons, many individual persons, but there is only one Subject, which, however, is not fully developed in terms of its potential and universality, because the central state of the Subject is not expressed in experience to the extent and with the intensity that it should be expressed — as it normally should be. This view, which posits the uniqueness of the Subject, is called *solipsism* in philosophy. The acceptance of solipsism is indispensable for understanding yoga — otherwise, it would be impossible to speak of the realisation of the absolute metaphysical centre hidden in the onma-gamba. If we want to define solipsism even more strictly, then we must call it *mógikiis solipsism*. Magic means power and control over existence. This not only implies that the ultimate and absolute state can be realised, and that this realisation depends solely on me, but also that no other external spiritual influence can interfere with this process of realisation.

Lom cannot interfere. From this point of view, raising the question of whether God exists or not is meaningless: God is a potentiality that represents the ultimate, complete power of the Subject, and its existence depends on its realisation in this way.

TANTRA YOGA AS THE "YOGA OF POWER"

Continuing along these lines, we must return to tantra, which, although it has religious implications, is primarily associated with metaphysical realisation, i.e. yoga.

Tantric yoga should be called "*ri únrm/om yoga*". Although the principle of power also plays a role in other forms of yoga, its significance is exceptionally great in tantric yoga, and therefore this branch of yoga could even be called "the yoga of the extension of power". So we are talking about a path *of a distinguished nature* — a path that is the most difficult to follow among all possible paths, but at the same time, it is increasingly becoming the only path open to human beings.

What does the above-mentioned "extension of power" mean, and how does tantra yoga differ from those yoga traditions in which this power aspect does not come to the fore? In order to answer these questions, we need to make a brief digression.

The tantric approach — and, in fact, all spiritual approaches — accepts the reality *of involution*, as opposed to necessary or contingent evolution and the evolutionary theories based on this idea, i.e. that man and consciousness do not generally ascend over time, but descend. Just as there is no upward-leading necessity, there is also no upward-leading contingency. Ascent can be conscious, *deliberate* and intentional. Anything related to necessity or chance, or some combination of the two, always serves decline and descent in the long run.

An integral element of Eastern doctrines is the concept of the dark age, or the *ego/-/agora*.

solo teaching. The *Dali-Fuga* begins with the actual history and can be dated to 3102 BC, when Krishna left his earthly human form.

3102, when Krishna left his earthly human form

— , even if this is only a guideline date. The *dali-fuga* is therefore closely

² We cannot discuss the historical background of Tantrism, which is by no means uninteresting. There is an extensive literature on this subject, but unfortunately, a significant portion of these books are biased.

It begins with a closely related history, and as the history progresses, its characteristics become increasingly apparent, and a process of transformation progresses.

– not sending in consciousness and sending in the world, but simultaneously in conscious existence and the conscious world. This descent is transformed into ascension in yoga and in preparation for yoga. In yoga, therefore, it is already a matter of a *deliberate* and *conscious* action. In the eras preceding the ego/i-/ugó, the structure of existence and consciousness made it possible to a large extent that everything with which a person came into contact during spiritual realisation would *automatically* facilitate ascension, or if this was not the case, it could easily be made so. As *dali-/agn* progresses, the means of realisation must be increasingly expanded. Since yoga is aimed precisely at transforming life processes and areas of life, as well as areas of consciousness, those areas of life must be included in the transformation process which, in their current form, do not promote realisation, but are contrary to the goals of realisation. In other words, while so-called non-tantric yogas focus only on areas that already promote elevation, tantric paths gradually take possession of all areas. For example, tantra has brought areas of life such as combat and martial arts under its power. While fighting is usually accompanied by emotions that are diametrically opposed to realisation, fighting imbued with spiritual neutrality — without involving aggression — can ultimately be put at the service of spiritual elevation.

TANTRISM AND SEXUALITY

What is generally known about tantrism is the connection between realisation and sexuality. We need to discuss how true this is and what it means.

In many mythologies, including the so-called androgyne myth, there is the idea that humans were *androgynous* in their primordial, non-materialised state, i.e. beings who were not half male and half female, but encompassed both sexes in their entirety. According to the myth, the androgynoi people who besieged Olympus were cut in half by the Apollonian gods, and since then, the two halves have been preoccupied with searching for each other, preventing them from taking possession of Olympus. The Latin word *sexiis* itself comes from *secare*,

It comes from the word "to cut apart", so it depends on castration, and accordingly, the original purpose of sexuality and sexual union would be for the two beings to recreate the *androgyne* and *legitimately* take possession of Olympus.

post. However, sexuality does not naturally point in this direction, i.e. it does not promote spiritual fulfilment, but rather, by turning the inner orientation in another direction, it explicitly hinders realisation.

The tantric paths made it possible, through the development of a specific inner attitude, for sexuality itself to become a means to its original purpose, the restoration of *androgyny*, by eliminating all those features of sexuality that are related to deviation from the path.

Of course, in both Hindu and Buddhist Tantrism, the spiritual state known as *mómor* plays a prominent role. Mómor also gained significant importance in certain Dionysian paths, as these also had a Tantric aspect. Intoxication can be achieved through the consumption of wine, through combat, or through the practice of sexuality. In tantric or tantric paths, the task was by no means to reduce the element of intoxication, but rather to increase it to infinity — while also increasing awareness to infinity. The infinite intensification of ecstasy and the infinite intensification of awareness together and at the same time: the yogi walking the tantric path undertook this almost impossible task. In other words, this is the highest order of human activity, namely the integration of the triad of plenitudinal concentration, meditation and contemplation with the most intense experiences associated with the human condition, which are precisely related to sexuality or combat.

Tantric paths seek to combine and unify these two: the highest order of human activity and the most intense possibilities for experience. Without this, sexuality and struggle will not work towards liberation, but will serve to increase attachment to the cycle of existence, because intoxication is completely opposed to awareness, and its presence automatically extinguishes the element of awareness. But there is an equal chance that the true calm that comes to life during the practice will prevent the intensification of the forces directed towards intoxication. These two forces must therefore be balanced so that neither of them is weakened during the process of realisation.

Of course, struggle and sexuality are extreme examples of realisation. More distantly, Tantrism also includes particular paths or possibilities, such as the path of tea ceremonies or flower arranging (*ikebana*). Everything that did not generally help realisation, and even worked against it due to a lack of proper control, has now become a tool for the path. Tantrism expresses this as "turning poisons into elixirs". What is essentially a deadly poison can be transformed into a medicine, even a life-giving force. And as time goes on, more and more processes become negative, va-

As something that works against human fulfilment, the relevance of tantric teachings gradually increases over time.

Moving forward in the present, purely Gnostic, i.e. transcendental abilities are slowly undergoing such degeneration that they are becoming obstacles to realisation. This applies above all to thinking, which is the most obvious tool for realisation, regardless of the path taken. The functional transformation of thinking is the first task in every direction, and there are no exceptions to this. In the past, thinking could not be considered tantric in nature; today, however, thinking has undergone such a profound transformation, especially in its rational-discursive form (not to mention automatic-associative thinking during thinking), — it has become so ingrained that in its common form it can be considered more negative than positive — that is, a force that I no longer experience as a master, but rather as a sufferer.

SAKTI AND SÁKTA: THE SEXUAL BIPOLAR TAS

Certain basic concepts related to Tantrism must be clarified. One such concept is *sakti*. The Indo-European etymology of the word is not very clear. Its strict meaning is "power" and "force". Shakti is a consciousness and existence, a conscious and existential power that precedes all processes of creation, maintenance and transformation, and at the same time appears in each of them. But *sakti* also appears in cognition as the force that is the basis of cognition. In Tantric symbolism, *snÁr/t* is considered a non-male. The one who possesses *snÁr/t* is the male *sókta*. The *ióÁrn* is the *one who possesses the sofri*: the ruler, that is, the holder of power. The *ióÁrn* is actually Shiva. The task of the yogi walking the tantric path is to unite with Shiva through the gradual acquisition of *saktic* power. The *mm/*, which has not been taken possession of, appears as an uncontrolled, destructive and raging force, symbolised by the tiger. The *sofri* is also connected with *Án//-Yugo*, as one of the goddesses representing the *inÁr/t* is called *Kóll*, which

It means "black" and "dark". *Kóll* represents the principle of destruction and devastation, and in *its* uncontrolled form, *sofri* depends precisely on this. The goal of tantra yoga is to gain control over *sofri*, or in other words, to achieve a

Since mastery is, in principle, superior to power, we call mastery the power over power.

a specific position, namely the realisation of the position of *ióern* — which is the position of the owner of *ura-lom*. From this, it can be seen that since we have associated *inérit* with femininity — partly in a symbolic sense, partly on the basis of a deeper insight — we are not talking here about a duality based purely on biology, but rather a duality that is ontological in nature, rooted in the depths of existence, and which manifests itself in some way in every sphere and on every plane of the world. This duality manifests itself in the wholeness of existence as the duality of spirit (*punida*) and the created world (*prak... r*). Biologically, only very weak arguments can be put forward to prove why sexuality, i.e. biological bipolarity, must exist. The necessity of biological bipolarity cannot actually be substantiated on a purely biological level, and the arguments put forward in this regard give the impression of being purely retrospective. The sexual bipolarity that exists in the world corresponds to the completeness of existence, of conscious existence, which is also divided bipolarly and represents *duality within unity*. The restoration of unity also implies the completeness of realisation. Thus, the more primordial a form of existence is, the more one can speak of sexual bipolarity — and this also supports the idea that very simple organisms, in which sexual bipolarity is not yet found, were never primary, but always constituted the final products of an involutionary process. Thus, the more sexual bipolarity is blurred, the more the qualitative differences between the sexes disappear, the more we can expect involutionary decline. However, sexual bipolarity exists in humans under normal circumstances, and this has been taken into account to a great extent in tantric traditions. Although we cannot go into detail here, it must be stated that in tantric practice, the first step is to achieve the full realisation of one's own gender, i.e. men must be *completely* masculine and women must be *as feminine as possible*. Bipolar unity is not created by the gradual convergence of the two sexes, but by the "disintegration" of the complete separation of the two sexes.

KUNDALINI AND THE CHAKRAS

A certain school of Tantric yoga symbolises the *snér/t* with a snake, which is called *Kundalini nóg/nak*, "coiled snake". The name of the snake in Sanskrit is *nóga*, but since the *sakti* nonemü, the *saktic* symbolic snake, is also nonemü, its name is *nógl*, while *éandn/int* is the nonemü form of *kiindall*, meaning "coiled". This *Kundalini nógl* is *snér/t*, power, erot:

it symbolises the power of creation, maintenance and transmutation that precedes all creation

Tantric yoga symbolises the states of being *with chakras*, wheels, or otherwise known as *podmnrinÁrs*, lotus wheels. *Padmacsakras* are the worlds, or the */óÁós*, and thus, fundamentally, there is only one in the entire existence from each *cinÁr*. However, if we apply this to individual human beings, that is, if we localise them (although they are not spatial in nature), then the *padmacsakras* actually become the */óÁók*, or *the entrances to the worlds*: through them, through contemplation, one can enter the worlds and states of existence that correspond to them *as states of being*. For this reason, the *cinÁrók* should never be regarded as simple centres of power or energy transmitters. The *csakrók* are symbols, and in terms of their reality, *they are gateways*.

The number of cinnaras can be arbitrary, in accordance with the corresponding symbols. However, it is customary to speak of seven cinnaras, which are symbolised by the petals of a lotus flower and the number of these petals. At the bottom is the four-petalled *padmacakra*; this is followed by the six-petalled *svodhisthana padmacakra*, then the ten-petalled *manipara padmacakra*, followed by the twelve-petalled *nnóúnro podmnrinÁrn*,⁵ then the sixteen-petalled *visiidha* or *visud padmacakra*, and finally the two-petalled *ódwnyó padmacakra* and the thousand-petalled *e haszróra padmacakra*.

Lotus wheels *are symbols*: basic symbols of states of being. It is no coincidence that *the fourth anahata chakra*, which is so closely related to the human state of being, has twelve petals and is thus closely symbolically related to the twelve signs of the zodiac, which are of fundamental importance.

An important concept in Tantric symbolism is *the nódl*. The *nódl* means "flowing salt", "conduit", "channel" or "stream". According to certain descriptions, four hundred and thirty-two thousand *nódl*s can be associated with the human condition, and thus—again symbolically—four hundred and thirty-two thousand *nódl*s are mentioned in connection with the human body, of which, however, only seventy-two thousand have special significance. Three of these stand out: *the lunar nodal point* located on the left side of the spine, the */dó*, the nodal point located on the right side of the spine, and the

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

During this period, they also occasionally worship a smaller, secondary *padmacsábró*, the eight-petalled *mónipitr csábró*.

The solar node, *pingalā*, and the central node, *szüsiimnó*, which unites the lunar and solar nodes. The latter — since it is beyond time and the dual unity of *pingalá iinio dun//fin* — is the unconditional and absolute channel of realisation, and thus corresponds to the path *leading out* of existence.

The *prana*, or *life force*, flows with constant intensity through the nadis, or channels. *Prana* is the name of the *spirit* that generates life force. *Prana* is therefore not the life force itself, but the *spirit* that generates the vital force. For this reason, normal breathing, no matter how regulated, can never be considered *prana*. *Prana yoga* is a functionally activated spiritual state, and although it is related to its physical carrier, breathing, it is by no means identical with it, and breathing cannot be made *into prana yoga* simply by following certain rules. In the *idó* and *pingaló* *nódis*, the flow — understood symbolically — is minimal, while in the *szüsiimnó* *nódis* there is generally no flow at all. In this way, all other *nods* are within the circle of existence, and the *szüsiimnó* is the only *nod* that leads out of existence, and even out of the circle of the unity and unity of existence *and* non-existence. The *Kundalini* nadi is the counterpart of the *sakti*, or *saktinadi*, which sleeps coiled in the depths of the four-petalled *muladhara chakra* and, according to symbolic representations, blocks the path by inserting *its own* tail into the *sishimno* nadi. — she must ascend through this channel so that she may unite with Shiva, the lord and possessor of *shakti*, on the throne in the highest realm. the throne of the Lord of the *Saktas*, that is, to unite with Shiva, the lord and possessor of the *Saktas*.

REALISATION IN THE LIGHT OF TANTRIC SYMBOLISM

There are different stages of realisation, all of which are aimed at activating the life spirit. However, actual realisation, i.e. true metaphysical realisation, goes beyond the activation of the life spirit and seeks to transcend even the realm of existence, pure being and non-being. In the case of metaphysical realisation, therefore, a realisation of a completely different nature must take place than that which occurs during the process symbolised by the rise of the *Kundalini*.

The ultimate goal of tantric yoga is for the *jnana* to take possession of the *jnana* in a natural way, thus creating absolute unity. Tantric symbolism expresses this by saying that the *yogi* must awaken the sleeping *Ādānanda/Int Nigít* so that it can eliminate *Śaṇḍananda*, or

In certain depictions, these two *nodi* appear around the spine, forming a peculiar braid.

It was twisted. To do this, the snake must pull its tail out of *the* knot, because this enables it to rise up. However, since there is essentially no realisation from the bottom up, in essence, no realisation from the bottom up takes place this time either. The regulator of realisation is always the existence of the divine, or the fact that the divine turns towards the world and the world towards the divine. The serpent rises because Shiva *exists* — and indeed, he possesses an existence that transcends the general categories of "being". *The Kundalini* can rise because it is essentially above. If it were not already above, it could never rise. The rise is controlled from above because, in essence, there is no rise from below.⁸ In this way, Shiva is the one who turns towards mm/, the one who lifts snér/ towards himself, even though Shiva — although symbolically connected only to the highest cinéró — is actually present in all states, that is, in all cinérós and /óóós.

The realising consciousness is present *in the relation* between Shiva and *Shakti*. This means that what moves between the worlds corresponding to the chakras is not actually *the Kundalini* representing *Shakti*, but a relation, or identification with a relation. *It* is what descends or ascends, what passes through the worlds in the process of realisation (which thus represent the steps of realisation). However, the worlds are not only steps, but also correspond to *attractive forces*, that is, they represent negative possibilities into which one can fall and melt away, parallel to the preservation or loss of individuality. The goal of realisation is not to experience the worlds, but to transcend them. This is why the so-called world sciences are merely supplements to metaphysical knowledge. The /óék can be studied *by leaving* the meditative states *and returning* from them — as if looking at these states from above, penetrating them. In this way, the /óén sciences have a certain value and validity, but this value and validity is not central, not essential, but merely incidental. The /óéók can therefore be studied, and studying them can be extremely interesting, and knowledge about them can be used and taken into account — but they can never be essential. What is essential is the transition from /óéók to transition to /óénnélküliség in the sense of /óéofelettség. The true realiser merely *passes* through the /óéók, but is not connected to any of them. *He dominates* the given

The term "*óundn/iniJógn*" is therefore inaccurate, because during realisation, the coiled state of the snake ceases to exist.

The traditional view therefore rejects the evolutionary concept.

state of being, then transcends it, so that ultimately, having transcended all /óéón, he becomes not only *lókésvara*, that is, the master of the given /óén and the totality of /óéók, but also *lókólókésvara*, that is, the master of /óéó/óén (/óén-ri/óén), the combination of /óén and /óénlessness. O is the true realiser.

The küldnbdzo /óéók belong to the *szansza'ra* kóré. The highest, seventh *sahasra* from below, *padmacsakra*, the thousand-petalled lotus wheel, represents the limit of existence. Its name is *brahmalóka*. *Brahmalóka* is actually /óénfeletti *lóka*: it does not belong to the worlds of *kür*, or in other words, it represents the boundary between *snsza'ra* and *nirvóna* — a boundary that is at the centre. Therefore, the one who reaches the centre can be called the "lord of the boundary".

Certain symbols on *the padmasakra*, primarily in depictions of Buddha figures, even depict a bursting flame. This is the absolute abandonment of *sansa'*, the extinguishing of the flame that sustains *sansa'*. This is *nirvana*, *de-flammatio transcendentalis*, or transcendental extinction. Extinction also means my return to my absolute Self. What flares up at this moment is the flame of my becoming something else. However, if the yogi still wants to remain in existence, then these flame and snake energies return to the *anohata* chakra, that is, the chakra corresponding to the human /óéó, the *mónava* or *nero/óéó*.

If we count the order of *the chakras* from top to bottom, then the *chakra* located directly below the *sahasra chakra*, under *the padma chakra*, is the chakra of the world of the gods, the *deva- /óéónak* corresponds to. The sixteen-petalled *padmacsakra* below this corresponds to *erro-/óé*, while *asiira* approximately corresponds to the titanic state of being. Next comes the *anóhata chakra*, whose *mónava-* or *naralóka*, the human world, is its counterpart.⁰ Below this is the ten-petalled *manipetra-chakra*, symbolising *rikus/óén*, the animal world. Below this is the *prétókRak*, the world of demons (in this sense, the world of demons is related to the world of plants, since demons are not necessarily evil; there are also good demons). Below this is the *naraka-lóka*, the world of hells and satanic beings, which is connected to the mineral world.

According to a complementary symbolism, every *chakra* is present in every ciner, every /óéó contains every /óén (the number of cinérós and /óéós is such that

Niruána does not simply mean to go out, but to flare up, that is, the last burst of a flame immediately before it goes out.

The word *nara* also has the meaning of "human being" (*narasinha*, for example, means "human lion"). "man-lion").

The Sanskrit word *riryónó*, meaning "animal", is clearly related to the German *Tiercel* and *gdrdg térioriaY*, which also mean "animal".

² The *naralóbót*, or human world, should not be confused with the *nervio-/ñófial*, or world of hell, which is also known in Sanskrit as *pl palóba*.

don ultimately seven to the seventh power), and send-send each cinéro, as well as the dsszes tdbbi cinéro present in each cinéro, Si-va, the *sókta*.

The current human world can be associated with the lowest cinéro, corresponding to the world of hell, that is, the human world manifested in the four-leaf *mílódhóra* cinéro — which, however, by its very nature, is not experienced by humans in the *susum-nó*, but through the peripheral *nódiú*. Humans experience their own world in the *lowest* chakra, but within that, in the fourth, twelve-petalled anohata chakra, through *the* peripheral *nadi*. This is the human state of existence placed in the world of hell, that is, what humans generally experience within themselves and around themselves. This is the /óén in which man currently lives.³ In other words, man currently lives in the nnn/óéó corresponding to the anóhata-csakróriak, but this human state of being is placed in a mineralised state, and this mineralised state is nothing more than its external image, which we can call hell or hells. A human state of existence placed in a mineralised state of existence, experienced peripherally — that is, not on the line of realisation: this is the /óén or, from another point of view, padma-amém experience, which is the current state of human existence. The current human world is therefore *not* a human world. The true human world would be the experience of the fourth *chakra* in the *fourth* cinero. This would be the human world according to its essential nature, beyond benso and Benson.

The sofri represented by *nógl: móJósakti*, or the inérija of magic. Other inér/ does not actually exist, but in certain specialised manifestations, the most important functions may have inérFJai and inér/-aspects, and in this way the mari—ióérn relationship appears in every form of existence, in every being. Essentially, however, there is ciné *májósakti*, and pure *májósakti* is, so to speak, the prototypical form of inér/. During realisation, the union of inér/ and ióérn, that is, the complete possession of *sakti*, becomes more and more complete on the part of ióérn. Essentially, the same process takes place here, which could be described from another perspective as the gradual drawing of dnmagam towards iinmagam. Just as during this approach I increasingly take possession of myself, so too, according to the tantric doctrine of realisation, my Siva aspect gradually takes possession of my Shiva aspect. This taking possession is, in fact, a reduction in which I bring dnma-gam back to myself: the power over mó (inér/) increasingly comes under the control of the ruler. In fact, ióérn never loses snér/, it

³It is clear from this that the idea that the yogi simply has to "pull" the *Kundalini energy* up the spine is childish.

However, this is not how it appears in the process of creation. In the process of creation, *sakti* and *ióÁrn* are separated from each other, just as my personal self is separated from my subjective Self. This does not mean, of course, that my personal self and my subjective Self can be equated with *inÁr* and *ióÁr* without further ado, since we are dealing here with two completely different approaches to the totality of reality. Therefore, it is not possible to say without further ado that one's own person corresponds to the *inÁr* and the Subject to the *ióÁr*. This would not be true in such a vulgarised setting. In fact, however, the same unifying process is expressed in these two completely different levels and dimensions of perception. For if the *inÁr* and the *sókta* were not torn apart within me, I would already be the magician of existence, its magical master. For power *exists* just as much as the reality of rulership *exists*, and these two simply have to meet. And from a completely different perspective, this means that I have to unite with myself.

The union — the marriage and the conjunction — can only take place because *lé-* It never really ceases to exist. The conjunction can come about because, although it ceases to exist, in reality, in the deepest, most essential sense of *veritas*, it does not cease to exist.⁵ During reunification, it becomes clear that the separation and estrangement never actually took place, and that conscious existence possesses all degrees of this unity that never broke down, because all these degrees are present in conscious existence: the very denial and cessation of unity, or the maximum of separation, is just as present in it as restoration or the unity that was never broken. In conscious existence, everything is present at once — and this is precisely the meaning of realisation. For only that which — again, *essentially* — never ceases can be realised.

THE PATH OF VIRA AND THE PATH OF D IVjA

Tantric practice basically recognises two paths: the path of *vira*, or the demigod, and the path of *dir/ri*, or the divine human.

⁵This separation was actually carried out by man in a state of being that was not yet human and not yet personal.

⁶That is why Douglas Harding once said that it is not only that all roads lead to Rome, but looking deeper, it turns out that we never left Rome — and that is precisely why all roads lead to Rome. For if we had *truly* left, we could never return.

Through the path of *vira*, inÁrit is represented by a specific female figure who, during realisation, represents a spiritual form of existence called a "*dókiní*". In Sanskrit, *dókiní* means both "fairy" and "witch", but above all it refers to a being who represents inÁrit. The name of the being representing the dóÁin/t — and through it the inÁrit — is *yoginí*. The *óginí* is therefore not a female yogi, as some believe, but a companion on the yogic path. There is no *óginí* in itself, and it cannot exist on a purely clvi basis, since the *óginí* can only be an *óginí* if it is able to present the snÁr/. While the *saktic* presents the yogi Shiva, the *óginí* presents the inÁrit. The yogi can be inÁr/ja even without a specific female complement, i.e. *yoginí*, because he is able to extract *saktic* from himself and then grasp the *saktic* extracted from himself as a spiritual, incorporeal power and worldly snÁrik. In tantric yoga, such a yogi is called a *dir/mak*, a divine man, or a god-man. The path of *diuja* is therefore the path of the solitary man: the yogi who has found the other sex within himself, separated it from himself through a process of spiritual separation, sent it away completely, and finally united with it as a world-snÁri. Thus, while on one of the paths, the path of *diuja*, a solitary realisation takes place (although the unification of the hidden world polarity also occurs here), on the path of *vira*, the snÁr has a concrete, visible representative, that is, the polarity manifests itself in two concrete persons.

All yoga paths are Shiva paths, which means that yoga is most closely associated with Shiva among the three divine aspects (Brahma, Vishnu, Shiva); this is why the Indian view considers Shiva to be the lord of all yoga traditions, or fógés-rnrón. Tantric paths are even more closely connected to the Shiva principle. Nevertheless, within Tantra there is also the so-called *Vaishnava* Tantra (Vishnu Tantra) and Shiva Tantra (Shiva Tantra), and the distinction between the two corresponds roughly to the dhaksinacharya, or the path of the right hand, and the romacharya, or the path of the left hand. The right-hand path, which is emphatically ritualistic in nature, is more closely associated with positive, creative divine forces and, accordingly, always tends towards a kind of heterotheism. Left-handed tantrism, on the other hand, is distinctly Shivaic in character and follows an autotheistic path, associating with negative, reductive divine forces — that is, precisely with the Shivaic principle. In India, the left hand is the hand of rejection and refusal. For example, in the courts of the higher castes, no one would take food into their mouth with their left hand. The left hand is not a sign of acceptance, but of rejection.

The Sanskrit word *mira*, meaning "hos", is etymologically and semantically related to the Greek word "hos" meaning gdrdg *hérosszA* (since in osgdrdg the *héros* was still *uéros*) and the Latin *iurrel*, meaning "fēr fi".

However, with the left hand, one must live with precisely what should be rejected, and what *must* be rejected. Rejected — but there is no rejected life on the path to realisation, and rejected conditions are no longer valid. What should be rejected as a matter of course must be taken on as a matter of course. Of course, the necessary dimensions of life must be rejected, but if I have made realisation my task, then I do not want to live according to the necessary dimensions of life, because then I have obligations that I have set for myself. Because realisation is not generally and *abstractly* my task — it is only my task if *I have made it* my task. Then it really is my task. Nothing arises in the line of realisation that belongs to the category of "should". In fact, those formulations that claim that transcendence is actually *a task* are completely amateurish. Transcendence is only a task if *I make it my task*. From that moment on, it really is a task, but not before. Realisation does not imply any obligation in terms of implementation: centrality does not need to be realised.

In this era of increasing alienation, aspects of life and general human conditions that are becoming increasingly important are coming to the fore, which, from the point of view of metaphysical realisation, must be eliminated, i.e. they become obstacles. And since everything is slowly becoming something to be avoided and rejected, and even those abilities that once served realisation are increasingly beginning to work against it, it can be said that tantra is becoming increasingly relevant. The golden age was characterised by the pure Vedic tradition, the primacy of *the Veda-sriiti*. The silver age was already marked by the *sm...* *r/*, the secondary tradition. In the iron age, *the piirónók*, which form a specific part of the *im...* *si*, come to the fore. In the Iron or Lead Age, that is, the current *siitét* age, *tantras* and *ógamóú* take first place — precisely because *tantras* were already the most radical traditional strand of metaphysical realisation in the Vedic period. The *tantras* are still able to function and offer valid methods even in the *Siddha* age precisely because their origins date back to the periods preceding the Vedic era. However, the relevance of *tantra* in the dark age must be treated with great caution, as the *tantric* paths conceal the greatest danger; and moreover, these paths are the most difficult. *Tantric* paths have always been much more difficult than other paths — but other paths have now become completely impassable. Thus, the most difficult path has remained relatively passable, while the less difficult ones are now completely impassable.

The tantric approach is a view of immortality and freedom, because it represents the basis of a path that leads to immortality and freedom.

With regard to mortality and immortality, the following three possibilities are offered by different worldviews:

1. Certain approaches, such as materialism, explicitly deny immortality.
2. Certain views — such as religious views — consider immortality to be unconditional.
immortality as unconditional.
3. Certain trends — such as occult forms of religion — place their faith in the law of reincarnation.

However, according to the yogic and tantric view, death can be approached in alternative ways. Death can be consciously survived, just as the consciousness that has sunk into personality and is bound to physical conditions can fall asleep in death. And for most people — namely those who have not undergone any internal transformation within their own consciousness structure — it is precisely the latter possibility that becomes a reality: for them, death means a slow disintegration of consciousness similar to physical decay. This is why, for example, tantra refers to the ordinary person as a *pnian*, or "sacrificial animal". This means that the fate of the *kó-zdnség* person is analogous to that of the sacrificial animal; it resembles it in that it does not individually possess the powers necessary to consciously survive death. Whether someone can survive death is not a moral question, nor is it a question of luck, but rather depends on spiritual powers.

There are three possibilities regarding *survival after* death:

1. Conscious survival of death, after which consciousness nevertheless ceases (temporality here, of course, does not occur in the literal sense).
2. Relative immortality, which has no beginning or end in time, or *in tempore*

It should be noted here that although Eastern views are regularly associated with reincarnation, this is a fundamental misconception. High-level Eastern religions and teachings have never taught necessary reincarnation, only the regenerative return of certain tendencies and human desires to the human form of existence. Therefore, it is not the individual, but certain tendencies and forces that are regenerated or return, and in this context we can even speak of a certain occult reality that can influence material reality.

3. Absolute immortality, which is timeless reality. This immortality is called absolute because it does not occur within the realm of the created. Those who attain it become the centre of existence and, through this, the masters of existence. This central and absolute state is the state of absolute immortality and absolute freedom — although even the word "state" can only be used here in a figurative sense

According to yoga and tantrism, the possibilities after death depend on a person's spiritual and mental, but primarily mental, powers, which in turn are determined by their general lifestyle, their mental alertness in the period immediately preceding death, and the quality of the moment of death.

By nature, humans do not have the ability to survive death; this is only possible if they can maintain their conscious powers without physical functions or physical conditions. Those who have studied the question of consciousness functions in depth are well aware that the body — the central nervous system, the brain and the cerebral cortex — does not perform consciousness functions, even though brain functions are undoubtedly the indirect carriers of consciousness processes. This in itself is natural. What is much less natural, however, and what depends on subordination within subordination, is that consciousness functions have, as it were, "collapsed" into brain functions, and as a result, it is as if they were identical with them. It is as if the horse were not simply the rider's mount, but had merged with the horse. The preparatory exercises are aimed, among other things, at eliminating this forced connection between consciousness functions. Brain functions must fulfil their role as carriers, but not in the sense of being merged with consciousness functions.

Survival after death, relative or absolute immortality, must be realised in the inner principle of human nature, that is, beyond personality; and this is precisely one of the fundamental tasks of life. No one can seriously believe that immortality is incidental. Anyone who holds this view does not understand the problem and fails to see the alternative. Those who understand what is at stake and recognise the real significance of the question of immortality cannot be indifferent to it. For them, it is important to find a way to realise it — indeed, for such people, this will be more important than anything else. That is why it is very important for people to clarify within themselves which principle they prefer in their lives: the principle of *"living in the moment"* or the principle of *"life as it is"*. And if people recognise something within themselves that transcends the duality of life and death, then their choice cannot be in doubt.

Those who consider themselves to be purely physical beings are not only influenced by the fate of their bodies, but are also completely determined by it: the decay of their bodies also destroys their personalities. The other possibility is to recognise something within oneself that is not subject to either life or death. This does not mean that they have stabilised this state within themselves and thus attained immortality, but simply that they have embarked on a path that may eventually enable them to achieve immortality.

POST-DEATH REALISATION AS A TANTRIC SPECIFIC

There are generally three versions of the teachings concerning liberation or awakening. Liberation that occurs during one's earthly life is called *muérin*, and a person who has been liberated in this way is called a *muérin*. Liberation after death is called *vidéha muérin*, and a person liberated in this way is called *vidéha muérin*. The third possibility, *dmlvavidéha mükti*, refers to liberation at the moment of death itself, in a borderline situation, and a person liberated in death is called *dzi/rnridéün muérin*.

Realisation after death was strictly excluded from non-tantric paths. The teachings on this subject generally indicated that the processes of realisation could only be practised until death, and not afterwards, as there were no opportunities for correction after death. This is entirely true for the so-called non-Tantric paths to realisation. However, the situation is different in the case of Tantric schools, as they included *all three* forms of realisation, which means that only Tantric paths possessed methods aimed at the possibility of *vidéha metr*/. The Bardo Thodol, the Tibetan Book of the Dead, is in fact a doctrinal summary of such a path of realisation aimed at *vidéha maérira* for those who have already undergone certain bardo initiations in their lifetime, thereby preparing themselves for the realisation of possibilities after death.

BUDDHIST TANTRA

The two basic forms of Buddhism are Hinayana and Mahayana Buddhism. The latter's tantric variant is called Vajrayana: 'diamond thunderbolt sceptre bearer'.

The Sanskrit word *vajra* means 'diamond', 'lightning' and 'scepter', while *jâna* means 'bearer'.

Another name for Vajrayana is *Tantrayana*. *Tantrayana* is actually Buddhist Tantrism.

Although Buddhist *tantra* cannot be traced back to Hindu tantrism, i.e. Buddhist *tantra* was not created from Hindu tantrism, there is nevertheless a close connection between the two. This close connection stems from the fact that both forms of tantrism originate from a tantric source, a tradition that was present in the background of both traditions, resulting in Hindu tantrism within the Hindu tradition and Buddhist tantrism within the Buddhist tradition. This is because all tantras are based on a tantric background tradition — a background tradition that, although it may seem heterodox, corresponds to orthodoxy in the deepest/highest sense.

Hindu Tantrism and Buddhist *Tantrayoga* are closely related on the one hand, but on the other hand, there are also clear differences between them. At the heart of Hindu Tantrism lies sexuality, or more precisely, *sexual activity*. In Buddhist tantra, *cognition* plays a more prominent role. Although it has definite sexual symbolism, this symbolism has a much broader and deeper connection with transcendental and transcendental cognition than with concrete sexuality itself.

In Buddhist Tantrism, the equivalent of *sakti* is usually *prajñā*. *Prajñā* cannot be translated, but it expresses what precedes transcendental knowledge as its prerequisite. *Prajna* is therefore not yet knowledge, but that which makes knowledge possible: it is the basis, the root and the prerequisite of all knowledge and all transcendental knowledge. In this respect, it is of the same nature as *sofri*. One could say that one aspect of *shakti* is *prajna*, just as one could say that

¹⁰In order to dispel any misunderstandings, we must emphasise here that an asexual spiritual path has never existed and never will exist. Even paths based on the strictest asceticism are not sexless. It would be completely wrong to seek a solution that would ultimately asexualise one's own methodology. This does not mean that sexuality in the strict sense of the word was significant in all spiritual paths. Of course, there were movements in which sexuality in the strict sense played no role whatsoever — but even in these paths, it did play a role, since the union of *purusa* and *prabriti*, the absorption of *prabriti* into *purusa*, is the essence of all realisation. Thus, all realisation is connected with sex, that is, with what appears in the earthly human world as sex and sexuality, and its extended implications appeared in all paths. In some paths, such as Hindu Tantrism, even sexuality in the strict sense has played a significant role.

One aspect of *pradmnyó* is inertia, and *sakti* only acquired the name *pradmnyó* in a more cognition-centred approach.

If in Buddhist Tantrism the equivalent of *sakti* is *prndmnJó*, then the equivalent of *ióérn* is *upāja*. The vulgar interpretation of *iipāja* refers to something that is beside and below *rn/xml*, but from a higher perspective, it expresses a state of being that is above something. *Upāja* is therefore a base, namely the base of *pradmnyó*. *Upāja* is the unshakeable foundation that is not only below, but also above. *Iipāja* is the unassailable foundation towards which *pradzsnýó* points, and it is only through the union of *pradmnyó* and *upája* that the degree of transcendental knowledge is realised, which ultimately results in awakening.

A further difference between the two *tantras* can be seen in the fact that while sexuality plays a greater role in the Hindu version of Tantrism, Buddhist *tantra* is, in a sense, more inactive. For example, sexuality in the strict sense plays a lesser role in it — but this does not mean that it is completely absent from Buddhist tantric paths (as some would like to claim, because for some enigmatic reason they believe that if sexuality plays a *concrete* role, it necessarily leads to a distortion of the essence).

TIGER RIDING

Especially in relation to Buddhist *tantra*, but in some respects also in connection with Taoist *tantra*, and most notably in the interconnection between the two, the symbolism of "riding the tiger" appears as one of the most radical expressions of *tantra*. The title of one of Julius Evola's books means just that: *Cavalcare la tigre*, or literally "riding the tiger".⁹⁰ As mentioned above, the tiger symbolises the unrestrained version of the feminine aspect of the creator, that is, the unrestrained. One can relate to the tiger in several ways: from the moment it is present in one's life, but because one cannot see it, it becomes a hidden poison that constantly poisons one, until it no longer poses any harm, and in this sense, like a tiger, it disappears from one's life, and the relationship between man and tiger can be calculated according to a hierarchy of relationships. In theory, it is possible to reach a level where the tiger can be defeated or escaped from. The tiger is

⁹⁰*Cavalcare la tigre. Orientamenti esistenziali per un'epoca della dissoluzione* (Riding the Tiger: Existential Guidelines for an Age of Dissolution) (Milan: Edizione di Vanni Scheiwiller, 1963).

Within the framework of the symbolism in question, the case of horse riding refers to when a person travelling on the path of realisation sees the tiger, encounters it, but is unable to defeat it or escape from it. However, he possesses a skill that he uses: he climbs onto the tiger's back and urges the galloping tiger to gallop even more wildly, then begins to control it. According to a certain symbolism, the moment finally arrives when the tiger collapses, and then one must die. In another symbolism, perhaps even more elevated, the tiger becomes increasingly controllable, and eventually becomes tame and the yogi's mount. At this point, the threatening and destructive enemy force, which seeks not only to destroy life but also to destroy the forces that sustain life, becomes a servant of realisation: it becomes the mount of its rider and tamer on the path to realisation.

The most extreme cases of riding the tiger can appear in human life. In the book mentioned above, Evola speaks mainly of what we might call "cultural tigers". In the history of art movements, Dadaism was one such tiger. Evola, who was one of the founders of Dadaism, was perhaps the only one capable of not only seeing the tiger in Dadaism, but also riding the tiger of Dadaism. At one time, philosophical movements and intellectual orientations were not characterised by tiger-like qualities. They were not destructive forces. In the 20th century, however, movements emerged in which these tiger-like qualities were prominent. Whether a particular trend, phenomenon or force is suitable for riding depends on the qualities it represents. Hinduism and Buddhism feature the *triguna*, or the doctrine of the three *gunas*. Of the three *gunas*, the highest is *sattva*, which represents pure spiritual essence, below which is *rajas*, which represents a fiery state of mind, and at the bottom is *tamas*, which corresponds to dullness, inertia, and stagnation, and then cessation. In fact, only those tigers, only those manifestations of energy, can be ridden that extend from the boundary of *sattva* and *rajas* to the boundary of *rajas* and *tamas*. Those tigers that are *tamasic* are unrideable and cannot be ridden. So while an extreme tendency or a passion can be ridden, stupidity and dullness cannot be ridden. There are tiger formations for which the only applicable symbolism is not riding but *killing*, that is, for which the only adequate response is extermination. The tiger element can be grasped in Nietzscheanism or existential philosophy; however, the same cannot be said of materialism or post-Marxism.

Not because they are innocent, but because they are so lowly, so dependent on the principle of rumour, that they are unmanageable. Therefore, anything that cannot be ridden like a tiger must be eliminated.

"TANTRIC" PROPAGANDA AND THE EXCLUSIVITY OF TANTRISM

Ultimately, every human being is capable of metaphysical self-realisation — but only *ultimately*. No conclusions can be drawn from this with regard to specific individuals. It simply means that the human form of existence *inherently* carries such possibilities, and certain conditions are simply given by the human form of existence — but in order for all the prerequisites to be met, it is necessary to acquire or possess exceptional qualities within the human form of existence.

It is very unfortunate that in the present day, Eastern — Indian and more recently Tibetan

— "Gurus" also travel the world to promote Eastern paths. It seems that the mere fact that they are Easterners and know something about the subject has a suggestive effect on Westerners. But once someone knows something, it doesn't matter where they got it from; it doesn't matter whether they heard it on the tram or learned it from an Eastern master, for example.

What could be popularised from an economic point of view was popularised among the people. This is precisely why the so-called "yogis" of today's world have developed the worst reputation in India's closed, exclusive circles. The fact that someone is misguided in this area can be determined with unerring accuracy by the fact that everyone considers the views they represent to be self-evident; in this case, it is *clearly* a matter of misguidance, and there can be no exception to this. This is because it represents a denial of human dignity — and human dignity has incomparably greater significance in this context than in life in general. It is precisely the less spectacular missions that take on unprecedented significance.

All forms of spiritual life *are hierarchical* in every conceivable respect. In this way, spiritual realisation also has an internal hierarchy, which provides a hierarchical picture ranging from ordinary human conditions to the realisation of the Absolute. And since people are separated from each other according to hierarchical principles, the concept of yoga does not recognise any kind of human equality. It recognises only unity, not equality — a unity that can only be restored through the realisation of a central, absolute state beyond all states.

BASIC PRINCIPLES OF TANTRIC PRACTICE

For illustrative purposes, I would like to say a few words about the conditions that are of paramount importance in the preparatory phase, i.e. at the *prajoga* level. This phase is referred to in Tantric symbolism as "the breaking of the shackles".

In tantric traditions, all emotionality must be transcended. In today's psychological terminology, emotion refers to a degenerate state of feeling, a kind of inner distraction. Transcending emotionality means that negative emotions must be eliminated, followed by positive emotions. Thus, on the tantric path, emotionality is *transcended* in the initial stage of a process of elimination — and here "transcendence" is indeed the most accurate term, because it does not simply mean elimination, but going beyond the level of negative and positive emotions.

An even more important prerequisite is *the elimination of fear*. From a tantric point of view, fear is one of the most serious obstacles, which is why the elimination of fear must be extended to all planes of existence. Fear of principles, thoughts, feelings, animals, people, natural forces, higher powers — in short, *all forms* of fear must be rejected.

In this way, even *rules that affect life* become unnecessary. A truly spiritual outlook— and in this case, yoga and tantric yoga—evaluates morality from a completely different perspective than is customary in religions, for example. Morality must be based on inner intuition, and codified moral rules can only serve as guidance from the point of view of inner intuitive decisions. In other words, from the point of view of tantric morality, everything that promotes metaphysical self-realisation is right and can and must be done, and everything that hinders it is wrong and must be avoided. There are no other moral rules. All rules serve only to draw attention to this.² Those in whom the inner light lives, in whom responsibility rests on principles consistent with the whole of existence, need no other guidelines than those mentioned above. Either something serves absolution — and then it must be done; or it hinders absolution — and then it must be avoided. What

(²)It should be noted that this rule does not apply to those who do not pursue self-realisation. For such people, the rules they must follow and obey are *a matter* of obligation, and ultimately they must be compelled to obey the rules.

However, in this area, it seems necessary to give even deeper consideration to the fact that decision-making should be intuitive, free and voluntary.

TANTRIC THEORY AND TANTRIC PRACTICE

Yoga, and tantric yoga in particular, is an almost inexhaustible topic, as even its theoretical part requires extensive study. However, I believe that certain guiding, defining aspects can be briefly outlined for those who have heard very little about it.

Today, the question of transformation often arises in psychological and existential dimensions. However, such knowledge does not contribute to a clearer understanding of the principles formulated in Far Eastern realisation texts. Tantrism and yoga cannot be understood from any perspective that does not arise within this context, i.e. within the principle and practice of realisation. Just as it is not possible to give a truly authoritative psychological interpretation of yoga and Tantrism, so too it is not possible to derive principles from social or historical perspectives that could provide reliable guidance in this area.

In the spiritual realm, psychology becomes inauthentic because it attempts to interpret the spiritual solely at the level of the psyche — that is, at a level where it can ignore the subjectivity of the spirit. The psychological approach sees in the subject at most that the psyche modifies the world — which, according to psychology, is given a priori — in accordance with its own projections. In contrast, the approach that is also characteristic of yoga does not assume the possibility of modifying the world for the personal will, but something incomparably greater: it professes that the determination of the existence or non-existence of the whole world belongs to the sphere of power of the Subject. According to this view, there is no objectivity outside the existence of the perceiving consciousness. Objectivity itself belongs to the sphere of conscious existence. There is an objective world — but not independently of consciousness.

If someone sees in yoga what yoga is all about, then they will also realise that this approach is an indisputable and integral part of yoga. Of course, yoga is not necessary for a person to perform physical exercises for the sake of better health, but such practices have nothing to do with yoga and are only nominally related to it. However, this connection, which has gained a certain degree of legitimacy at the level of common opinion, hinders rather than guides our understanding of the whole issue.

The personal, individual human being does not have power over the world. He does not rule over the world, and the world seems to exist without him. However, this stems from personal inferiority and from the distorted views that are characteristic of this inferiority. One of the most

A striking example of this is that people consider things they are powerless to change to be real, and the more powerless they are to change something, the more real they consider it to be. Ordinary people consider visibility and, more specifically, tangibility to be the most important criteria of reality: "If I see it, I believe it. If I can touch it, I believe it..." However, it would be much more appropriate to consider that which is most within one's power to be the most real. Such functional and contextual distortions result in the ordinary person considering the perceptual world — since they are powerless against it — to be distinctly real: so real that it exists independently of them. There is no doubt that the ordinary or personal consciousness does not experience itself as either a creator or a sustainer. And this is indeed the case; in their ordinary state of consciousness, people do not experience the world of perception as their own creation. However, this merely means that they have lost their creative activity. If they feel that what they experience around them has been created by another power and is sustained by that other power, then this means that they do not perceive their own powers as their own. Regardless of this, however, the ordinary world of perception also exists through perception — only in this case, the awareness of creative activity does not appear in the consciousness of perception. In other words, the fact that man is unaware of his own creative potential is not a contradiction of solipsism, but a warning that he must realise the solipsistic situation and reduce himself completely to the position of the sustaining and transforming power — that is, not to the situation that depends on the loss of power, but to the position that depends on the loss of power. the position of the sustaining and transforming power — that is, not to the situation that depends on the loss of power, but to the position that corresponds to the real situation.

It is almost natural that, on a personal level, people do not experience themselves as creators and thus consider the world to be independent of themselves. However, this depends on the fact that they do not possess the necessary intuition regarding their own consciousness. If people observe their own experiential world keenly, they can actually arrive at this intuition without any special study. If they observe the world around them sharply, without bias and without any preconceived worldview, then the intuition that reveals the correct relationship between the world and their own existence may awaken in them. The assumption of this relationship is an integral part of both yogis and tantric yogis; in fact, in order for someone to carry out conscious, existential transformations within themselves, this approach is a prerequisite.

The *padmacakrôkka*, the doctrine of nonemü serpent power and sóéfô, is in fact about the restoration of unity, or rather, since we are talking about a concept of unity on a superhuman scale, *unity beyond unity*. This unity is always the unity of *dnmagam*. This is what we must always return to

, no matter how far we stray from it in our mythological and symbolic interpretations: we must always return to the fact that, ultimately, it is always *about dnmagam*. Not about ourselves — because such a concept would only take away the essence of the question — but about myself, not myself as a person, but myself as a Subject. If one is unable to keep the thought that "everything depends on *me*" in mind, one will inevitably stray. And if this happens, there will be no rational or higher meaning to what can be said about cosmology, metaphysics, and above all, self-realisation.

BERSERKER
BOOKS

