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BELA HAMVAS

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TABLE OF CONTENTS

I. VOLUME

I. BOOK
TRADITION

I. The Golden Age and the Apocalypse

1. The Year Six Hundred Before Our Era
2. The Great Community and the Little Prosperity
3. Zarathustra and Enoch
4. The Reality of the Golden Age
5. Open existence and closed life
6. Under Judgement

II. Mindfulness

1. The Vidya
2. The cock of Asclepius
3. The chisti
4. Analysis of the Isa Upanishad
5. Mindfulness and stupidity
6. Mindfulness and knowledge

III. Existence and Life

1. Openness and closedness
2. Consciousness
3. Magic
4. Fate and determination
5. Directness and reflection
6. The disintegration of community

IV. The Master of Life

1. The Sacred Subject
2. Interpretation of Verse XV of the Tao Te Ching
3. The Book
4. The Sutra Style
5. The Universal Language
6. The book in historical time

V. The three sources

1. The three sources
2. The archaic synthesis

3. The Genius
4. Mystical intuition
5. The latent tradition
6. The awakening of modern times

VI. Traditions

1. The unity of tradition
2. Metaphysics and myth
3. Prehistoric units
4. Religion and tradition
5. Application
6. Awareness, vision, knowledge

II. BOOK
ARCHAIC MAN

I. Man according to Vedanta

1. The soul
2. The second
3. Buddhi, ahamkara, manas, the five indriyas
4. The coverings
5. The spiritual primordial nature and the material nature
6. Excerpt from the Taittirija Upanishad

II. Sruti and smriti

1. Revelation and tradition
2. Adam Kadmon. The Fall
3. The Fall. Prakriti. Enoch
4. The first awakened ones. Adam
5. Man came from above and below
6. Primary and primitive

III. The archetypes

1. The fate of the gods and the cycle of nature
2. The mirror construction
3. The analogy
4. Contrast and difference
5. The archetype
6. Image and word. The logos

IV. The stages of human existence

1. The primordial state
2. Sin
3. Awakening
4. The Repetition
5. The outer darkness
6. Liberation

V. The woman

1. Prakriti, Maya, Eve, Tai Jih
2. Sophia
3. Beauty and charm
4. The Feminine Nature of Samsara

5. Physicality, outer darkness
6. Liberation. Shakti

VI. Prehistoric anthropology

1. Puggala Pannatti
2. Stages between wandering and liberation
3. The state of the soul is what matters
4. Primary experience: the unity of being
5. Further examples
6. Those whose knowledge is pure. Those who are at peace. Those whose hearts are like diamonds

III. BOOK
CULT AND CULTURE

I. Prehistoric and modern culture

1. Intensive cultivation
2. A characteristic feature of modern human life: the unreality of the spirit
3. What are the consequences of losing the meaning of life?
4. Man is either the father or the kidnapper of nature
5. The sacred way of life
6. The goal of intensive cultivation in prehistoric times was not culture, but to turn the earth into paradise

II. The Indian tale

1. The tale and its analysis
2. The metaphysics of activity
3. What determines the value of an activity?
4. Sacred activity in cult
5. "May the gods of light help us in mysterious ways"
6. Caring for material nature is a sacred activity

III. The asa

1. The haoma cult in Iran
2. Explanation of the word asa
3. The meaning of the archaic cult of the asa
4. Prehistoric cult and human activity
5. The phrase as a new word - comparison with the asa
6. Golden Age creation

IV. Alchemy

1. Preliminary knowledge
2. The doctrine of the elements
3. The work of the alchemist
4. Gold making and the philosopher's stone
5. Not creating material culture
6. Raising the standard of common welfare

V. The metaphysics of yoga

1. The stages of yoga
2. The meaning of yoga practice
3. Human worship
4. Sacred cultivation

5. Personal salvation and the Shahu
6. Heroic spirit, self-denial and yoga

VI. The sekina

1. The Peruvian Golden Garden
2. Agriculture, nutrition, learning
3. Making the world a golden garden
4. Elohut, kavanna, sekina
5. The metaphysics of action
6. Redemption

BOOK ONE
Tradition

I. The Golden Age and the Apocalypse

1.

Human history is continuous for approximately six hundred years before our era; then, in one or two, but in no case more than three generations, time changes. The era before and after the six hundred years is separated by a curtain that can almost be touched; what is in front of the curtain, in our world, is clear; what is behind the curtain can only be guessed at. Human beings rapidly become unreal. The outline of events becomes blurred. Existence becomes incomprehensible. We have detailed information about Confucius, including his private life; the figure of Lao Tzu, who was a generation older, is lost in obscurity. We know a lot of important facts about Heraclitus; the figure of Pythagoras, who was a few years older than him, is shrouded in legend. Man loses his footing so much that he believes he is not on earth but on a foreign planet. Elementary things become uncertain; events and people cannot be grasped; existence is mysterious and time is vague.
About six hundred years before our era, Lao-Tzu and Confucius lived in China, Buddha in India, the last Zarathustra in Iran, Heraclitus in Asia Minor, the last Thoth in Egypt, and Pythagoras in Italy. Today, we see change as the lowering of a curtain. At that time, however, not only did they experience it, but all signs indicate that they understood better what was happening. And it is remarkable that, no matter how distant the areas and how independent the people, they judged the change almost unambiguously and in almost the same words.
"During long periods of great change," says Buddha, "there are times when the world turns inward... At such times, beings turn inward like shining stars. They are made of crystal-clear spirit, live in undisturbed joy, shine in their own light as they circle through space, and live in beauty for endless time. During long and great changes, there is a time when the world turns outward, and at such times beings sink into life. They are still made of crystal-clear spirit, living in undisturbed joy, shining in their own light as they circle through space, living in their beauty for endless time. At that time, there is no Sun, Moon or stars, no day or night, no weeks or months, no men or women. And then, over a long period of time, the delicious earth suddenly emerges, soft as cream, colourful as a rainbow, fragrant and sweet as honey. One of the creatures was overcome by desire and tasted it; he liked it, but it made him thirsty. The others also tasted the delicious earth one by one, and they all liked it, and they all became thirsty from it.
And when they tasted the earth, the beings lost their own light. And when their inner

light was lost, the outer light, the Sun, the Moon and the stars, came into being, and day and night came into being, and weeks and months came into being. And the more the creatures ate from the earth, the more they lost their crystal-clear spirit and beauty. And then the tasty earth disappeared, and buds grew from the earth like mushrooms, and the creatures ate the buds, and the more they ate, the coarser their bodies became, and the more their beauty was lost. And then the buds disappeared, and berries grew from the earth, and the creatures ate the berries, and their crystal-clear spirit became rougher and rougher, and their beauty was lost more and more. At that time, the grain still grew wild, it was white as flour, it did not need to be ground, it was sweet, it did not need to be baked. What they harvested in the evening grew by morning, what they harvested in the morning grew by evening. The creatures ate the grain, and then it became apparent that some of them were women and some were men. And when they looked at each other, they were seized by burning passion and embraced each other. The others were shocked, so the creatures began to build houses and hid there in shame. One day, one of the creatures said, "Why do I go for grain in the morning and in the evening? And in the morning, he picked what was needed for the evening. The grain did not grow fully by the next day, only half as much. The others did the same, and the grain did not grow fully anywhere, only half as much. Another time, one of the creatures said, "Why do I go for grain every day?" And one day he harvested enough for two days. But then the grain only grew a quarter as much, and when the creatures harvested enough for a week at once, it only grew an eighth as much. "What if we divided the land among ourselves?" said the creatures. They divided the land, and then some of the creatures harvested from the others' fields. When the others noticed, they said, "Let's choose someone from among us to make sure that everyone only harvests from their own land. And then there was a ruler, and then came the priest, the warrior, the citizen, the farmer and the craftsman."

2.

Around the sixth century BC, from China to Italy, the change was clearly interpreted as human history entering the final stage of a dark age. Existence was lost; all that remained was life. Reality was split in two; complete openness was closed off; the great connections were severed. In just a few short years, unimaginable blindness and stupidity ensued. Heraclitus flies into a rage, lamenting and raging against the "unclean" who stain themselves with blood and want to wash themselves with blood; who, like pigs, rejoice in the mud; who, like donkeys, prefer chaff to gold. Pythagoras exclaims: "The unhappy ones! They do not see and do not understand that goodness is right beside them! Few know how to free themselves from their misfortune! Like clumsy balls, they roll back and forth, forever encountering countless troubles. From birth, fatal confusion pursues them everywhere, driving them up and down, and no one understands."
When the gods returned home after the great celebration, they asked Master Jen Hui Kung, "Why did you sigh during the celebration?" Master Kung replied, "I did not live when the great rulers were still here, but I know the traditions about them. When the Tao was on earth, the world belonged to everyone; they chose the most suitable person as their leader; they spoke the truth and cultivated harmony... They knew no lies or deceit; there were no thieves or robbers. There were no gates on the houses, but no one sneaked in. This was the time of the Great Community. But the Tao hid itself, and the world is no longer shared, but individually owned. Walls and towers are built to secure cities... Deception and lies have appeared, and weapons have appeared... This time is called the Lesser Prosperity.
Lao-Tzu says:

People have abandoned the Tao:
thus morality and duty arose. Cleverness
and knowledge arose:

and thus great lies arose.
Blood relatives became estranged from one another:
This is how filial duty and love arose.
Confusion and disorder reigned over the states:
thus arose the faithful

servants. 3.

Knowledge of ancient times is rapidly being lost. Only vague memories of a golden age remain; a longing for home that seeks to counterbalance the increasing wildness of life. And it is not the details that are lost, which are always lost in the course of history. What has been lost from consciousness is what is most important and what usually remains; the sense that can distinguish between existence and life has disappeared; and the instinct that can realise existence in life has disappeared. Existence is what Buddha refers to when he says that beings turn inward like shining stars. This is what Confucius calls the time of the Great Community. There was yet no morality, no duty, no wisdom, no knowledge; blood relatives had not yet drifted apart, and disorder had not yet taken hold of the states.
Existence came to an end. Suddenly, it was there: the boundary. Existence sank into life.
The symptoms of life appeared one after another: activity instead of passivity, hardiness and asceticism instead of softness and satiety, calm cultivation, love, involuntary attraction, work, will, duty, and discipline instead of cheerfulness. The creatures had already chosen guards because they were stealing each other's grain fields. This was, as Confucius said, the time of Small Prosperity. People abandoned the Tao, the great way of ancient times, and great lies arose.
Existence sank into life.
The difference that the six hundred years before our era represent cannot be adequately described by saying that what came before was existence and what came after was life. After all, these are just two words. Two quotations from that era will speak more clearly.
The first quotation is from the Zend Avesta, and reads as follows: "And Jamshid built a vast empire, which he called Ver, and populated it with animals from the court, the meadows and the forests, with people, birds and dogs, and brought there the red-flame fire and the seeds of all living creatures and all trees and food. The water flowed in wide rivers and surrounded the high castle of Ver's empire. Here there were many kinds of birds, the fertile golden fields yielded rich harvests, the shy young people lived in modesty and respect, the children were strong and had a good appetite. The empire was beautiful and pure, like the dwelling place of the gods, and sweet scents wafted down from the heights. The fruit trees grew abundantly from the earth and bore rich fruit. And among the blessed inhabitants of Ver's empire there were no rulers who imposed harsh laws; there were no beggars, no swindlers, no enemies lurking in the dark, no violent people who harmed others, no gnawing teeth. There was no difference between people, and women did not suffer in childbirth. And in the middle of the country, Dzsamsíd built nine bridges, six large ones and three smaller ones. And on top of the mountains, he built a huge palace, surrounded it with walls, divided it into rooms, and cut large windows into it.
The second quotation is from the Book of Enoch, and it reads: "I swear to you here, before the wise and fools, you will see much more on earth! You will adorn yourselves with jewellery like women and colourful clothes like young girls. They will walk up and down with royal dignity, power, silver, gold, purple, honour and prosperity, swelling like the spreading sea. But there is nothing in their heads that they have learned, no wisdom, and therefore they will perish along with their wealth, their power, their dignity, and their spirits will be cast into the fiery furnace in shame and fear of death and poverty. I swear to you, sinners, just as the mountain does not become a servant, just as the hill does not become a maid, sin was not sent to earth, it was people who created it from their own selves, and a curse falls upon those who take part in it.

There will be... I swear to you, sinners, I swear by the Holy One and the Great One, that your wickedness will be recorded in heaven, and no violence will be done on earth that can be hidden... and the violence will be recorded, and its mark will remain until the day of judgement comes. Woe to you, fools, for your foolishness will be your downfall... and know that you are ripe for the day of destruction, and do not hope to survive... And in those days the peoples of the earth will rise up, and in the days of ruin the generations will be in turmoil. And in those days there will be such need that people will tear their children apart... And they will sink into godlessness, because their hearts will lose their meaning, and their eyes will be blinded by terror and terrible nightmares... And in those times, fathers and sons will be killed together, and brothers will perish together, while blood flows on the earth like a wide river... and horses will wade through blood up to their bellies, and chariots will sink into the muddy ground soaked with blood. And in those days the angels will descend to earth and gather the sinners in one place, and they will hold a great and terrible judgement over them.

4.

There is no opportunity for a detailed explanation at this time. We must content ourselves with the fact that Jamshid, mentioned in the quoted passage from the Zend Avesta, is the prehistoric king known in Chinese tradition as Huang-ti (Great Yellow Lord), in Hindu tradition as Manu, in Egyptian tradition as Menes, and in Greek tradition as Minos. Jamshid, together with the rulers appearing in the traditions of other peoples, is none other than Man, namely the ancient Spirit-Man. Hebrew tradition calls this man Adam. He is the First and Original Man. Jamshid establishes a realm of peace, beauty, order and fertility. The empire was beautiful and pure, like the dwelling place of the celestials. This was the Ver, which in Greek tradition was called the Golden Age, and in Hebrew tradition, the Garden of Eden.

The most important thing can only be hinted at with a few words at this point. And that is: is there any reality to the golden age? The answer is simply this: Zarathustra, along with his contemporaries Lao Tzu, Buddha and Heraclitus, were human personalities who have since been impossible to match. This fact is even more apparent now, from a perspective of two thousand five hundred years, than it was then. Expressions such as spiritual power, depth, and superhuman greatness do not even come close to describing the true nature of these personalities. These personalities declared the golden age to be real, and so we must accept this even if every scientific researcher since then has argued against it.

What makes Jamshid's empire a golden age? The answer is simple: the nine bridges. The Zend Avesta says that Man built nine bridges in the middle of the country, six large ones and three smaller ones. Zarathustra does not mention where the bridges lead. However, other parts of the holy book reveal that eight of the nine bridges collapsed at the end of the golden age, and only one remained. The name of this one is Chinvat. Souls who have departed from the earth and returned to the invisible world cross this bridge. Chinvat connects the visible and invisible worlds; Heaven and Earth; the material and spiritual creation. What makes Ver's realm a golden age is that the Earth and Heaven are connected by nine bridges; that being has a free and multiple descent into life, and life has a free and multiple ascent into being. There are nine transitions from life to existence. The nine are none other than the first nine numbers of the decimal system, the great Nine of Egypt. The golden age is the time when life opened up to existence, when angels descended to Earth, and the spirit flowed nine times into the material world. The golden age is the time when life opened up to existence, when angels descended to earth, and the spirit flowed ninefold into the material world.

Only one comment needs to be added to this brief commentary: the golden age is a time of peace, beauty and fertility, a reality that has been realised on earth. When spiritual and divine forces flowed freely and abundantly into human destiny, community life, nature and matter, they illuminated, sanctified and perfected everything that lived on earth. The visible world was naturally complemented by the The visible world was naturally complemented by

invisible. This made life exist; this made it whole, complete, unified. This is the nature of the golden age: existence.
existence.
5.

Eight of the nine bridges collapsed, and the one that remained, Chinvat, was left only so that souls could return to the invisible spirit world. This voice is no longer that of Zend Avesta, but of Enoch, the apocalyptic prophet. This voice, which still resounds as if it were written today, is the suffering and desperate cry of a broken and torn man. "As the mountain does not become a slave, I swear that sin was not sent to earth, it was created by men from their own selves, and a curse falls upon those who become part of it." There is no voice that differs so much from the Ver chapter of the Zend Avesta. It was the voice of existence; it is the voice of life. It is the voice of open existence; it is the voice of closed life. The whole world was broken in two, and man struggles in one half of it. In the realm of Jamshid, there were no rulers among the blessed inhabitants who imposed strict laws. The beings turned inward like shining stars. Nine bridges connected the Earth and the Sky. This was the time of the Great Community. This was the golden age. And now we have the apocalypse, when the violent powerful walk around laden with jewels, with royal dignity, in purple and prosperity, in gold and honour, swelling like the sea. But the prophet knows how this time will end. What will it be? Judgement. "I swear to you that in those days angels will descend to earth, gather the sinners in one place, and hold a great and terrible judgement over them." "The unclean will stain themselves with blood and want to wash themselves with blood. The unhappy... will be pursued by fatal confusion and driven back and forth." Enoch, Heraclitus, Pythagoras. And Lao-Tzu: "Disorder has taken hold of the states... and great lies have arisen."
The golden age is nothing other than existence. It is the whole, together with the visible and the invisible.
Earth and Heaven, God and Man. This is the Great Community. Together because this is how it belongs, and one without the other is only half, only broken.
The apocalypse is this broken state. The broken state, which is only material, only earthly, only: life. The broken state, the closed state, which "I swear, was not sent to Earth, it was created by humans from their own selves". And because of this broken existence, they will be held accountable at the end of time, when the angels "will pass great and terrible judgement upon them". - This is the significance of the six hundred years: before them, the golden age; after them, the apocalypse.

6.

After all this, it would be unreasonable to claim that the golden age has no basis in reality. The golden age is a prerequisite for the apocalypse. The apocalypse cannot be understood without the golden age. All suffering, all sin, all disorder is suffering, sin and disorder because the consciousness of the golden age, the pure beauty of Ver's realm, lives on in man. All suffering is only suffering when compared to happiness. All negativity is only negativity when compared to positivity. All disorder is only disorder when compared to order. The apocalypse is only an apocalypse when compared to the golden age. The archetype and idea of all life: the existence that we all remember with the help of anamnesis.
However, in these two words, which stare at each other like two swords, we should see nothing more than two more or less fortunate images that seek to illuminate the six hundred years from two sides.
These two words are nothing more than two concepts, existence and life, expressed pictorially and consciously shaped, two ways of life, the fundamental difference between open existence and closed life.
Now we can speak more clearly. The question of the six hundred years is not whether there was a golden age, but whether it is possible to return to the golden age. This has been the constant, hidden, but only question of life ever since: can we regain the lost, precious realm of Ver, where there are no gnawing teeth? Or if not, can it be realised again?

Because the golden age is nothing more than the archetype of life. It is a resolved life, a completed, shaped, finished, perfect, flawless existence. And because the golden age is existence, it is nothing more than the object of constant and unceasing longing in every human being and in every age. The apocalypse, on the other hand, is a disrupted and disintegrated life, life in a fluid state, formless, unresolved. The golden age is fulfilment, the apocalypse is possibility. And since the golden age was lost, humanity has been living in an apocalypse.
Apocalypse literally means revelation, disclosure, judgemental revelation. Golden age literally means blissful happiness. The two terms represent the two ultimate states of existence.
Ever since humanity left the golden age, the shaped, finished, calm, happy and whole existence has shrunk to a mere possibility. It has lost its unquestionable reality. This is the significance of the six hundred years. From this moment on, existence no longer has a solution, only a possibility; it has no form, only a possibility; it has no tranquillity, only a possibility. In the apocalypse, every whole and finished form becomes fluid: this fluid form is possibility. And this possibility, together with all other possibilities, is precisely in the apocalypse. For the judgement that is constantly spoken of here is the manifestation of the judgemental word of the spirit-god. Judgement and criticism of life, which has been separated from existence. This is the ultimate meaning of the Book of Enoch, and this is the significance of the apocalypses that have been heard since then. Life is separated from existence, but it stands before the judgment seat. Every word of Lao Tzu, Buddha, Heraclitus, and Pythagoras has this apocalyptic edge. The apocalyptic nature of humanity after the golden age is that it is under judgment.

II. Mindfulness

1.

The guardian of the spirit of prehistory is India's holy book: the Veda. The word Veda is derived from vidya and is related to the Latin vider, meaning to look and see. Everything that the Veda says is primarily a sight and an image. Not only the image that a person sees during the day, but also what they see in their dreams and imagination; but it seems that it is not only the image of things, but also their meaning and significance; it is also what happens to things, what connects and separates them. Therefore, explanations that say vidya means to see and observe have proven to be narrow. It is more accurate to say that vidya means knowledge. This is Guénon's position. He writes that the Veda is knowledge of all things in the world, namely the eternal and sacred knowledge of ancient times. Knowledge of the original meaning of things.
This is mostly simple and understandable. However, reality is infinitely simpler and infinitely more important than this. The actual meaning of Veda (vidya) is awareness. The Veda preserved, preserves and passes on awareness; and this is the spirit of prehistory, the essence of prehistoric times. The unique task of the Veda is to awaken, bring awareness and keep us awake. It teaches us not to look and not to see, let alone to know. Knowledge requires that we see, but in order to see, we must be aware. The Veda awakens us from the dream that is human life here on the material earth; it breaks through and opens up the closed life; it reveals the original meaning of things, opens the eyes of man and communicates the authentic meaning of the world. For the effect of what it says is not that man sees and knows the image of the world, but that he awakens from the spectacle.

2.

When Socrates drank the cup of poison, his limbs grew cold, and as the chill of death approached his heart, he said: Do not forget to sacrifice a rooster to Asclepius.
We have no older commentary on the meaning of this place; the newer ones do not really understand it. They try to explain it by saying that Asclepius is usually sacrificed to by healed patients, and that at the moment of his death, Socrates is referring to the

he had been cured of the great disease of life. This interpretation is, of course, nothing more than Socrates patched up by Schopenhauer.
The rooster that must be sacrificed to Asclepius is vigilance. This rooster is the one that spins on the towers of temples. It is the weathercock on the roofs of houses and on noble coats of arms. Even before the rooster crows, the Gospel says, you will betray me three times. Meaning: before you awaken to the fullness of existence and understand in all its reality what is happening to you, you do nothing but commit permanent betrayal against God and yourself. On the Mount of Olives, when the Lord went to pray, he said, "Watch and pray." And when he returned, the disciples were asleep.
In Iran, the rooster is called Paroderes, and he brings people "zealous fulfilment of their duties". When he crows in the morning, according to the Avesta, it means: "Get up and pray, for Busyastha, the demon of sleepiness, is coming, who tempts you with the words: 'Just sleep, man, sleep, your time has not yet come'."
Mindfulness is not the same as being awake. It is not the same as keeping the senses active, seeing, watching, acting, moving, being conscious, knowing. Being awake is nothing more than a type of sleep: sleep in the sensory world. And the rooster that Socrates refers to and that the Gospel speaks of, and Paroderes, is the alertness that calls us to wake up from the world of the senses. It is the alertness that sees and knows that the sensory world is also a dream image. When Socrates approaches the heart of the poison, he awakens from this dream. That is why Asclepius must sacrifice a rooster in gratitude for his awakening. Socrates asked for a rooster to be sacrificed in his name because the only thing he wanted to take with him, the only thing that is important in every state of being and every possible world, here in matter, there in spirit, over there among the gods and beyond them in the eternal unchanging, is the vigilance of the rooster. That is why there are roosters on the towers of temples. And those who sleep, like the disciples on the Mount of Olives, are not just sleepy. They know nothing and see nothing. They are blind and ignorant, because knowledge, vision and vigilance are interrelated in such a way that vigilance is the prerequisite for all vision and knowledge. Those who are blind and ignorant are uncertain, unstable, cowardly and treacherous. You will betray me three times.
Those who are blind, ignorant, and dazed, and who are deceived by the demon of sleepiness, believe that their
time has not yet come, and sleeps through his whole life among the dream images of his senses and imagination. The fatal possibility of earthly life is that man falls completely asleep in it. If there were no rooster, everyone would sleep.
Awareness is man's metaphysical sensitivity. Meta ta phüszika means: beyond nature. - Supernatural sensitivity that sees and knows things that are inaccessible to the senses. The awakened one who sees beyond the phenomena of the senses, the intellect, the emotions, and the passions. Buddha's constant attribute: the perfectly awakened one. But the word Buddha itself means spiritual awareness. The awakened dreamer. The one who has cast off all kinds of sleepiness, no longer sleeps in his senses, passions, intellect, desires, or closed human ego.

3.

In Iran, the Avesta addresses the god Mitra as follows: "Majestic Mitra, god with a thousand ears and a thousand eyes, you who see far and wide, in all directions of the world, you who never sleep, but are eternally awake!" Mitra is the sun and light; for every sun and light deity is also the god of wakefulness: Osiris, Apollo. The recurring epithet of the gods of wakefulness in Iran is jogaurvah, meaning "always awake," and ahvafna, meaning "sleepless." The hvafna dream is the same word as the Greek hüpnosz, the Latin somnus and the Sanskrit szvapna. It means dream, but at the same time dream image and imaginary vision. It is closely related to the magical images of maya. For Busjaszta, the female demon of sleepiness, is none other than one of the faces of Dark Kali (India) and Jin (China).

"Mindfulness is the best among all that exists," writes the Avesta. "See with your burning souls!" When the soul departs from the earth, it can take nothing with it but its mindfulness. Zarathustra calls it chisti, superhuman vision, and says it is a gift from the supreme goddess of heaven. If chisti is strong in the soul, it easily crosses the threshold of life. Why? Because it is alert. And because it is alert, it has the knowledge to see and recognise every situation.
The Tibetan Book of the Dead says that at the moment of death, the highest heaven opens up to everyone, but only for as long as it takes to eat lunch. The departed soul is greeted by such a blinding light that it gets dizzy and faints. But woe betide them if they are frightened and begin to fear! Woe betide them if they do not recognise that this light is nothing other than the divine archetype of human awareness: eternal Awareness. If they are not sufficiently aware, and if they begin to tremble, shrink back, turn away, if they are sleepy and dazed, then they are lost. He cannot enter the eternal light, the divine Vigilance. For "vigilance is the best of all that exists". Then the sleepy, ignorant and cowardly soul falls, and is caught up again in the endless cycle of dream images. The rooster's vigilance was not strong enough in him. He could not wake up.
In Egypt, on its journey through the afterlife, the soul encounters both terrifying monsters and enchanting divine beings. Those who are not vigilant hide from the monsters and rejoice at the sight of the charming gods. The sleepy and ignorant soul, unaware that in the afterlife it initially wanders among the ghosts of images acquired in the sensual world, will wander there forever among the images of its own imagination and dreams, in the antechamber of the true afterlife, among the shadows, in Hades, as the Greeks said, or in Sheol, as the Hebrews said. He suffers being torn apart by crocodiles, being judged by the judge of the afterlife, and being thrown into the fire. But those who are alert will bow down before the images and pray: "Great crocodile, I know that you are me! Great, shining Horus, I am Horus!" And those who recognise that they are walking among images will arrive at Osiris and enter the land of light. "Alertness is the best of all that exists."
The word csiszti literally means the ability to see. But seeing must be taken in a figurative sense, just as vidja also means alertness in a figurative sense, and this alertness in a figurative sense is the ability that is metaphysical sensitivity. Szpenta Mainju, the constant name of the Good Lord: ahvafna, alert. In Iran, this is the attribute of the great god of light, just as buddhi is in India and zebaoth in Judea. All mean alertness.
The soul departing from the earth is preparing to leave the material world and cross over into the spiritual world. In ancient times, it could freely choose between nine bridges leading to the higher worlds; but eight of the nine bridges have collapsed, and only Chinvat remains. When it arrives at the bridge of Chinvat, a radiantly beautiful girl approaches it from the other side. This girl is the daena, none other than the true partner of the human earthly Self, the divine Self. The highest quality of the earthly Self is chisti, or awareness. And when he sees the daena, he recognises that she is the awareness of the divine Self. The radiant girl is immortal awareness.
It is the same radiance that the Tibetan book speaks of. At that moment, on the bridge of Chinvat, the awareness radiating from the human earthly Self meets the awareness radiating from the divine Self.

4.

After these preliminaries and parallels, now that we are sufficiently prepared for the main point, we can return to the Veda and begin the decisive analysis. The relevant chapter of the Veda is the Isa-upanishad. Some parts of it are as follows:
"The world and all that lives in it has sunk into divine existence. He who renounces will find joy. Do not covet what belongs to others.
Let the masses bustle about, let them wish for a hundred years of life. True joy is yours. Do not be seized by earthly desires.
This world is overrun by demonic forces and covered in blind darkness: those whose souls have died sink into it after their death.

He who can hold all living beings within himself as parts of his Self, and himself within all that lives, no longer knows fear, neither of death nor of anything else.
For he in whom all living beings have become the Self has awakened; and where is sorrow, and where is worry, when you can see the One?
The ignorant wander in blind darkness, but those who accumulate knowledge upon knowledge walk in even denser darkness.
The path leads elsewhere than to knowledge or ignorance. This is what the great masters of ancient times taught us, and their words have remained with us.
Only those who know that both knowledge and ignorance are insufficient, and who transcend death with this dual realisation, are immortal.
Those who believe they will become nothing enter a dense night; but those who believe they will become something enter an even denser night.
It is one thing to be something, and another to be nothing. This is what the masters of ancient times taught us, and this is the tradition that has been passed down to us.
He who knows that there is no becoming, but also no destruction, and who transcends death with this dual realisation, is immortal.
First of all, the secondary parts must be separated. Such is the first sentence, which has a general meditative character, and the first two sections, which demand moral purity. A defiled soul tries in vain to awaken.
The third stage is an important introductory image: the darkness of the world. This darkness is what was mentioned earlier, the goddess Kali, yin, maya. Darkness is that which is not light. Light is the Sun, Ahura Mazda, yang, Osiris, Apollo, Brahman, the god of wakefulness. The human soul slumbers blindly and ignorantly in darkness, amid the nightmares or enchanting visions of its dreams. But nightmares and enchantment are one and the same: both are magical maya. This is the dangerous abyss where the human soul can fall completely asleep, losing its consciousness so that it never awakens again. This is what the text means when it says, "their souls are dead." This is not physical death, but what mystics call the second death, when the soul, as the Egyptian Book of the Dead says, wanders forever among dream images, when, as the Tibetan book says, the soul returns to the eternal cycle of magical images.
These are the sleepy ones who are under the spell of Busjaszta and live in the belief that: just sleep, sleep, your time has not yet come. And their time will never come. These are the disciples who sleep while the Lord prays. Those who believe that their desires, passions, will, thoughts, imagination and senses are reality. This is the state that the Veda refers to as avidya.
Avidya does not mean blindness or ignorance, but drowsiness. A degraded existence. A closed existence. Sleepiness. Avidya is the greatest danger that can befall the soul: it is forever lost among the images of the enchanting dark goddess Busyastha, wandering among its own visions and delusions until its awareness gradually diminishes and then disappears completely. It suffocates among its own images.
According to the Vedas, there are three degrees of avidya: deep, dreamless sleep, dreaming, and waking. In deep sleep, a person sees nothing and knows nothing. This is the most degraded state of life. When a person dreams, they see but do not know. This is already a degree more alert. In wakefulness, a person both sees and knows, but is not yet alert. Alertness is only the fourth (turijam).
Avidya is ignorance, drowsiness, sleepiness, a degraded life, blindness: a state of stupor intoxicated by matter, the earthly self and the senses. The Veda calls this state magic (maya). The enchanted soul who believes that his time has not yet come. It considers images to be reality. Images are the sights of the sensory world, feelings and emotions, thoughts, passions, desires, the difference between the external and internal worlds, the difference between life and existence, the difference between earthly and spiritual existence, the difference between the Self and the You and the We. Man is locked into this spell. And in this confinement, excommunicated, he believes himself to be a separate individual, the Self. This dazed existence is Hades, a kind of underworld.
At the centre of the world

, as Orpheus says, sits Persephone, the queen, the soul, covered with a dark veil, and on her forehead a wreath woven from poppy flowers, the symbol of stupor.
Heraclitus says that the sleepy have their own separate worlds, while the awake have a single shared world. This separate world is the Self. This Self has its own dream image, personal destiny, personal thoughts, actions, and worldview. The deeper someone sleeps, the deeper they are immersed in stupor, the more isolated and lonely, individual and unique they are.
The characteristic state of avidya is to see the sensory world and empirical facts as reality; to believe that the magic of the material world is reality; not to know that what one believes to be reality is the dreamlike vision of an enchanted soul. Never to wake up, and always to believe that the time has not yet come. Never even suspecting that beyond nature, meta ta phüszika, there is something else, and if sometimes you stumble in your dreams and have to open your eyes, you continue to dream something else: a purpose in life, an ideal, a passion, an ambition, always something that comes from the Self and has the Self as its goal. He sees true reality only as a man tied up in a cave with his back to the exit, watching the shadows passing on the opposite wall. And the depth of sleep depends on how much he considers his dream images to be real; how much he considers his disappointments and illusions to be true; how much he considers his obscurity to be clarity. How true they believe what is only in their Self to be, never elsewhere: their thoughts, feelings, worldview, principles, judgements. The more vain, conceited, arrogant, self-confident, haughty, and self-important they are, the more blind, ignorant, unrealistic, delusional, and asleep they are, and the more dazed, dull, and sleepy they are.

5.

The turning point in the Isa Upanishad is when the Master says that knowledge is not awareness. Knowledge is vidnya in Sanskrit. Vidnya is not vidja. Vidnya literally means accumulable material knowledge. Its opposite is avidnya, ignorance. The text reads: "The ignorant wander in blind darkness, but those who accumulate knowledge upon knowledge walk in even greater darkness."
Vidnya and avidnya, intellectual knowledge and ignorance, are two forms of delusion, both of which are completely unsuitable for understanding and seeing reality. "Knowledge and ignorance are both insufficient."
The ignorant are plunged into darkness. All the more so because they are there. They are the disciples who are asleep. They are the ones who believe that their time has not yet come. However, there is still hope for them. They may receive a blow, they may stumble, and their eyes may be opened. But those who accumulate knowledge upon knowledge are in even darker bondage. This is intellectual knowledge. Intellectual knowledge is the most dangerous sleep. That which only increases the quantity of knowledge, rather than enhancing the quality and clarity of vision, is merely science (vidnya). And that does not awaken. That is why it is irrelevant, useless and dangerous. Knowledge is that in which the soul can slumber even more definitively than in ignorance.
Then comes the first step towards vidya – awareness. The three stages of kaba, deep sleep, dreaming and wakefulness are followed by the fourth stage (turiyam). This fourth stage is awareness. It is a clear, pure vision that is completely different from the first three. This is the "awakened dreamer", this is buddhi. This is mahatma - the great soul - the highest and greatest state the soul can attain. This is true vision, true knowledge, not vidnya, which is material and intellectual knowledge, but vidya, which is awareness.
The first sign of awareness is that a vague suspicion awakens in man: maya, the magic of the sensual world. Me on, as Plato says. Non-existent. The sensual world is a dreamlike magic that is common to all living beings. Those who begin to see beyond the senses, meta ta phüszika, begin to sense something beyond nature. Metaphysical touch is the first stage of awareness.
This is followed by two important stages, when the most essential dream image, the

My individual dream image is falling apart. The Veda describes these two stages as: etad vai tat and tat tvam asi. The former means: this is nothing other than that; the latter means: this is you. "He who sees all living beings as parts of his Self, and himself in all that lives." One begins to see and know that there is an unchangeable identity in the world. This is nothing other than that, and that is you. The sensory experience of the multiplicity and diversity of the individual Self is a dream. The reality is that this is nothing other than that, and that is you. Those who step out of the darkness that covers the world recognise the magic of multiplicity. At this moment, man is no longer an individual self, but a universal person. And this universal person no longer resides in life, but in existence. The hallmark of residing in existence is that the world is One. Hen pantn einai, as Heraclitus says. Each of the sleepers has their own separate world, while the awake share a common world. The sleepers slumber separately in songs, passions, desires, and worldviews; the awake live in the same real world. Man no longer sees and knows himself as separate from other beings: he sees all beings in the world within himself, but he also knows himself in every being - etad vai tat. This is nothing other than that. Every being, animal, plant, stone, earth, insect, bird, fellow human being, mother, sibling, demon, god - all of this is Me. Tat tvam aszi. This is you. Of course, we are not talking about the kaba (avidya) individual Self now, but about the awake (vidya) Self, who knows that all this is maya - mé on, non-existent. Sleepy kaba lives separately in a closed life, wakefulness is open existence, and all beings live in the same world. Those who have awakened have stepped out of closed life: suddenly, all doors have opened for them, all knowledge has become accessible, visible as a spectacle. This is the meaning of the Veda.

6.

In Europe, they believe that the Veda teaches that salvation is knowledge. This belief is as foolish and shallow as the science that propagates it. There is no question of knowledge. Vidya does not mean knowledge, but awareness. "The path leads elsewhere than to" - knowledge or ignorance." - "He who knows that knowledge and ignorance are both insufficient, and with this dual realisation, transcends death, only the immortal." Salvation? Nothing more than shedding the individual self and becoming a universal person. Nothing more than stepping out of a closed life and rising to an open existence. Nothing more than awakening from a sleepy stupor to reality.

The final and decisive step towards understanding awareness is as follows: the basic word of the Veda is atman. Atman is the universal soul as opposed to the individual soul. It is the divine Self as opposed to the human Self. This soul and Self is what lives in every being, which is nothing other than that" and "that is you." This is the soul of existence, the universal, eternal, immortal spirit-self that transcends time and space. Atman is so closely related to awareness that the Vedas call it the Awakened One in one place. It is the Awakened One. Atman is the eternal divine soul that is not born and does not die, the omnipresent, omniscient, all-seeing soul, the Awakened One itself. And when a person steps out of their small, closed individual self and begins to see and know in open existence, this participation in the atman can never be the result of effort or learning or diligence or will. "Only those whom he himself has chosen can attain it," says the Katha Upanishad. No ascetic practice, yoga, knowledge, moral discipline, or sinlessness can even come close to it. Awareness is identification with the atman, the divine soul, the grace of the atman. Mindfulness has a religious-metaphysical character. Through mindfulness, man attains immortality. Therefore, mindfulness is a religious state. Mindfulness is identification with the highest, most spiritual attribute of divinity. What makes divinity omnipotent, omniscient, and eternal is that it is mindful. Mindfulness is not knowledge, but sensitivity. Mindfulness is the intensity of being, and indeed its highest intensity. The greatest mindfulness attainable by man is to the mindfulness of the atman as the

The flame of a candle to lightning. Man is alert at most with the power of a candle flame, the spiritual is alert with the power of lightning. Alertness is the absolute clarity of the soul. Perfect alertness is perfect soulfulness, and this is perfect clarity: Apollo, Osiris, Brahman, Ahura Mazda. The soul is self-existent, transcending life, an intense sensitivity that has become being, which sees everything, knows everything, feels everything, experiences everything, is completely free, completely clear, this is: Buddha, the awakened one. This is why Zarathustra says that mindfulness is the best among all that exists. This is why the sun gods represent mindfulness among all peoples of the earth; these gods are the ever-awake, the dreamless ones who, like Zebaoth, Ahura Mazda, Brahman, Osiris, Apollo, know no sleep. The importance of vigilance is religious because it does not apply to human life, but to all possibilities of existence, that is, to all creation. Vigilance is immortal, like the atman itself, the immortal soul.

The soul can take nothing else to the afterlife but this awareness. Awareness is what carries it over, guides it, and elevates it to divinity. Once the soul has awakened, that is, once it has attained metaphysical, supernatural sensitivity, it transcends knowledge and understanding. Knowledge and understanding are directed outward, while awareness has no direction: it is sensitive outward, inward, upward, downward, to the phenomena of life and existence beyond life. For the awakening soul, as it becomes more and more sensitive, becomes more and more itself, becomes more and more clearly and alertly itself. It increasingly sheds the life of the closed Self and identifies with the divine atman living in open existence. This is why the Isa Upanishad says that when a person awakens completely, it is different from becoming something, different from becoming nothing: "he who knows that there is no becoming, but also no destruction, only... the immortal". Existence is nothing more than the intense sensitivity of the soul. And this existence is the only reality; this is reality; this is the to on, as Plato says. The rest is dream images, magic, maya, me on, non-existence. Only the soul exists. But not the individual self-soul, which sleeps in its own separate prison or world, but the atman-soul, which is awake and knows and sees that there is a common world: this common great universe, the great universal divine soul. That is why the Veda says that salvation is wakefulness.

III. Existence and life

1.

The golden age and apocalyptic humanity are separated by six hundred years before our era. This time stands at the boundary between the two humanities, a curtain between open existence and closed life. When tradition speaks of the Golden Age, it refers to humanity living in open existence; when it speaks of the apocalypse, it means that this existence has been lost and humanity has sunk into closed life.

To this simple fact, the following must be added: a closed life cannot stand alone. If life were completely closed off, it would cease to exist; it would not receive the metaphysical air from above that is absolutely necessary for all life. That is why open existence must constantly break into closed life; it must disturb it, give signs; it must engage in continuous activity to wake up the sleepwalkers. The world of open existence is constant but secret, and its activity, incomprehensible to the ignorant, manifests itself as judgement. Existence constantly judges life. Apocalyptic humanity is under judgement in that it carries this judgement within itself and invokes it with its life. The golden age is the ancient and natural state of man. The apocalypse is nothing more than the final moment of creation, judgement over life.

In order to understand the difference between humanity in the golden age and apocalyptic humanity, some of the more important aspects of existence. The most important of these aspects is the soul.

2.

The awareness we have been discussing so far is a metaphysical concept. It is closely related to the sacred subject of the world, the immortal and divine Self. The awareness we will discuss here is a psychological concept. We must call it this because there is no other word for it. The Iranian tradition can distinguish between the two concepts precisely, using two different words. We have already discussed metaphysical awareness, which is chishti, an intense sensitivity to life, the most important characteristic and essence of the divine Self, the springboard to salvation. Psychological sensitivity, on the other hand, is zaéman; it is the alert state of mind of a person. At this point, a distinction must also be made, as psychological awareness must be separated from consciousness as sharply and decisively as possible.
In psychology, consciousness is described as the daytime organ of the human soul. Orientation, thinking, perception, decision-making, intention, and action, if conscious, are said to be clear. Consciousness has become secretly identified with alertness, and is generally used in this sense. In many cases, the two terms can be used interchangeably. When people talk about the need to become conscious, to make one's actions and instincts conscious, consciousness is nothing more than a synonym for alertness, or alertness is nothing more than a state of consciousness, a state in which one is completely clear and open.
In modern psychology, only a few have spoken out against this interchangeable use of terms. These thinkers emphasised that awareness and consciousness are not at all the mental activities that bring us closer to intense sensitivity, i.e. to a higher order of life, in other words, that open up a closed life. Many have argued the opposite, based on the persuasive weight of a whole series of experiences that give pause for thought. They have called consciousness a disturbance of life. In other words, something that, far from opening up life, closes it off more and more.
The question is a characteristic one arising from the irremediable confusion of apocalyptic humanity, and this confusion does not depend on words, concepts, principles or positions. At first glance, it is recognisable as a confusion arising from a lack of awareness, or insufficient clarity. The situation can be clarified in broad terms as follows: historical man – historical being just another word for apocalyptic, because history is the judgement that humanity, having fallen from the golden age, must suffer – also has awareness. This sensitivity cannot be realised in a state of wakefulness. Historical man, especially modern man, is not sensitive in wakefulness, but nervous. And nervousness is irritated stupidity.
The soul has an intense sensitivity: the talent for clear vision and knowledge, the ability to rise to an open existence. However, this awareness is locked away in a closed life. This locked-away and submerged awareness is what psychology now calls the unconscious. This is the organ of awareness in the human soul. It is the ability that is connected to the supernatural, that is, to existence in reality (ontosz on).
Psychologists never cease to marvel at the fact that the unconscious knows everything, judges all activities, opposes, approves, guides, resists, threatens, warns, advises, dissuades, encourages, is aware of every moment of human life, constantly observes the whole of life from an unheard-of perspective, keeps track of the events of fate, understands them infallibly, uniquely, surely and: metaphysically, that is, disregarding the dream images of the so-called external world: considering them to be illusory, non-existent.
The unconscious is the vigilance of historical man. And it is this that constantly judges human reason and work. It does not tolerate certain lifestyles; it causes confusion; it rejects certain ideas about man; it obeys only its own laws, which cannot be influenced; it eliminates anything that seeks to undermine these laws. If man consistently neglects or disregards it in his way of life, it causes dangerous crises

. It is capable of destroying man. Its behaviour and judgement are, without exception, always at odds with consciousness. Why? Because the way of life demanded by the unconscious differs from that of consciousness. The behaviour of the unconscious is absolutely metaphysical: it is vigilance in all its essential aspects. The unconscious has preserved the religious nature of ancient awareness in historical man. Why should this nature be called religious? For the same reason that awareness had to be called religious. Because it resembles God. Even more than that: it is divine. Even more than that: it is God. It is the free and open instinct of all spiritual abilities to unfold to their full potential, which is precisely existence, elevated to a divine level. This awareness is the intensity in which the entire universe is present in its entirety at every moment, which is beyond time, beyond nature, beyond space, beyond life. Metaphysical. Religious. Divine. That is why it is alert and clear and open. That is why it knows everything, sees everything and is not mistaken, does not fall for magic and appearances and deception.
This alertness has sunk into man and been sealed off and submerged. Historical man lives in reverse: with his alertness turned downwards, he turns his alertness downwards and inwards. That is why alertness has become unconscious. In historical man, alertness has sunk into an atmosphere of drowsiness.
Under these circumstances, it is now understandable which activity and quality of the soul is called consciousness. Consciousness is actually the organ of dullness. Dullness has risen to the place of alertness. Consciousness was originally a connection to closed material existence. This is the quality that would actually belong "below" and "inside," toward material nature, darkness, and the dream world. Consciousness is the yin organ of man, the Kali organ, the night organ. In historical humanity, this organ and ability have risen to the surface, to the light.
Historical man carries within himself the constant possibility of awareness, but he cannot awaken his own awareness. Therefore, true awareness is shrouded in darkness, in a state of semi-sleep, in a twilight state, in many cases in complete darkness, while man is guided by consciousness, the night organ. This is the psychological nature of the apocalypse.
The final formulation is therefore this: consciousness is the organ of the submerged person's degraded Self in relation to the world of magic; consciousness belongs to the individual Self. Awareness is the intense sensitivity to reality of universal persons living in open existence; awareness belongs to the universal Self. This is the teaching of the ancient tradition on psychological awareness and consciousness from the Vedas to Plato.

3.

Consciousness is a mechanism belonging to the sphere of closed life, which by its nature is the It is connected to the maya world, the mé on, the non-existent. This world has been called the external world for some time, meaning the natural world of the senses, the multiplicity manifested in time and space. Mindfulness, on the other hand, is a magical ability belonging to the realm of open existence, which is essentially connected to reality, to ontos. Although it has recently been called the inner world, it is not the same as the natural world of the senses, the manifold life manifested in time and space.
The situation is clearly something like this: the Self of man, fallen out of the fullness and openness of being, has been degraded; it has closed itself off, sunk into stupor, narrowed itself down to the individual Self; this degraded Self has a degraded sense of reality in a degraded reality: this is consciousness. Degraded reality is what all ancient traditions from the Vedas to Plato call non-existent. The elements that appear and are active in consciousness are not realities, but dream images. The maya world lives in consciousness. This degraded existence is fragmented, disintegrating - therefore multifaceted and incomprehensible.
The real Self lives in the fullness and openness of existence; this alert Self has a sense of real reality. This is indicated by alertness. In this context, psychological alertness is always meant. The active elements in alertness are realities. They exist. In Plato's language: ideas. Archetypes. Gods. Because the real world lives in alertness. This reality

spiritual. Because the world is the manifestation of the divine spirit. This real life is unified, complete, open and One.
As a result of the turning point that occurred around the year 600 BC, the situation is psychologically as follows: the intense sensitivity of existence has ended and become unconscious; dream sensitivity, opening towards darkness, has emerged from below and taken the place of awareness. The latter is what is called consciousness. Both alertness and consciousness are sensitivity, because the highest degree of existence is not knowledge, but sensitivity.
However, consciousness is directed towards the non-existent sensory world, or, in other words, towards the world of dreams, magic, illusion and delusion. Mindfulness, on the other hand, is directed towards the existing ideal world: reality, the open world. Between consciousness and awareness stands the measure, question mark and test of the two: illusion, the world of magic, the sensory world. Consciousness delights in magic. This delight can be called art, sensual pleasure, ambition, science, whatever. Whatever it is called, it is nothing more than immersion in magic. Deliberate immersion in magic is called consciousness. Its measure: to be in magic for life and death.
Mindfulness does not revel in magic, but sees through it. And it does not revel, but seeks awakening. The world of pleasure and magic is actually the world of aisthesis. This is mistakenly called extraversion. Mindfulness is not called anything. Those who want to awaken are not so-called sages, philosophers, or ascetics. They can be anyone, anywhere, anytime. Why? Because any closer designation is already external, that is, magical, and the person who is either alert or awakening has already stepped out of the magic. Aisthesis has a history because it is a historical, that is, apocalyptic phenomenon. This is the artist, the scientist, the hero, the philosopher. The alert person has no history, only continuous birth-awakening-suffering. That is why those who do not want pleasure and magic must withdraw: those who do not live with their consciousness, but are alert. Because alertness in history is nothing more than the elimination of consciousness as a disturbance of life.

4.

Anyone who reads the ancient Chinese book, the I Ching, with a traditional eye cannot fail to notice that there is a disconnect between the spirit of the book and its application. The I Ching was the book of fate. The concept of fate in tradition has always meant that life in the world is embedded in the forces of existence. Human life also depends on the forces of existence. As has often been said since then, life is in God's hands and depends on God's will. This is fate. It is self-evident and natural that, in the time before history, people saw their fate as dependent on the forces of existence. Their vigilance would not have tolerated any other view; however, at the moment history was born, something emerged that essentially differed from people's trust in the absoluteness of existence. This something is the individual decision of the person. Namely, their conscious, individual decision. In the Chinese sacred book, we can follow almost step by step how passive trust in existence becomes an active and conscious decision (t'uan). How the awareness that clearly sees the fullness and openness of existence is lost. At the threshold of the story, man is no longer able to surrender himself to trust in existence; he increasingly loses his intense sensitivity. It grows darker and darker and intensifies downward. He begins to believe that the decision of the Self is a more certain guide to destiny than blending into the forces of existence. One of the characteristics of the apocalypse has been since man took control of his destiny out of God's hands and entrusted it to himself. The product of this terrible crisis is Greek tragedy, which is nothing more than the rebellion of determination against the will of the god of fate. Thus, man stands under judgement, that is, he does not see that fate is in God's hands and that he who opposes the divine will calls down judgement upon himself.
The psychological consequence of this shift was that consciousness and awareness were replaced by

. Ultimately, this is nothing more than the reversal of the divine and material selves. The divine self stands at the centre of open existence; the individual self stands at the centre of history. The consequence of this reversal is what we now call history. The characters in the story are individual selves, and the events in the story are therefore visions of the maya world. This shift resulted in the same reversal throughout the entire realm of human existence: the outside became the inside, and the bottom became the top.
There are four main directions of openness to existence: the first is openness to the supernatural world beyond nature; the second is openness to the afterlife beyond life; the third is openness to the mysteries of the soul; and the fourth is openness to all living beings, especially other people. The first direction of openness is metaphysics; the second is contact with the world of the dead; the third is familiarity with mysteries; the fourth is directness in community. Life is closed in these same directions. It cannot see beyond perceptible nature; it has lost its sensitivity to the world beyond nature; therefore, it is forced to deny the supernatural world. And because it is forced to deny it, it never awakens to true reality. The vast majority of historical humanity has never come face to face with reality. What they saw, what they learned, what they fought against, what they desired, what they lived and died for, was their own imagination, at most the collective dream of their age. The spiritual edifice in which they lived was a worldview, but it was the separate world of which Heraclitus says: in it, people slumber. A worldview is nothing more than the delusion of the individual, in other words, the delusion of the self living in a degraded reality, which has only a few points of contact with reality, and those are exceptional. The individual self lives its life here, slumbering in the middle of the world view. Its belief is the belief in the self: vanity; its defence: selfishness; its fear: anxiety.
Life does not transcend nature and has no metaphysics. But it does not transcend life either, and its knowledge of the afterlife has been reduced to mere obscurity, so-called faith. In most cases, especially for so-called enlightened people, this faith is a shameful, primitive superstition. It must be tolerated, because fear of the afterlife has a beneficial effect in some respects and curbs passions. In recent times, humanity has hermetically sealed off its life from the afterlife.
This closed-mindedness towards the mysteries of the soul reached its peak at a time when attempts were made to reduce the entire world of the soul to material activity.

5.

The closure of life in the fourth direction, the closure towards living beings, primarily humans. This is the loss of immediacy. The significance of this thought is so profound and decisive that it requires careful interpretation. Among Nietzsche's late notes is one about the birth of the soul. The note says that at the moment when a person who had previously lived freely and actively first became aware of themselves in society, under the control of the community and under the coercion of other people, the instinct that had radiated uninhibitedly into the world was reversed. This moment, writes Nietzsche, is what I call the birth of the soul.
This remarkable idea could be quoted from any prehistoric book if one replaced the word soul with the word self. For this individual, material, natural, limited, personal, closed self differs from the universal person precisely in what Nietzsche is talking about. The alert universal person is the immortal centre of gravity of man. The characteristic of this centre of gravity is that, because it is open, it is not confined to man's material nature. It floats and swings freely, while the threads of his destiny are in the hands of the deity. This is what every tradition knows, holds, sees and recognises as the immortal soul, the eternal Self, the divine being of man. The individual Self is neither immortal, nor eternal, nor divine. That is why it is not free. It does not float and swing in the open world. The centre of the divine Self is God. The

and through the attraction of the forces within it, it returns to God. Due to its material weight, the individual self always collapses back into itself. And most importantly, the divine Self, as all ancient books from the Vedas to Plato maintain, is an eternal being. The individual Self, on the other hand, originated here in material nature. It originated under the conditions and circumstances described by Nietzsche. The individual Self is nothing more than the constant suppression of instincts that cannot break free.

When, at the dawn of antiquity and history, immediacy was lost, or as Confucius says, when the Great Community was replaced by the Small Well-being, the centre of gravity of life became the individual Self. Since then, in historical life, the centre of gravity and the centre has been the individual Self. While in prehistoric times, effective methods and systematic procedures were used to either completely eliminate the individual self or narrow its scope, now, in historical time, due to the loss of vigilance and the emergence of drowsiness, this self has become the centre of life, the intersection of all significant moments. In short, the self has become a god.

The seat of constant inhibitions that could not break out, the Self became the centre of life. Naturally, this turn of events immediately suspended the relationship and association between living beings, especially humans, and the Divine. Immediacy ceased to exist and was replaced by reflection.

Reflection is the characteristic way of life of the individual Self: a moment that turns back and returns to itself, falls back and directs itself, which speaks to itself, acts, enjoys, collects, rejoices and lives. The natural way of life of the divine Self in the great community of beings is directness. The way of life of the individual Self is solitary reflection. In open existence, beings live in community; there is no property, law, ambition, selfishness or vanity. In closed existence, beings live in solitude; the more closed the existence, the greater the solitude; and the more powerful the instinct for property, the power of law, the urge for ambition and vanity, and the activity of selfishness.

But the greater the fear, the more uncertain the orientation, the more serious and darker the confusion. In prehistoric times, the world was the measure of man; now man has become the measure of things. In the leadership of states, spiritual rule has been replaced by spiritless power politics. Existence was denied, and people began to believe that it was merely empty space. They wanted to wrest fate from God's hands and entrust it to individual decision-making. What the Sankhya Samsara calls "free flow" spread freely on earth: nothing more than the meaningless and chaotic bustle of individual Song.

6.

The reflective person breaks away from the great community of life. He cannot bear discipline, propriety, association, but above all, communication.

In reflection, things, people and experiences lose their reality. A peculiar shift occurs, and as a result, it seems as if someone has embezzled the meaning of reality with an unforgivable trick - while the person constantly keeps himself in a state of self-accusatory suspicion that he himself was the embezzler.

One either acts or contemplates. Action, if clear and direct, deepens contemplation; contemplation, if clear and direct, adds tension to action. The reflective person stands between action and contemplation, outside the circle of both, but the situation is really one of refraining, because he refrains from both action and contemplation, as if he were keeping himself at a standstill, while the dubious assumption haunts him that he himself is fostering this fruitless inactivity against his own will, and with this accusation of betrayal, no one can be blamed but himself.

In reflection, the perverse complication arises that he steals the meaning of things, people and experiences with a hidden movement, tripping himself up from behind in his directness. It can be said of reflection that it achieves nothing openly and directly – if indeed it can be said to achieve anything at all. Because it achieves

anything. It always has to stop without ever having started. It just spins around in one place, and what it sees and deals with is nothing more than its own spinning.
Kierkegaard, who can be considered the founding author of this subject, because the experience, psychology, description and criticism of reflection was the main theme of his life, calls this state, as opposed to sympathy, autopathy. This is the "hypochondriacal tendency to be one's own spy". One lives incessantly in this forced "intrigue" against oneself.
He says of his expression: "I rarely find direct expression, but I am extremely successful at finding indirect expression."
This is a way of life whose essence is "one step forward, two steps back". He finds pleasure in self-deception, but deliberately forgets that this is betrayal, and that the one who deceives is himself. He is not of one mind with himself, but he subtly twists the meaning of his opinions, and when he is called to account for this, he puts on a cheeky, innocent face.
Life is not the opposite of existence, but a degraded and closed state of it. However, there are situations in life when it becomes negative. This negative existence is not death, passivity or destruction, but an indifferent deadlock. This is reflection. Reflection is an abstract state of life, a kind of separation, loneliness, and closedness, when a person has elevated this closedness to the status of a law of life as a constant circulation around oneself. It is natural that with this abstraction, one loses one's reality and is demoted; it is self-evident that one's alertness fades and one becomes dazed; it is certain that one is in a vacuum. This is samsara, a daze lost among dream images. This is the negative of existence. This is the wandering among unreal abstractions, symbolised by the Gordian knot and the labyrinth. Reflection is the negative of existence; in this state, existence disintegrates and comes to an end. In other words, it becomes entangled and unsolvable, like the Gordian knot, or, to use another image, it becomes hopeless wandering in a maze, as if one were lost in a labyrinth. Reflection is the negative aspect of existence, because the source and centre of existence is the great divine conscious Self. In reflection, however, man becomes the opposite of this: an individual material Self. He has completely fallen out of existence and has, in fact, ceased to be. His life is mere appearance, at best a possibility, as Kierkegaard says. They never reach existence; they cannot follow their destiny – for all their efforts are spent on convincing themselves that they can prevent their destiny, and they fail because they believe this, or rather, they keep themselves in a state of unbelieving doubt.
The consequence of negative existence is that immediacy ceases to exist. He has no connection or contact with his own real being, and therefore must live outside the community. Apocalyptic humanity exists in such a reflective, unconnected, negative existence, having lost its immediacy. And when a vague suspicion arises in them that in this situation they will lose their existence, their destiny, their life, and they try to wake up, then the judgement is fulfilled: they begin to reflect consciously. This conscious reflection is now called introversion. This is the point after the loss of directness: when a person turns the key to the prison of lonely stupidity. This is the labyrinth.
Community life under such circumstances is a mere illusion. In fact, there is nothing else but the fact that there is never a real encounter, only a chance collision in the darkness. There is no encounter, no knowledge, no vision, no recognition - so there is no friendship, no marriage, no love, no intimacy, no speech, no echo, no attraction, no compassion, no love. When intimacy is lost, the community instantly becomes a chaotic swirl of heterogeneous elements. Creatures wandering blindly along their unlawful paths either avoid each other or rush towards each other, but avoidance is just as meaningless as collision.
Reflection is the state in which a person stands outside everything: outside life, outside existence, outside community, outside reality, outside awareness, outside the existing. The

Reflection is therefore non-metaphysical and non-religious, and therefore unsociable. Reflection has only one content: illusion. That is: the individual self. The Veda calls this state abhimana, a kind of mad confusion, when a person completely immerses themselves in the images of the material world and reduces themselves to an illusion, whose goals, desires, passions, desires are only material, whose destiny extends only to the end of life, who sees only to the limits of matter, and who, after a life without soul and spirit, awaits destruction.

IV. The Master of Life

1.

Around the year 600 BC, on the threshold of prehistory, there stood a whole host of people such as Lao Tzu and Confucius in China, Buddha in India, the last Zarathustra in Iran, or, closer to home, Heraclitus, Pythagoras and Empedocles in Greece. The image of this man is impressive from the very first moment. He moves with boundless self-awareness; he seems to possess knowledge that can be applied equally to surveying, astronomy, religion, teaching, healing, state governance, metaphysics and poetry. In recent times, people have become quite distrustful of the versatility of this great man of prehistory, and have dismissed the many abilities of prehistoric figures as legend. There is no reason for this distrust. Pythagoras's activities fall within the limits of historical time, Empedocles's even later. All signs indicate that this man, even if he was not an entirely ordinary phenomenon, was not legendary. And if we saw this man with our own eyes in historical times, there is no reason to assume that someone similar could not have lived a hundred or two hundred years earlier. In today's narrow worldview of specialists and experts, one is naturally sceptical of a cosmically expansive and universally airy human personality.

The Greeks called these people ancient theologians - palaioi theologoi. To get straight to the point, this man's position in the world can be described as that of a sacred subject. For neither Pythagoras, nor Empedocles, nor Orpheus, nor Solon, nor any of the Eastern or Far Eastern manifestations of this man are significant in that they managed the affairs of state, wrote poetry, healed, educated and made mathematical discoveries with almost equal certainty. Their significance lies not in the richness of their individual abilities, but in what the Greek name itself says. These men were sacred personalities.

The meaning of their universality is superhumanity. The confident and self-aware radiance that manifests itself in their words and deeds, and which emanates from their personalities even through often silly anecdotes, makes this superhumanity almost sensually perceptible. The ancient theologian is a person who could not have been common even before history, but who did indeed exist. Since then, it is precisely this sacred subject that has been lost. Since Plato, history has not known such a superhuman personality.

In modern times, another objection is often raised against the prehistoric sacred personality. At that time, they say, life was so primitive, the system of relationships so undeveloped, there were so few elements in life, the body of knowledge so small, and the community so small that in some respects it was impossible to be universal.

It goes without saying that this objection is based on the same fallacy as the previous one. Universality is not encyclopaedic knowledge or polymathy. Both are purely material knowledge, mere quantity. Knowledge and ignorance are both insufficient, says the Veda. Heraclitus says: knowing a lot teaches you nothing. Chuang Tzu says the same thing in almost the same words. The people of prehistoric times can be considered more mature than this. Universality is not material knowledge, but a spiritual quality. And it does not stem from the primitiveness of life, but from spiritual forces.

in terms of its power, immediacy and depth, which are unimaginable to us. It is likely that in prehistoric times, the appearance and activity of the sacred subject was completely natural; and it is probable that this man can tell us more about prehistoric life than even written records, in a more vivid, realistic and reliable way. His role, place and task can be described as that of Master of Life. Did he pacify states, like Bias? Did he end social strife and write a law code, like Solon? Was he a poet, prophet, priest, mystic and saint, like Orpheus? Yes. But the essence of his activity was not that he was skilled in certain areas of life, but that he applied his universal abilities in certain areas. But there is something else.
Centuries later, when prehistoric existence seemed to be breaking through once again, in the time of Julius Caesar, it appeared that this sacred subject was reappearing. For a moment, it was as if the openness of ancient existence had returned, writes Schuler, and the contradictions of life had been smoothed over; as if quintessential existence had reappeared in him; as if his person had once again summoned the gods of prehistory. However, the moment passed, and nothing returned from prehistoric times. Caesar was not a sacred subject. Behind his public persona and his turn towards history lay the dark and demonic stain of his private life. Compared to the crystal-clear, ethereally transparent lives of Empedocles or Pythagoras, Caesar's was like muddy water. Caesar was only a historical figure, but not a sacred subject, not the Master of Life. At the centre of Caesar's life was the self, not divine existence.
The sacred subject could be and was the Master of Life because, in Schuler's words, he summoned the gods with his person, because the quintessential being manifested itself in him, because his universal being radiated the awareness of ancient existence. The cosmic being that was realised in prehistoric times, condensed within him, remained for several hundred years after the end of prehistory. These people are sacred subjects because they preserved the divine-sacred nature of prehistoric being in their persons.

2.

Among the verses of the Tao Te Ching, there is one (XV) that speaks of the ancient Master. "The old Masters were able to unlock closed mysteries," he says right at the beginning. After discussing existence and life, openness and closedness, awareness and ignorance, this sentence does not pose any particular difficulty. The most important activity and vocation of the Master of Life was opening. Where life had closed, where it had begun to be mere life, nothing more than a biological process, there the Master, like a leader of people in the desert when he draws water from a rock, reopens life for existence. He liberates the place where soft, passive life begins to fossilise, making it accessible to the spiritual forces of existence. This was the Master's knowledge. For life must be soft, passive - sensitive - intensely sensitive, in order to receive the divine forces of existence. One must be soft, like a woman or a baby. "What is softest on earth overcomes what is hardest on earth."
- "The soft overcomes the hard, the weak overcomes the strong." - "When a person becomes strong, they grow old."
"They were able to recognise and understand things," the poem continues. "Their power was mindfulness." The situation becomes clearer and clearer. Lao Tzu states in the second line that there is only one human ability that can recognise and understand things, and that is mindfulness.
The third line reads: "In the mindfulness of the power of life, they became great." It could not be stated more clearly. What is the sacred subjectivity of the Master of Life?
It is an unteachable and untransferable talent, bound to a single person, never to be repeated in this quality, for intense sensitivity to divine existence. It is a capacity that existed throughout prehistory, but lived essentially in the Master. This is

ability a kind of subjectivity; alertness subjectivity; intense and sacred subjectivity. The talent to evoke, call upon, receive and bind the divine forces of existence with one's own time, one's own people, their destiny, activities, cult and way of life, and to live with and through them – this talent is passive subjectivity, gentleness, subordination, service: this subjectivity appears in the Master, in the subject, in intense density. "I will try to describe what they were like," Lao-Tzu continues. They were reluctant, like someone crossing a river in winter. They were alert, like someone fearing a hidden enemy. They were sober, like someone who had come from another country. They retreated like melting ice. They were raw, like unworked material. They were deep, like a chasm, mysterious, like troubled water."
The Master is not active. The Master is an instrument. An instrument of the divine forces invoked in and through his person. A sacred being through whom universal existence manifests itself. He himself, the human self, was reluctant, hesitant, raw, sober, profound, but above all alert. He did not act: "The world is a spiritual thing that cannot be acted upon. He who acts spoils it." He passively yielded to the force that worked through him. He was cautious, sober, reserved: he did not trust himself, he lived in constant vigilance to observe and recognise the nature of the forces. He was inscrutable: mysterious, like troubled water. For the forces were constantly struggling within him, and it was never possible to know what force had taken possession of him; only one thing was certain: it was a divine force.
"Who today can dispel the darkness of the Self with their vigilance?" Who today can raise the life of the human Self back to existence with their being? This questioning cry echoes from the dawn of time. The golden age is over. The Master of Life has fallen silent. There is no one to rouse the people from their stupor. For man cannot dispel his own stupor. There is no one left who can break through and open up the closed and fossilised parts of life. There is no one who can invoke the powers of divine existence in his own person. People today are just songs. The self is immersed in stupor, accumulating wealth, hungry for power, chasing pleasure. The Master of Life has no need for such things. "Those who walk this path do not desire wealth." For "those who are wealthy may still be worthless."
The Master was not a perfect man. Flawlessness and perfection are the dream of foolish men. The Master was a man, with all the signs of human existence.
A beautiful, grand, enlightened, ennobled life depends not on perfection, but on sanctity. The concluding sentence of this verse is: "In their imperfection, they recognised perfection." This was their religion, their piety, their seriousness: they knew they were human beings, but it was precisely because of this that they knew and felt the perfection of infinite divine existence above themselves. And they did not fix their eyes on their own selves, but on that which is beyond the world of the self.
The centre of gravity and content of their personalities, their destinies and their lives was not the small self, but the Great Invisible. That is why they were manifestations of divine existence. That is why the people were drawn to them. That is why they were sacred. That is why they were Masters of Life. "He who holds the great image of the Invisible within himself, the whole world flocks to him."

3.

The Greeks called the Master of Life an ancient theologian because the Master's tool was the theos logos, the divine word. Of course, logos is not only word, but also meaning, verb, spirit, rule, measure, sign, symbol, law, judgement, and more. Heraclitus has a saying where the equivalent translation of logos is: awareness. When he says that everyone has logos, but the majority do not live by it, then here logos is almost completely covered by awareness. Another fragment can be translated on this basis as follows: pszükhész eszti logos heauton auxón - the soul has the awareness to increase itself.
In ancient times, the word was invisible; imperceptible and intangible in the activities of the Master of Life. It became visible at the dawn of history when it was written down. When the sacred subject passed away, it passed the word on to its successor: the book.
The word took its final form in the book. Here it became an actual symbol; here it became an idea. Here it was revealed that the word is the matrix of all things, as Baader writes: the principle of all existence

principle that connects spirit and nature and realises both. For the word is not an expression; only the individual self thinks so, having unlawfully placed itself at the centre of existence and living in the delusion that the world revolves around it. The word is a manifestation, namely the creative manifestation of divine existence. That is why it is an awakening, an alarm, a designation, a magical dominion. And the word has retained this ability in all times and in all languages, even when language has become corrupted, has almost completely lost its sacred character, and has become a means of expression for the individual self. The word is a symbol of sacred and universal existence.

Before our era, the turn of the sixth century had two major significances that have since dominated humanity: the sacred subject and the book. These two are the Masters of Life. The former corresponds to prehistoric existence: because it is alive, dissolved, open, free, direct, personal, absolute, intense and realistic. The latter corresponds to historical existence because it is an object, bound, formed, indirect, impersonal, relative, extensive and reflexive. In prehistoric times, the Master of Life was the living sacred subject, while in historical times, the Master of Life is the book, the sacred object.

4.

Prehistoric books were written in sutra style. Sutra is a Sanskrit word, a short sentence consisting of grammatically almost unrelated words, almost a riddle. It can also be called a secret code consisting of word roots. The reader must find the connection. In such sutras, the writer uses words as symbols. Therefore, the books written in words in ancient India or Iran are essentially no different from Chinese books written in symbols, Egyptian papyri written in hieroglyphics, Babylonian writing carved in stone, or Mexican Aztec and Peruvian knotted kipus.

The influence of this style can be felt in all sacred books, funeral papyri, the Hebrew Bible, as well as in the ancient writings of the Kabbalah, Heraclitus, Pythagoras, Hermes Trismegistus, and Gnostic works.

The sutra style originated at a time when oral tradition was still alive, but the Master also passed on the tradition in written form. This is recalled in the story that tells how Lao Tzu left his homeland at the age of eighty, but at the request of the chief official at the border, he wrote down all his knowledge in a few short verses. Where there were no signs, or where the spiritual caste was reluctant to write down the tradition, as in many cases, for example among the Celts, where the druids punished anyone who dared to write anything down with death, the ancient tradition was partly lost over time and partly merged into the new tradition. Where the sutras of ancient tradition were organically overlaid by new tradition, a conglomerate similar to geological strata often formed; this is the case with the Tibetan Bardo Thodol and the Egyptian Hermes Trismegistus.

The dissolution of the sutra style can be traced almost step by step in the Chinese I Ching. What is now a book was originally nothing more than sixty-four combinations of eight groups of one long and two short (yang and yin) bone sticks. The bone sticks had different meanings in certain contexts. Six times one long stick symbolised the Creator principle; six times two short sticks symbolised the Recipient. The symbols were later used for divination with sticks made from the stems of a plant called yarrow (Achillea millefolii). The whole system represented a closed worldview. This system is one of the archaic syntheses, such as the Hebrew Kabbalah, arithmology or astrology.

The recording of images and meanings indicated by bone sticks was a revolutionary act, and most of the Chinese intellectual caste protested against it to the bitter end. This was the first of the great crises in historical times. The meanings of the images were recorded in writing in sutra style. The book was saved by Confucius in a relatively late form. Emperor Wen and his son wrote explanations for the I Ching, and thus the text expanded and became more and more continuous. The last archaic commentary is the work of Confucius. By then, the book had taken on a form that was grammatically understandable even to those who were not particularly knowledgeable.

This is probably how Vedanta, Brahmanas, Bundahisn, and Sankhya came into being. Very few books have retained their original form, among them Patanjali's Yoga Sutras and the great Sankhya-karika.
The apparent incoherence of words in the sutra has a magical touch, similar to what historical humanity sought to achieve in gnomic sayings and aphorisms – in most cases with very little success. Compared to the sutra, even La Rochefoucauld's aphorisms, stripped of all superfluity, are mere chatter. The difference is not in the form. In terms of conciseness, weight, seriousness and power, no written language can give more than the sutra. The ultimate secret of the sutra is that what it offers is neither a concept nor an image, and therefore has nothing to do with intellectual knowledge or myth. The sutra is an elementary metaphysical touch that awakens. It is the direct touch of the Master of Life. Without understanding mindfulness from ancient tradition, nothing can be seen. The sutra is a sign of primary mindfulness, in that with the right key, this act also captures and awakens the reader.
In most cases, the sutra, regardless of how many words it contains, is one word shorter than the complete sentence. If six words are needed to awaken, only five are spoken. The sixth is the key, which is either given by the Master or must be found. It may be understandable without it, but it may be misunderstood, or even the opposite. Until understanding is accompanied by a flash of awakening, the sutra has not been deciphered. Because this flash is primary. It is the spark that Plato talks about in his seventh letter. The deepest content of the sutra is always metaphysical and absolute. The mythical content, the image, is secondary. Rational understanding is tertiary. There is no grammar at all. Sometimes it sounds like a prophecy, sometimes like a hallucination. Pythia spoke this way, poets wrote this way, gods revealed themselves this way.

5.

The prehistoric book cannot be translated into modern European languages not because of grammatical obstacles, but because the words of the prehistoric book are completely absent from European languages. They are absent because prehistoric languages were universal sign systems, while European languages are means of expressing individual songs.
In Europe today, all words of a universal nature and meaning must be taken from the last two universal languages, Greek and Latin, without exception. All higher-order words of spirituality are Greek or Latin. All essential words of metaphysics are Greek or Latin. All words of a general nature are Greek or Latin. The universal spirituality of tradition can be expressed in these two languages. European languages have lost this ability. For the most part, languages are only means of communication for the individual. Guénon dates the era of non-tradition from the moment when, with the Renaissance, Latin was replaced by national languages that were unsuitable for expressing universal concepts. The view supported by modern science, of course, says the opposite. It assumes that peoples were primitive in the beginning, and so were their languages: the older they are, the more primitive they are. The opposite is true. The older the language, the more metaphysical it is. If this were not the case, we would not be forced to take all our universal words from Chinese, Sanskrit, Greek and Latin.
In Latin, the hidden, infinite capacity of archaic languages to denote all possible things still existed. Universality was even more pronounced in Greek. There is no need to cite examples, because this capacity does not depend on data, but on the general standard. But if someone cannot immediately find a word whose richness of meaning is inexhaustible beyond the limits of time and space, they should turn to the logos. The logos would need a dictionary of several hundred European words. The dictionary of words derived from the logos would number in the thousands, but new derivations can and do arise every day. The

intellectual space it names and explores is inexhaustible. The metaphysical richness of imagery and meaning is even more pronounced in Sanskrit and Chinese.
Compared to Latin and Greek, European languages are like the languages of the civilised, educated and intellectual caste, while their Romance and Germanic descendants are dialects. They are almost kitchen languages. Higher realities, higher activities of life and higher standards of thought can only be maintained in these languages with the constant help of Latin and Greek words. The richness of meaning, grammatical abundance and metaphysical level of these words are unattainable for the descendant languages. The artificial and forced nationalisation with which these words are to be translated results in a loss of meaning, quality and richness, because words cannot be chosen arbitrarily.
Of all languages, Sanskrit is undoubtedly the most ideal. Of the languages closer to us, it is Greek. This is the language that can name the facts of the world in their absolute essence, in other words, exactly. What Greek denotes is symbolic.
Thinking is not the task of the individual self, but of the universal spiritual self. And when the individual self thinks, it ends up distancing itself from things. It believes that if it withdraws to a certain distance and looks from there, it will see the truth. But it only sees in an abstract way. Thinking requires perspective, quality and alertness. Only when someone is alert can they see the essence; and only when someone has seen the essence can they be exact. Exactness can only arise from universal synthetic vision. The signs of metaphysics, the images of myth, are exact. Exact vision is what is expressed in Plato's metaphysics of ideas; such exact vision is found in Pythagoras' theory of numbers; in Chaldean astrology; in the I Ching; in alchemy; in the thinking of Böhme or Baader; in the art of some great European poets such as Shakespeare, Molière, Keats, Hölderlin, George, and Rilke. Anything outside these circles is at best abstract and in most cases merely confused. These are not signs and images, but merely concepts. Concepts are based on abstraction, and abstraction means detachment: detachment from truth, essence, completeness, the whole, and even from existence itself.

6.

The ancient book was an initiation in form and metaphysics in content. Its role in human society was to maintain the activity of the prehistoric sacred subject: awakening. When the sacred subject ceased to exist, the ancient book became the Master of Life. The book became the ruler, the thinker, the prophet, the saint, the priest, the teacher, the doctor. The fullness of being no longer speaks through living human beings, but through the book. The book preserves sacred subjectivity; it passes on tradition. It speaks the theos logos that has fallen silent on human lips.
Let there be no misunderstanding at this point: although the book became the successor to the living word of the prehistoric sacred person, not every book inherited sanctity. The peculiarity of the apocalypse is that although the word judges, the word itself is also under judgement. Both revelation and naming are in crisis. The insoluble difficulty of the crisis is that the possibility of revelation exists, but the possibility will never be anything other than a possibility, that is, it will never be realised. Therefore, the only true sacred book is the one that has survived from prehistoric times or that lives directly from the spirit of prehistoric times. The deepest characteristic of the apocalypse is that the solution lies before it, but it does not recognise it; it constantly fails to unfold; it is not alert – it is sleepwalking. Moreover, it uses the means of salvation and escape against itself.
In ancient times, books spoke like humans, and since then, humans have had to speak like books. In ancient times, books were sanctioned by humans; today, humans are sanctioned by

sanctified by books. In prehistoric times, speech dictated what had to be done and written; since then, writing has dictated what had to be said.

V. The three sources

1.

In the age of history, humans who have sunk into stupidity are not awakened by sacred persons. The sacredness of the person has been lost, and the many attempts to regain it have all ended in failure. In the age of history, the Master of Life is not humans, but books. The direct revelation that was the sacred person in prehistoric times has now become the book. The book is the alarm. The rooster that crows: Wake up, man, lest the demon of sleep put you to sleep! The prerequisite for the book is that the human person is silent. Only the book is capable of speaking, of commanding active and effective words, of giving the signal to wake up during the course of the story. People can only have individual relationships with each other; universal relationships are expressed by the written word.
In the era of the story, there are three sources of the book's vigilance:
1. Archaic synthesis. All types and forms of prehistoric entities. These prehistoric entities are signs and images of the universality of existence. Those who understand and assimilate even a single such synthesis see more clearly and, above all, live more alertly.
2. The genius. The genius of the story is an apocalyptic version of the prehistoric sacred subject. He is rarely an active being; he is mostly a man of words, and specifically of the written word. Only in very exceptional cases is he a philosopher or scientist; in the vast majority of cases, he is a mystic, poet or artist.
3. Mystical intuition. Mystical intuition is prehistoric awareness (zaéman) in historical form. It almost never appears visibly and exclusively; most of the time it only breaks through at certain points. It is almost completely absent from science and philosophy. Its specific domain is religion, mysticism and poetry.
It is necessary to list these points because the boundary between parallel phenomena in history must be drawn as sharply as possible. We must distinguish science from archaic synthesis; the average person from the genius; scientific reason from mystical intuition. Neither science, nor the average person, nor scientific reason awakens or can awaken, and thus it would be outside of tradition if it were possible to be outside of tradition at all.

2.

Archaic synthesis is a universal metaphysical symbol system, such as the more recently known arithmology, astrology, the I Ching, and Taoism. Sometimes, a prehistoric people had a single prehistoric unity; for example, the unity of the Chaldeans was astrology, and that of the Egyptians was the teachings preserved in traces by Hermes Trismegistus. However, several units can exist within a single people; for example, in China, Lao Tzu and Confucius coexisted; in India, Sankhya and Buddha, among others; in Tibet, Bon and Buddhism. Sometimes the two units merge; thus, in Iran, the religions of Mithra and Ahura Mazda; in Greece, Orpheus and Pythagoras, and later the teachings of Plato.
Archaic synthesis is almost never associated with a single name. And if it is, the name itself is universal, such as Manu in India, Menes in Egypt, and Wang in China. The unity is universal. This universality must be distinguished as sharply as possible from collectivity in every respect. On the threshold of the historical era, when Thales, Parmenides and Heraclitus appeared on the coast of Asia Minor and in Europe, and the secularisation of prehistoric unity in individual philosophies began, the difference between universality and community can be clearly grasped. Thales and his contemporaries lived under the misconception that the establishment of a unified metaphysical sign system could also be an individual task. The closure of open existence

at this time took on ever greater dimensions. The individual unit, later called philosophy, stands in the same relation to universal unity as individual poetry stands to universal poetry.
In prehistoric poetry, in the Greek Homer, in the Hindu Mahabharata and Ramayana, and generally in the myths of prehistoric peoples, the essential feature is not that it is collective, but that it is universal. So it is not that it is common, but that it is universal. The emphasis is not on the author, but on the meaning and content of the symbols. To illustrate how necessary this universal creative process is for the people, suffice it to say that at the historical moment when the people lose their universality, they can no longer create myths, and indeed no longer believe in their myths. By people, of course, we mean the ancient universal human community, which must be distinguished from the community of the historical era: the masses. At the threshold of history, universality is lost; at the same time, myth is lost, and the people become a mass. Open existence comes to an end and becomes life. The Iliad, the Odyssey, Gilgamesh, and the Ramayana are universal poetic works. Just as Tao, astrology, Bön, and Sankhya are universal metaphysics. These universal metaphysics are archaic syntheses. Universal metaphysics and poetry are not opposed by collective metaphysics and poetry. The collective cannot create either poetry or metaphysics. Therefore, it lives a life without poetry and metaphysics, that is, a closed life. Therefore, it has no myths. The universal prehistoric age is replaced by the individual historical age; poetry and metaphysics also fall into the hands of individuals. It closes. It becomes individual. Its focus is no longer divine universal existence, but the personal human self. However, the individual can only create individual poetry and individual metaphysics; individual, which m e a n s fragmentary, shallow, random and arbitrary. Such arbitrary, random, fragmentary and shallow metaphysics is the metaphysics of the Greek Thales and Parmenides, but this is how metaphysics becomes after Plato, in whom the last of prehistory flares up, by becoming increasingly individual, increasingly fragmentary, increasingly arbitrary and increasingly shallow.
Archaic synthesis is a universal system of symbols. Its core is inexpressible and its true nature cannot be defined. Every prehistoric entity has a different logos, but the centre of every entity is logos. This is the difference between prehistoric entities and individual philosophy: the latter only has an ego, it has no logos. This logos was later rather simplistically called a principle, in the belief that it was a matter of intellectual principle. The logos is not a principle, but a spiritual creative activity. In the words of Heraclitus: the fire of being, in which the world of nature burns. The Hindu Agni and the Iranian Atar, the first of the names of God in the Hebrew tradition, Tezkatlipoka in Mexico, the shining mirror, the triangle standing on its tip in Hermeticism, sulphur in Böhm, lightning in Baader.
In the prehistoric unity, the essence is the logos expressed in the system of symbols, because this, in Schuler's words, is the presence of quintessential being. The fact that symbols are complete explanations of the world is secondary. The fact that, according to the form of prehistoric unity, cosmogony, astronomy, medicine, morality, politics, mysticism, sociology, psychology and characterology are all naturally derived from the universality of the central logos. These parts cannot stand alone and have no meaning independently of each other. Historical man does not understand the confusion that constantly exists between the disciplines of his science; this confusion is nothing more than the autonomous activity of parts that have been unlawfully separated from each other, even though these parts have no meaning or significance without each other, and especially without the central logos.
Medicine must be closely linked to psychology, psychology to anatomy, physics and chemistry, and this to ethics, sociology, and in turn to lifestyle (nutrition, private life, education), and this in turn to metaphysics. The parts are separate, abstract, and, because they are unreal and lifeless, they exist in a vacuum.
Prehistoric unity is distinguished from the so-called science of historical time by the fact that

the archaic synthesis is a metaphysical sign system, but at the same time a practical way of life to be realised. Because the logos at the centre of unity is a creative substance that shapes and guides life. In every prehistoric unity, be it arithmology, Taoism, astrology, Sankhya, or Bon, there is an active spirit, which means, in other words, that it provides the symbol and shapes man into the symbol. When, at the dawn of history, the archaic universal unity is replaced by individual science and philosophy, the logos is lost; but the loss of the logos means the loss of the creative spirit that exerts a constant active metaphysical influence on human life; thought is separated from action. Practice and theory become separated. This tragic split occurs in Europe with Plato. In life, activity and contemplation are separated, just as the active and contemplative castes are separated: the spiritual man (brahman) and the ruler (kshatriya). In historical time, thought and action no longer recognise each other. Philosophy or speculative science and technology cannot be brought to a common denominator. The two are not related. The central creative logos has disappeared, practice and theory are incomparable. Theory remains abstract; it has retained something of the idealism of prehistory, but it is reflexive; practice is spiritually empty, degraded, profane; and both are individual, closed and unreal without each other.

3.

In the historical era, the genius is the successor to the prehistoric sacred subject. However, the two must never, even for a moment, be confused. The genius does not relate to the sacred subject in the same way that abstract and reflexive science relates to the idealised and alert prehistoric unity. The genius has not departed from the sacred person any more than philosophy has departed from archaic synthesis. The most important difference between the two is that the genius lives in historical time, which means that he lives not among the people but among the masses, that is, not in universal existence but in individual life, and thus not in a community but in solitude. The lack of community closes him off, degrades him, makes him abstract, theoretical, unreal. The severance of the connection with humanity always means the severance of the connection with existence as a whole, and vice versa, because the two are not separate. The genius is a sacred subject, but in his sleepwalking existence, his sacredness is not the glory of the people, but the tragedy of his person. This tragedy shatters immediacy into pieces. Therefore, he is forced to be reflexive. Reflection, of course, does not satisfy him for a moment, because he knows very well that the activity within him is not a matter of his own self with himself; in this case, it would be a barren, lonely consciousness, that is, a life disorder. But he has no faith to break through this vague confusion: he cannot give up his self, he does not dare to throw his fate into existence, he cannot completely regard his life as a sacrifice. Precisely for this reason, the unity of existence does not affect his true being, and precisely for this reason, the sacredness of his being remains a secret, in most cases even to himself. Later, with the end of his life, some of this mystery is resolved, which is why the true life of the genius in the story begins with his death. He can only make a living and personal impact in very exceptional cases, and most of the time it is not with the supernatural, genius core of his existence, but only with his individual abilities, externalities, roles and mere material moments.
With very few exceptions, the expression of genius in history is the written word, the book. written word, the book. Even if he is not specifically a poet, writer or thinker, he can only fulfil his task in a book. In a life that has lost its immediacy, only indirect, i.e. written communication has real significance, because it preserves the fragments of the logos. Beyond and above differences in era, time, language, race and education, there is a hidden but all the deeper kinship between all brilliant people. Everyone can easily verify this with examples from the recent past. In the second half of the last century, Kierkegaard, Dostoevsky,

Tolstoy and Nietzsche emerged from completely different backgrounds, under different circumstances, among different peoples, denominations and movements. Nevertheless, not only do they have something in common, but the most important aspects of their thinking are perfectly identical. Only their principles and worldviews – in short, their limitations and prejudices – are different. These thoughts seem to be different because one is anti-moralist and anti-Christian, the other is a demonic mystic, and the third is a devout Christian. These are the externalities, the principles, the worldviews. There is a point where they all meet, and that is that they want to reopen the life that has been closed in history to the forces of existence. Each wants metaphysics, and each wants the same metaphysics. Each desires a community of life – opposed to the masses, each wants a people – opposed to reflection, each wants immediacy – opposed to abstraction, each wants idealism – opposed to sleepwalking, each wants wakefulness. The genius is not a sacred subject; the sacred subject opens up the closed life alertly and directly and sets it free for the forces of existence. The figure of the story is not sacred, but genius; he usually has no idea of the significance of his actions. He awakens and alarms, but does not know why. He has a mysterious connection with his genius predecessors and contemporaries, learning from them and agreeing with them. Each of them carries universality within themselves in some form, however sleepy and dreamy. He feels that he is continuing the work of ancestors he has never heard of; he has to do work whose weight he is unaware of. He is powerless against his timeless attractions: neither Nietzsche, nor Tolstoy, nor Kierkegaard could have explained why they clung to Zarathustra, Heraclitus, Socrates, or Christianity. The spirit of tradition, vigilance, lay dormant under the debris of historical time. But it was this spirit that connected them to each other and to other geniuses who appeared in historical time, but above all to prehistoric, that is, real human existence. The genius of a genius is made genius by the universality of his spirit - his transcendence of the individual, his transcendence of worldview, his transcendence of principle. Everything
Genius is somehow connected to existence: to the whole world – to what exists, to ontos on, the idea; all genius is a kind of intense sensitivity. And that is why, for everyone else, the work of a genius is an opportunity for awakening.

4.

The third source of awareness in historical time: mystical intuition.
The first source, archaic synthesis, is by its nature difficult to attain and difficult to understand. The second source, the genius, can be and may remain alien. The third source, mystical intuition, is an active capacity in both prehistoric unity and the genius. Moreover, it lives in every living person, no matter how dazed, sleepy, sleepwalking, degraded, reflexive, or individual they may be.
The mystical intuition, which Guénon calls intuition intellectuelle, should not be confused with the intuition discussed in modern philosophy or psychology. This is nothing more than the opposite and complement of scientific reason, but ultimately a rational impulse. Mystical intuition is a supra-rational faculty. It is closely related to the faculty that Sankhya calls buddhi, which Guénon translates as intellect supérieur. Buddhi is the metaphysical faculty par excellence of man, which is never individualised and cannot be individualised, which never mixes with the closed world of the ego, but remains within the sphere of universal existence. This fact cannot be emphasised enough. Mystical intuition is man's highest spiritual faculty, which cannot be obscured by individual life, and it is precisely through this faculty and this talent that he can rise above himself, break through the individual self and attain open existence.
A few words about the relationship between mystical intuition and Iranian chisti will shed more light on the situation. Chisti is metaphysical vision and awareness, which, like the Sanskrit vidya, is the world of true reality, in other words, intense awareness in complete and total existence.

Sensitivity. However, chistis should not be translated as vision, because it is not the vision of an ordinary person, but that of an alert soul. Visionary clairvoyance, which refers to supernatural reality. Its exact equivalent in Greek is epopteia, which is a state of rapture: a person sees the eternal archetypes of things, the ideas. Epopteia is brought by Apollo and Dionysus. Apollo brings prophecy, foresight, superhuman enlightenment of the intellect, lightning-fast understanding of the symbols of the world, and the discovery of mathematics, astronomy, psychology, and the laws of community. Dionysus brings the epopteia, which is the same, yet completely different: the rapture of intoxication, the visionary vision of the unity of the world, the deep ecstasy of the unity of humanity, the self-forgetfulness of love. But whether Apollonian or Dionysian, the highest degree of epopteia is in any case beyond words. The sign of this ecstasy that overflows words is music. We know what role music, song and chant played in the ancient religions of China, India, Iran, Egypt, Greece and Judea. What we did not know was what music meant. Music was the expression of epopteia, chisti, vidja, in such a way that intense sensitivity was expressed in music, with music and through music. Apollonian – rhythmic, clear, meaningful, Pythagorean music; or Dionysian – captivating, melting, passionate, Orphic music, it doesn't matter. The intuition of the young Nietzsche unerringly saw Apollo and Dionysus, the gods of dreams and intoxication, the gods of music, the gods of epopteia, the soul's ecstatic escape from its closed life and its ascension into existence.
Buddhi, or intuition intellectuelle, in other words mystical intuition, is the ability that lifts the human soul out of life and transports it into existence. This is epopteia, or in other Greek words, ecstasy, dream or intoxication, prophecy or prediction, vision or trance, inspiration or rapture. Mystical intuition leads to dreams, intoxication, a state of being beyond life, the world of the dead, among the gods. Mystical intuition pulls us out of the closed circle of the self and liberates us, opening the eyes of the soul to the archetypes of reality. This happens in solitary meditation, in moments of inspiration, in times of ecstasy, at the hour of death, in the moment of a lover's embrace, and when music plays - when the human soul becomes intensely sensitive. When it has cast off its reflection, its consciousness, its abstract meaning, its dullness—and has become direct, open, and alert. The mystical intuition that brings alertness and awakens the human being is not an intellectual faculty. The forces that manifest themselves in meditation, inspiration, vision, and ecstasy, and which break through the walls of the ego to awaken man to the fullness of being, do not belong to the realm of personal intellect, but are forces that transcend individuality, are universally real, and are supernatural. This is why in inspiration, ecstasy, trance, and rapture, man sees not abstract concepts, but exact symbols. In ecstasy, the unity of humanity and the world is a direct reality. This is why in music, the sleepy self awakens and casts off its degraded life. This is why everything that belongs to the realm of mystical intuition: prophecy, divination, epopteia, ecstasy, meditation, is torn from the world of facts, lifted out of time, leaving rational understanding behind, shattering the narrow self. From the unreal circle of illusion, man enters the universal world of the timeless reality of forces. He understands community, becomes direct, opens up; which is just another way of saying that he becomes a real being; and which is again just another way of saying that he is awake.

5.

As time progresses in the story, the influence and significance of prehistoric entities diminishes. Astrology and alchemy, still flourishing in the Middle Ages, become increasingly pale and empty; in the 18th century, Freemasonry begins a brief flowering as a late remnant of Pythagoreanism. However, mystical intuition becomes weaker day by day, astrology and alchemy fall into the hands of the ignorant and the malicious, and Freemasonry, instead of maintaining spiritual domination, increasingly

increasingly at the service of political power.
The activity of the genius and mystical intuition ceases in metaphysical entities, but comes to the fore in mysticism and poetry. In Europe, mysticism became the manifestation par excellence of the metaphysical spirit almost from the beginning, but in any case from the 13th century onwards. This explains the question that often arises regarding the kinship, and often complete identity, between medieval or modern mystics and prehistoric metaphysics or Eastern thought. Interaction or Asian influence may be assumed in the case of some Italian and Spanish mystics; but in the case of German, French and English mystics, it is certainly beyond the realm of possibility. These thinkers could have known at most a few Gnostic or Hellenistic works (Dionysius the Areopagite) from tradition. Nevertheless, they expressed the significant and fundamental ideas of tradition.
Mysticism became the guardian of the alert metaphysical spirit in Europe. Of course, it could not develop into a unified whole. The growing hostility towards metaphysics in this new millennium prevented this. They only had an individual impact, mostly in secret and under persecution. In modern times, mysticism became increasingly marginalised, and could only break through in the case of individual geniuses. One such person was Paracelsus, who attempted to lay the foundations for a remarkable unity based on elements of astrology, alchemy and European mysticism. In the 18th century, Swedenborg made a similarly brilliant contribution, in which ancient Orphic-Egyptian mysteries come to the fore.
Unified metaphysical awareness did not appear anywhere in Europe. The religious spirit lived a hidden and unlawful life in mysticism. Religion was completely separated from secular consciousness, and since modern times this has been expressed in poetry and nothing else. Anyone who wants to analyse the connection between modern European humanity and its prehistoric traditions must say that the true European tradition, and thus consciousness, lived on in mysticism and poetry.
Poetry, as is self-evident, was more individualistic, arbitrary, fragmentary, incoherent, rhapsodic, and isolated than mysticism. On the other hand, it was more effective and often more universal in nature. This applies, of course, to the heyday of poetry, to Dante's time in Italy, to Spanish drama, to Shakespeare's time in England, to French tragedy, to Molière and the moralists, and to the Russian novelists of the 19th century. However, even among less significant peoples and authors, poetry has always aimed, in essence, at opening up existence. In the history of Europe, only one unity has emerged that is almost equal in every respect to the archaic syntheses, and that is the mysticism of Jakob Böhme. With his English, French, German and Russian disciples, Böhme not only brought together elements of European mysticism, alchemy, astrology and arithmology. His fundamental intuitions go back to the absolute and ancient revelations of India, China, Iran and Egypt. His disciples, Pasqualis, Saint-Martin, Baader, and through the latter, Soloviev, Bergyajev and Dacqué, continue to bring his ideas to the present day. The most significant of these disciples are Saint-Martin and Baader, who are of one mind with Böhmé and whose teachings represent the highest degree of metaphysical awareness in modern Europe.

6.

In the 20th century, the apocalypse reached such a shocking turning point that it alarmed Western humanity. A hidden harmony arose between the vigilance of ancient tradition and the tension of alarmed modern man. At this time, many people, in different places, with different backgrounds and perspectives, recognised the significance of ancient tradition. The new century did not create a unity similar to the archaic synthesis that Böhme had created. When Baader was asked why he did not build a system out of his ideas, he replied that the time had not yet come, because most people were still asleep. Modern man must first wake up. And so he must

to prehistory to seek the help of archaic tradition.
Today, recognition of the significance of tradition is linked to only a few names. Among these names, René Guénon, Giulio Evola and Leopold Ziegler are particularly important. Guénon, the actual discoverer, following in the footsteps of notable French predecessors (Abbé Constant, Eduard Schuré, etc.), was the first to definitively clarify what tradition is. Evola's books on the Hermetic tradition and the absolute individual are of decisive importance; those works (Rivolta contro il mondo moderno; Imperialismo pagano) in which he attempts to apply the spirit of tradition give the impression of being hastily written. The decisive shortcoming of Ziegler's work is that he has not yet been able to come to terms with modern science; the work is thus a large-scale polemic in which he attempts to convince the reader of the blind spiritlessness of science. Of the three authors, Guénon comes closest to true vigilance.

VI. Traditions

1.

In the past, when similar customs, lifestyles or buildings were found in Egypt and Greece, the first question was: which people took it from the other? Which is older? Which was the inventor and which was the imitator? There were some obvious cases, such as Egypt and Greece, or India and Iran, where the proximity of the locations gave rise to reasonable assumptions. In contrast to distant cases, such as the similarity between Cambodian and Peruvian or Egyptian and Aztec ceramics or architecture, they either stood helplessly or assumed a common source. They said that Egyptian and Central American buildings also originated from the island of Atlantis, whose sinking Plato wrote about in Timaeus. Religions, spiritualities and ideas were just as much the subject of investigation as the material factors of life. The important thing was to find the inventor, the original.
In the past, during the age of scientism, it was believed that similarities in architecture, customs and religions could only be explained by peoples borrowing from each other. Today, we know that similarities, and sometimes even identical features, do not necessarily have to be explained by external influences. There is an invisible uniformity among all peoples of the earth, and the further back in time one goes, the greater it becomes. Similarity does not mean that all architecture can be traced back to a single ancient architecture, or all religions to a single ancient religion. There has never been such an ancient architecture, ancient religion or ancient spirit, just as there has never been an ancient people, ancient race or ancient language. In prehistoric times, all peoples of the earth drew from the ancient source of existence. They were similar to each other because they all lived from the same spirit. Independent of each other, sometimes close to each other, sometimes far apart, peoples of similar races, similar languages or different races and languages, but each of them drew their ultimate thoughts from the same ancient spiritual manifestation. This ancient spiritual manifestation was the basis of the order of states; it was the basis of the similarity of religions, ways of life and societies. Its purity was preserved and passed on by generations.
This was the identical metaphysics of all ancient peoples of the earth. Celts, Aztecs, Hindus, Tibetans, Hebrews, and Greeks drew from and lived by the same ancient spirit. This identical, revelation-like metaphysics, common to all peoples in ancient times, is called tradition.
There is only one tradition, just as there is only one humanity, one spirit and one God. However, although this one tradition is the same everywhere, it manifests itself in different ways according to time, people and languages. Guénon says that the ancient revelation, the metaphysics that lies at the root of all traditions, is the Indian Veda. But whether this is true or not, the one tradition manifests itself in the multiplicity of traditions, just as the one humanity manifests itself in the multiplicity of people, races and nations. The name of such a tradition is: primordial unity. This archaic synthesis is in many cases linked to an era, a race, a people; it happens that there are several traditions within a single people. Tradition is the guardian of the spirit of humanity, the meaning of existence, the logos, knowledge, and awareness. The

There is no spirituality outside of tradition. If spirituality deviates from tradition – as so-called science seems to deviate in modern Europe – it is ultimately forced to reconnect, forced to live off the remnants of tradition. Tradition is the revelation of the primordial spirit, the only authentic knowledge. There is only one, and archaic syntheses are variations of this one. The philosophies of historical time are residues that have lost their metaphysics, which do not bring alert knowledge, but conceive of hazy dream images.

2.

Prehistory has recently been constantly labelled as mythical, thereby claiming that prehistory was mythical in its original form, and even that the primary spirit of humanity is myth. Even such an excellent and alert thinker as Leopold Ziegler falls prey to this error. In his great book on tradition, Überlieferung, he distinguishes between ritual, myth and doxa as three successive stages of development. Others sharply distinguish between myth and gnosis, while still others distinguish between myth and theology, religion and dogma, in such a way that they regard myth and religion as ancient foundations, while explaining gnosis, theology and dogma as intellectual degeneration.
In this form, the question is of scientific significance and therefore uninteresting. Ritual, myth and doxa are incomparable only to those who understand neither one nor the other nor the third. In other words, the contradiction here is only for those who cannot see either side of the contradiction clearly. Their thinking is neither mythical, nor Gnostic, nor religious, nor theological, but merely scientific. The contradiction between the elements of prehistoric spirituality only exists from the point of view of such science.
However, to the question of which is more ancient, metaphysics or myth, the answer must be given with complete certainty: metaphysics. In its primal state, prehistory was not mythical, but metaphysical. Myth was created in later times. That metaphysics came before myth in terms of ideality will be immediately apparent to anyone who considers which of the human spirit's talents gave rise to one and which gave rise to the other. The organ of metaphysics is buddhi, intuition intellectuelle, mystical intuition; it is the capacity beyond the self, which is never individualised and which is open only to universal reality. Mystical intuition has no concepts, no images; metaphysics thinks in ideas. And ideas are the primordial realities of supernatural reality. Primordial realities cannot be translated into language and cannot be expressed in words. It is still the case today, and has always been the case, that the more decisive the significance of something, the less hope there is of expressing it precisely; this is why it is least possible to express the most important things, and when it comes to absolute things, it is completely impossible to express them. The only way to grasp ideas is through symbols. However, symbols are hidden, they are riddles that require mystical intuition, epopteia, chisti, vidya, and vigilance to decipher. In metaphysics, symbols, vision, and reality always remain metaphysical, that is, they do not step outside the metaphysical circle. The idea cannot be secularised. This is why Guénon says that the essence of tradition can never be popularised, dissolved, disseminated or taught universally.
However, metaphysics was not only first in ideality, but also in time. In time
Although it has no particular theoretical significance, there are numerous signs of its primacy. It is impossible to define events in terms of data. In other words, the essence of events is independent of data-based definitions. In other words, data-based definitions are completely different from the essence of things. For example, modern data can serve as an illustration, as it completely lacks essence. Thinking about metaphysical primordial realities coincides with a time when religions, temples, gods, rituals and churches were not yet known. This time coincides with an era of language when it had neither concepts nor

images, only universal symbols. This period coincides with the era when art did not yet recognise the possibility of creation in natural forms and art was what is known as archaic geometric art. We are familiar with the late works of this art, the ancient Greek and ancient Egyptian sculptures and the ceramics of the late Neolithic period.
In ancient times, geometric art, universal language, religion without externalities, and the primary human ability of mystical intuition appeared in parallel. There is another important feature to add to these. This feature is that since ancient times, humanity has made a fundamental distinction between the square and the circle.
The square and the circle are, of course, symbols from a time when people thought in symbols. These symbols can be found in all traditions: Egyptian, Aztec, Celtic, Native American, Greek, Pythagorean, and alchemical. The circle represented the sky, and the square represented the earth. Its celestial appearance on earth occurs according to the laws of geometry, according to measure. It should not be forgotten that the words maya, manifestation, matter, the principle that gives birth to form, and metre have the same root. The celestial law of the visible world is measure, which is the meaning of "as above, so below", because measure is celestial. And this is why the Hindu Brahma-pura and the New Jerusalem of the Apocalypse were built in the shape of a square. The square is the idea of the earth, its celestial and supernatural form, the raised earth, which is expressed in the construction of square temples and tombs. This is the meaning of the unbreakable order of divine law. The ancient mystical sign of the squaring of the circle is nothing other than the transformation and elevation of life into being: divinisation, the deification of the soul. This is how astrology, number theory, alchemy and all archaic synthesis understand it. Incidentally touching on number theory: ten is the eternal divine number, which represents the One-Whole-All of the universe; twelve is the number of the cosmos, time, the temporal universe. The circle and the square relate to each other as ten and twelve do: as eternal life and life in time, spirit and nature, ideas and the material world.
From the fact that ancient geometric art is more universal than natural art,
universal language is more expressive than the individual, ten precedes twelve, it naturally follows that metaphysics also precedes myth. This is what Lao-Tzu refers to when he says: "While the Tao is in eternity, it has no name. Only when action begins does the name arise." In metaphysics, the Tao is still in eternity (ideality); myth is already the manifestation of names, already pictorial, individualised; it belongs entirely to the Pythagorean circle of twelve. Myth relates to metaphysics as the image relates to the essence, the symbol to the meaning of the symbol, as the sequence of numbers relates to the One.

3.

The direct revelation, preserved and passed on by various traditions in the form of prehistoric unity, was originally open. This was the time that traditions unanimously refer to as the Golden Age. All people were part of the revelation. Castes, classes, differences in education, and differences in talent were unknown. The revelation was direct, and all people participated in it. This was the time of universal vidya or chisti or awareness, when there was no dividing line between being and life. In tradition, this is the time when heaven and earth merged. In India, they say that at this time, everyone possessed the Vedas. This was the metaphysical ancient age, the age of idealism, when humanity lived in a community and was in direct contact with the primordial reality.
In the following era, direct revelation was no longer available to all of humanity, but only to a single caste. This is the meaning behind the creation of castes: the more directly someone participates in direct revelation, the higher their place in the caste hierarchy. Now, only the spiritual caste lives in the idealism of metaphysics. In India, it is the Brahmins; in Egypt, it is Thoth; in Iran, it is Zoroaster;

in Greece the Orphics, whose descendants at the dawn of the historical era were the ancient theologians, palaioi theologoi. The spiritual caste lived in the realm of metaphysics, the warrior-ruling caste (Sanskrit ksátrija) asserted itself through the activity of the spirit of revelation; the economic caste (vaisya and sudra) took care of the maintenance of material life. Those who did not know revelation were spiritless and outcasts (avarna).
At the end of the historical era, the caste was no longer able to preserve revelation. The significance of metaphysics was understood only by a few exceptional individuals, the sacred subjects.
In the historical era, revelation lives on directly only in human abilities, in mystical intuition. The parts of the archaic tradition that can be discussed at the level of today's knowledge are as follows:

China: the five sacred books
the Tao (Lao-tzu, Chuang-tzu, Lie-tzu)
the four classics (Confucius, Mencius)

Tibet: Bon in
the Bardo
Thödol
Tibetan Buddhism

India: Veda, Vedanta (Upanishads)
Sankhya
Patanjali's Yoga Sutras
the philosophical poems of the Mahabharata
Buddha, (Sanskrit and Pali canon)

Iran: Mithras
Zoroaster (Zend Avesta)

Egypt: Pert em heru Hermes
Trismegistus (Thoth)

Hebrew: Old Testament tradition (Hebrew sruti)
Hebrew smriti: Kabbalah (magical tradition) Talmud
(philological tradition)

Celtic: Druidic tradition

America: Aztec, Mayan, Inca tradition

Greece: Orpheus
Heraclitus Pythagoras
(Plato)

Alexandria: Gnosticism

Chaldea: astrology, alchemy (Arabic?) and arithmology (number theory, numerology)

Muslim: Koran Sufi

4.

Most of the ancient unity has survived in conjunction with religion, and continues to live and influence us. Therefore, the relationship between archaic synthesis and religion must be clarified in a few words.
Every prehistoric unity is a metaphysical concept whose elements are also present in other prehistoric unities. If the archaic syntheses were to be compared, the analogies could be analysed precisely. The key to the analogies lies in complete conciseness and

In its purest form, stripped of all metaphysical elements, it is true that the images of the beginning myth are found in the Vedas. This is why Guénon says that the Vedas must be considered the authentic text of the primordial revelation. All metaphysics are variations of this one.
The Veda is a metaphysics that is pre-religious and supra-religious. Together with the Chinese and Egyptian traditions, Pythagoreanism, astrology, numerology and alchemy, the Veda and the Sankhya are guardians of a spirituality that precedes religion in both idealism and time. These are, incidentally, the traditions among which the analogy is most striking and which are most suitable for parallels, especially if one knows and takes into account their nature, such as the lunar nature of the I Ching commentaries, as opposed to the solar nature of Pythagoras, Egypt and the Vedas.
This is enough to clearly distinguish between things: universality manifests itself quite differently in metaphysics, quite differently in religion, and quite differently in myth. The complete and pure expression of universality is metaphysics; it is the expression of an absolute universal spirit that transcends ethnic and racial differences, religious, linguistic and temporal boundaries, and boundaries of education and class. Religion and myth are also universal, but another element is mixed in: the collective. Therefore, tradition transcends people, races and time; religion and myth are bound to the collective, that is, to people, races and time.
At the same time, when universal tradition takes on collective elements on the one hand and dissolves into religions and mythologies on the other, individualisation begins, and this is expressed in the manifestation of the individual spirit. Such individual expression is the philosophical and worldview thinking that began in Europe with Thales and Parmenides and continues to this day.
Historically, of course, religion is not only the collectivisation of universal elements, but also individualisation, as it incorporates many individual philosophical and worldview elements. Religion is entirely a historical construct, because it dissolves universal human metaphysics in the spirit of the people, the masses, time, race, philosophy, and worldview. It can absorb myth, and it does. There is no religion that does not have a rich treasure trove of myths. Even Protestant religions, which are of modern origin, have very little universality and thus consist almost entirely of individual-collective elements, are no exception to this. Buddha wanted to do away with myth and religion completely, yet his teachings became a religion, and indeed a strongly mythical one at that.
Religions are rooted in universal tradition, and their relationship to tradition is largely the same as that of myths; the many religions relate to the single primordial metaphysics as the image relates to the essence, the symbol to the meaning, and the numbers in a sequence to the One. There have been and still are many religions. There was only one tradition, there is only one, and there will only be one, and there is no possibility of there being more. Ignorance of the nature and essence of religions and tradition has given rise to many gross misunderstandings throughout history. Seeing the timeless unity of metaphysics, many believed that since there is only one tradition, it would be possible to create a single religion connecting all of humanity. From the Persian Mani, through some Gnostics and the medieval Scotus Eriugena, to today's theosophists, quite a few people believed in this monstrosity, just as they believed in world languages. They attempted to create a world religion, believing that it was possible to create a religion. Of course, this forced and artificial world religion did not become universal at all, and even lost its collective character; it became an abstract chimera in a vacuum, like Esperanto.
This endeavour not only contradicts the spirit of tradition, but also completely misunderstands it. The task of human life is not to create unity, but to achieve harmony in diversity. This is what the I Ching, the Tao, the Vedas, Thoth and Pythagoras, and all of ancient metaphysics teach.
Unity, Pythagoras' monas, does not need to be created, because it already exists. This unity

that which exists and which, in the form of spiritual revelation, was received by humanity in prehistoric times directly from the divine. This is tradition. However, this One appears in life as a multitude, as many people, many deities, many myths, many religions. The task is not to make one out of all of them; only the foolish individual would dare to reduce the infinite series to the One. The multitude of religions is a historical necessity. And if humanity in prehistoric times still preserved the spirit of pure universal metaphysics, this does not mean that it had one religion, but that it lived in a state above religion; and if there is a period in the future when the spiritual dominion of universal metaphysics returns, humanity will not convert to one religion, but will once again enter a state above religion.

5.

Tradition is a complete unity, and thus, without exception, it is not only conceivable but also applicable in every case. In some cases, its applicability seems so easy that several newer currents have been unable to resist its lure. This is what happened in the case of Sankhya yoga, astrology, and alchemy.

It is unnecessary to give a detailed overview of these more recent phenomena. Suffice it to say that the de-scientised spirit, as Ziegler calls it, failed, and a new orientation became necessary. Some individual and group endeavours began to replace the spiritual forces inherent in the ancient units without sufficient depth. This primarily concerns astrology and its practical application in characterology, horoscopes; but not least the application of Sankhya, yoga, certain nuances of analytical psychology, which seek to realise ancient initiation, and finally, various circles and schools, from the theosophists of Annie Besant and Mme Blawatsky to the Darmstadt school, which practise esotericism modelled on Pythagorean or Hindu rishis.

In general, these trends, just like the predominant part of Alexandrian and Hellenistic Gnosticism at the beginning of our era, are not phenomena of renewal but of disintegration, and they are not synthetic but merely syncretic. All modern endeavours that reach for application too early and seek to exploit the spiritual energy contained in individual prehistoric entities without a true understanding of their essence stem from the same fatal error. This mistake is as follows: those who apply these principles approach prehistoric units with a scientific mind and a scholarly hand. However, the character of prehistoric units is not scientific, but metaphysical-religious; and there is no path from science to religion. The scientific man is accustomed to exploiting spiritual forces as quickly and thoroughly as possible: to replace them with technology. This unlawful act already ended in bitter failure in Europe in the time of Pythagoras and Plato. Even then, the spirit of ancient tradition was applied too early. Yet the people on whom they tried to apply it, the Greeks, were infinitely superior to today's Europeans in terms of human qualities. Pythagoras and Plato wanted to change the Greek people based on Egyptian and Eastern traditions. Both failed. This case has been repeated many times since then and has now become an epidemic.

In the hands of modern man, the applications of the spirit of prehistoric unity have been reduced to mere magical
techniques. They did not understand that the prehistoric unity is indivisible, that it cannot be applied without a perfect assimilation of the metaphysics of unity, and if it is, it only results in the spectacle of an ignorant charlatan. Such reckless magical activities, which modern man in his primitive immaturity considers mere techniques, have already led many human destinies into spiritual confusion, even into darkness, and more than one into complete disintegration. Application without knowledge of metaphysics unleashes the world of forces and spirits that is summarised in the prehistoric unity of all superhuman knowledge. It must be acknowledged once and for all that people in Europe today do not live such spiritual lives

life that they could bear the liberation of these spiritual forces, let alone be perfected by the liberation of these forces.
For hundreds of years, generations taught to be blind to the material world, who greeted all metaphysics, idealism, exact reality, mystical intuition and all manifestations of intuition with contempt and ridicule, and who could see nothing in ancient traditions but their own "progressive" humanity, are now, as they bitterly experience the consequences of hundreds of years of abstract and unrealistic delusion, reaching with uninitiated souls and unhallowed hands, but with dark greed, for the secrets of the sacred traditions of prehistory and wanting to use them - but now the time has come when they are beginning to experience the serious consequences of their ignorance in the face of fates plunged into misfortune and the possibly fatal destruction of their own lives. Several striking examples served as warnings, but countless cases remained secret, and the real cause of the destruction of human destinies will never be revealed. As long as it was only a harmless theoretical game, such as the so-called initiation of the School of Wisdom or the Theosophical Society, one could look at these movements with pity and even think that there might be some who would be awakened. But when one sees horoscopic analyses of destiny, mass yoga exercises, soul analysis, and dream interpretation, one cannot remain silent. These procedures are all true and infinitely effective in a sufficiently prepared and educated humanity, and especially in the hands of a Master with the right spirit. But it must be taken into account that never before in the world has there been a being more immersed in a materially closed life than today's European man, including the savage of the primeval forest. In the hands of such a man, these high-level procedures become magical techniques whose effects are unpredictably dangerous.
The task of Europeans today is not to eagerly apply practical methods with an immature mind applications, thirsting impatiently for the effects of methods, but to attempt to understand the spirit of prehistoric unity. The barbarian masses want to break into the sanctuary immediately and are hungry for esotericism, even though they do not even know how to wash their hands. The first step towards the traditions of antiquity can be nothing other than the humility of a disciple: for it is not technology that transforms man, but the spirit. The time and manner of application, when the spirit is ripe and it is necessary, will come of its own accord.

6.

Metaphysically, tradition is mindfulness, nothing else. Mindfulness is accompanied by vision; and those who see, know.
Ancient tradition described knowledge; the guardian of this knowledge is the ancient book, the sacred object, the so-called Holy Book, such as the Veda, the I Ching, the Tao Te Ching, the Bardo Thodol, Hermes Trismegistus, the Pert em heru, the Bundahisn, the Zend Avesta, the Zohar, and the Sefer Yetzira.
Knowledge can be learned. Vision cannot. Even less so can the prerequisite for both: awareness. Those who passed on vision and awareness to newer generations were prehistoric sacred subjects and are now lost. We are left with only knowledge; from this knowledge we must learn to see; and from this vision we must learn to be aware.
The knowledge contained in tradition is a prehistoric revelation. This prehistoric revelation is infinitely clear and simple: man's origin is divine, and the sole task of human destiny is to preserve his likeness to God. Human life has no other task. Tradition maintains the constancy of the connection between the human and divine worlds. Everything that tradition teaches in the form of various archaic units starts from this single ancient revelation and returns to it. This is the core of traditional knowledge.
The vision developed by knowledge is realistic if man sees the revelation and sees it more and more clearly. When he sees nothing else but this one primordial reality, then

are worthy of vigilance. Vigilance is intense sensitivity, not only of the senses and the soul, but also of the intellect, the instincts, and the spirit. However, the highest vigilance is more than just the most intense sensitivity. God's awareness is not sensual, spiritual or mental, but rather love. Lao Tzu says, "He whom heaven wishes to protect, it protects with love." God protects and guards the world with love. The highest degree of similarity to God in humans is not the spirit, but the awareness of the heart: love.

SECOND BOOK
Archaic Man

I. Man according to the Vedanta

1.

The application of awareness follows.
Everything that is light is dim compared to the soul. Everything that is subtle is coarse compared to the soul. Everything that is light is heavy compared to the soul. Everything that is life is death compared to the soul. Everything that exists is non-existent compared to the soul. That is why the ancients said that the soul is luminous, immaterial, life, the only thing that exists, and the only reality.
However, this invisible, immaterial, living, radiant reality is powerless. This bright, eternal, immortal life is, however, motionless. Beyond the highest, most refined, most luminous world of nature lives the soul, which had no beginning and will have no end, was not born, will not die, is eternal, does not act, does not create, does not change, does not move. It does not touch what is not itself; it does not affect what is not itself; it lives at an immeasurable distance and difference from everything that is not itself. Yet there is nothing it does not see, hear, know, or understand. This world is as if the soul had conceived it and created it from itself. It would be its own dream, its own image, its own magic. That is why the ancients said that the world does not exist, it is only the magic of the soul: a dream, an illusion, unreal.
It is pointless for someone to say that the soul is helpless, soft, yielding, untouchable, calm, indestructible; these are merely adjectives that could be listed ad infinitum. It is also pointless for someone to say that it is vulnerable, innocent in its immeasurable radiance, omnipresent, yet elusive. They are not describing characteristics, only adjectives. It is pointless to say that it is open, pure, simple. The soul is substance. Compared to it, everything else is not substance. That is why the ancients said that the soul is the only thing that exists, that everything that exists comes from it, that it is the only substance, but it is incomprehensible, intangible, unnameable and invisible. If someone wants to say something about the soul, not directly, but indirectly, they must say: the soul is sensitivity. This sensitivity can be alert or sleepy, depending on whether the soul is alert or sleepy. It should be noted that the soul is both alert and sleepy, sensitive and drowsy. The soul has no attributes, because the soul is the only thing that exists, the simple, the only substance. But if someone still wants to say something indirectly, the only thing they can say is that the soul is not active, does not create, does not move, does not change, but is alert. That is why the ancients said that the measure of the life of the human soul is alertness. Awareness is not a readiness for action, not a quality of thought, not the sharpness of the senses, not the tense readiness of the forces, not intelligence. Thus, awareness manifests itself in a world that is not the soul, but only the illusion of the soul. Mindfulness is not activity, not consciousness, not understanding, not seeing, not knowledge. Thus, mindfulness manifests itself only in the secondary world. Mindfulness is the soul's involuntary and invincible sensitivity to all that is soul, its helpless attraction to that which

The soul, its gentle devotion to everything that is soul, its irresistible connection to everything that is soul. This involuntary and invincible sensitivity is helpless attraction, gentle devotion, an irresistible connection to the soul, this is the alertness of the soul, true alertness, love. That is why the ancients said that a great and beautiful human life is not one that is active, powerful, strong, learned, rich, famous, or glorious, but one that is alert; and alertness is not knowledge, not power, not strength, not activity, but love. Compared to the soul, everything is pale, coarse, heavy, non-existent. The soul is the only reality, the only substance, invisible, intangible, unnameable, from which this whole great world is made, and of which this whole great world is only an illusion. The soul itself is invisible, intangible, incomprehensible.
The only thing that can be said about the soul, indirectly, is what the soul is like towards the soul. The soul is alert towards the soul. This alertness is sensitivity to everything that is soul, and involuntary rejection of everything that is not soul, only illusion. The soul is indifferent and powerless towards that which is not soul, that which is dream, that which is not reality, that which does not exist, that which is only magic, that which passes, that which changes, that which is not eternal; and the soul does not even understand it, does not see it, does not know it, cannot grasp it, cannot touch it. But the soul is alert to the soul, that is, sensitive.
It is sensitive to the soul's gentleness, light, indulgence, affection, purity, simplicity, beauty, and tranquillity. This sensitivity of the soul towards the soul is love.
Love is not reality. There is only one reality, one substance: the soul. Anything that is not soul is magic. The first magic is love. The soul: One. There is one soul. One is the existing, one is the substance. One is reality. The first magic is when the soul lives in the illusion of two and three and ten and many and countless. When this illusion takes hold, an irresistible love awakens in the helpless soul to unite the many into a hundred, the hundred into ten, the ten into two, and the two into one. It does not unite, because the soul does not unite, because the soul is not active, does not act, does not move; but it cannot unite, because the two, the ten, the many, the magic, are non-existent, not real. Therefore, love is not reality, but illusion. This is the illusion when the soul believes in magic that there are many souls. At this point, it wants to merge the many into one again and love them together in the One. Love is what unites the soul that has become many in the illusion; but love is what does not allow the one soul to become many in reality. Love is what makes souls into souls; souls, that is, that however many there are, they are all One, inseparably, eternally, unchangingly One. This one soul is the only thing that exists, the only reality, the incomprehensible, immortal, eternal, unchanging, simple thing, compared to which everything else is pale, coarse, heavy and non-existent.

2.

There is only one secret to existence, but it is not the soul, but the non-soul. The soul is reality, the existing, the One, the eternal and imperishable. The secret is how the unchanging created the changing, the imperishable created the perishable, the existing reality created magic, the One created the Two, and how Creation came into being.
"Pondering the secret of creation," writes the Zohar, "I was walking up and down the seashore when suddenly the prophet Elijah appeared before me and asked, 'Do you know the meaning of the words MI BARA ELE? I replied, 'These words mean: God's creation is all the hosts of Heaven. Elijah said: When the Unnameable first wanted to reveal himself, Something came into being, a Single Point, which had no extension, but which was the beginning of the greatness of the world. This Point was the idea with which the Creator created what he wanted to create. And from this idea came the great universe, and its name was: MI - the Unnameable Being who created the world. When the Creator wanted to express himself in all his reality and say his full name, he put on a cloak woven from rays of brilliant light, and from these rays he created: This, which is ELE - all things in the world. MI and ELE united, just as the sounds in a word

and the Unnameable Being descended into Nature."
The secret is how the point without extension, the something, came into being. This something is not material in nature. It is intangible and invisible. It is only an image. This is the idea. It has no extension because it is only an image. But it is no longer reality, only an illusion. This image is the archetype: the idea of the universe. "This point was the idea with which the Creator created what he wanted to create." And from this something, the Great Universe was created. This universe was nature, but it was intangible and immaterial. Primordial nature is an illusion, an idea that radiated from the Creator's shining cloak woven from light. This world was like the sky, because the sky is the radiance of a cloak woven from light. However, the magic was still immaterial at that time. This is how the Creator descended into nature, and this is what MI BARA ELE means.
The soul's first dream is the idea of the universe. In this intangible image, it manifested itself in a single point without extension, in a single thing. This is the secret - the first Something outside the soul. There was already something that was not soul. The point. It was no longer one, but two. And the two became separate worlds, worlds where everything is two: night and day, light and dark, man and woman, me and you, life and death, sleep and wakefulness, yes and no. In China, they are called yin and yang; in India, Purusa and Prakriti; in Iran, Ahura Mazda and Ahriman; in Egypt, Osiris and Set. The world of the two is not eternal tranquillity, but constant movement; not immutability, but constant fertility and creation; not inertia, but activity; not peace, but tension; not love, but attraction and repulsion; not simplicity, but multiplicity; not reality, but illusion.

3.

The only reality of the soul: the soul. This is the One. The illusion of the soul: the world. This is the Two.
The world is primordial nature. It is not material, it is not visible. Only a tiny part of existence and its outermost shell, matter, are visible. The infinitely greater part of existence is immaterial and invisible.
Primordial nature is magic, idea, image, illusion. And as silent, helpless and motionless as the soul is, primordial nature is just as active, creative and fertile. All magic comes from it; everything that shines shines from it. The first manifestation of primordial nature is thought. Thought is both intellect and intelligence, the most productive creative activity of primordial nature, the unstoppable and incessant creative activity. This thought is what the Vedas call buddhi, what the Greeks call logos, this restless, continuous fertility. The soul is the One, primal nature is the Two, thought is the Three.
Thought is invisible and immaterial, because the vast majority of existence is invisible and immaterial. And thought is not bound to anything: it is free, universal and universal.
After Three comes Four. Four binds everything that is free, defines everything that is general, and makes everything that is universal individual. The Veda calls this Four ahamkara, the self-creator. Primordial nature and thought do not know the Self. Primordial nature and thought are free, general and universal, knowing no limits, form or constraints. Neither primordial nature nor thought has a Self. The Self is not reality. It is just as magical as nature and thought. Nature and thought created it: immaterial and invisible, immaterial and invisible. The ahamkara, the ego-maker, sets limits, individualises, binds. It turns what is towards itself. The Veda calls this inner ability to turn towards itself manas. A poor translation of this is: inner sense. Manas is feeling, emotion, attention, vision, experience, awareness, sensitivity. But all this is inward, toward the Self. Manas is a new level, different from primal nature, thought, and the ego-maker. Manas is the Five. The Six is indriya, the external sense. There are two types of external senses: one is perceptive, the other is active. The perceptive

senses: sight, hearing, touch, smell, taste; actions: walking, grasping, speaking, procreation, defecation. Sight and speech are connected to the element of fire in primal nature; hearing and walking to the element of ether; touch and grasping to the element of earth; procreation and taste to the element of water; excretion and smell to the element of air in primal nature.

4.

Primordial nature, thought, the self-creator, and the internal and external senses are immaterial and invisible. They are invisible because they exist not in the realm of life, but in the realm of being.

All are active, productive and creative, and therefore all can be called activity, creation and productivity. They are the manifestations of the unchanging, motionless and powerless soul. These manifestations are surrounded by five sheaths. The Veda calls the sheath kosak, which literally means blanket. Each manifestation corresponds to a blanket. The most important is the first, the blanket of primal nature: maya.

The maya is the first veil of illusion; the first covering of the first idea; the veil of the idea of the universe; the cloak woven from rays of brilliant light, of which the Zohar speaks. Man can best understand the maya from the sight of the starry sky. The shining firmament is an unattainable, incomprehensible, infinite, universal, majestic radiance. It is the cloak of primeval nature. It is pure, sheer illusion, whose existence or non-existence no one can ever be certain of. It is an unattainable and unfathomable greatness, the understanding of which is far beyond the capabilities of human beings. The first veil of primeval nature is not material. The vast majority of existence is immaterial and invisible. This first veil, the burka of the Idea, Maya, the veil of Isis, is incomprehensibly gentle and just as incomprehensibly impenetrable; a veil that covers everything that primordial nature has created with its infinite fertility. The secret of existence is not the soul; the soul is the only reality and the only thing that exists. The secret is the non-soul, the fact that there is something outside the soul, the non-reality, the non-existent, the magic. This secret is primal nature; and this primal nature is covered by a veil, like all secrets, surrounded by a mysterious shell, an unbreakable, unliftable veil and an unsolvable mystery. There is no answer as to why there is something beyond reality, why there is something beyond the existing soul. Illusion, magic - and this illusion is covered by a shining veil.

The Veda calls the first shell anandamaya-kosha, a covering woven from the bliss of the blessed delight. To understand this, man must turn once again to the starry sky. Why does the heavens inspire such delightful reverence? Why does man feel a blessed thrill? This ananda is a feeling of superhuman happiness, infinite peace and boundless tranquillity. There is no reason, meaning or why for this, or if there is, it is veiled. This is the veil itself; the veil is made of happiness and radiance.

Maya is the innermost covering; primal nature, thought, the self-creator, the inner and outer senses are covered directly and most intimately by the veil of maya. The veil of thought lies on top of the veil of maya. This covering corresponds to buddhi. The maya veil is woven from happiness, the thought veil from the clarity of knowledge and understanding. The Veda calls this shell vidnyána-kosanak. Dnyána, says Guénon, is the same word as the Latin cognoscere and the Greek gnószisz, its original meaning being creative activity.

The second veil is the clarity of the activities of the intellect and knowledge. The third veil is manomaya-kosa, corresponding to manas, the inner sense. The inner sense is not an accurate expression. Manas means everything that happens in connection with the Self: consciousness, experience, sensitivity, feeling, emotion, memory, imagination, desire, wish, consideration, decision – everything that is personal, connected to the Self, and which invisibly takes place and lives in the specific sphere of manas. From this sensitive, feeling-like veil woven from memories and desires, the manas blanket was created.

Primordial nature, thought, the Self, and the inner senses together form the light body of man; this is the

spirit body. The covering of this light, immaterial and invisible spirit body is the breath. Hidden in the breath is, at the top, the manas veil, then the thought veil, and at the very core, the maya veil. The breath is only its outer covering; it contains all the emotions, desires and feelings of the Self; it contains the clarity of thought; it contains the shining mantle of primal nature. If the breath could be grasped and cut open with a knife, one would find within it the layers of the immaterial, light spirit body one beneath the other. The Veda calls this breath-veil prana-maya, the breath-cover. Language knows that this invisible breath-cover is related to the soul and shines from the soul; in every language, breath and soul are almost identical words. In Sanskrit, too, prana means the essence of life.

The fifth kosa surrounds the light spirit body, the fifth covering: the heavy material body, material nature. Only a tiny part of existence and the outermost covering on the surface are visible and material. This is the covering experienced by the external senses, the senses of perception and action, that which is visible, audible, and tangible—the walking, talking, grasping heavy body, which the Veda calls annamaya-kosa, the food covering.

5.

A person living in material nature, dwelling in a heavy material body, is inclined to see the world as material nature and a heavy material body. This is what he experiences with his senses; this is the surface and the uppermost layer that he sees, hears, and touches; what he walks on, what he grasps, what he eats. He thinks that his self is this heavy material body; he thinks that his feelings indicate the condition of the body; he thinks that his thoughts are the experiences and decisions of the body's life; he thinks that nature is tangible, changeable, learnable, storable, disassemblable, and edible. This error is caused by the illusion of veils. The illusion appears to be reality; and the fact that it appears to be reality is maya. The Veda calls this error viparjaja. The true meaning of the word is: the reversal of the real situation. It means that those who are caught up in this delusion reverse the actual situation, deriving the senses, sensations, feelings, and thoughts from material nature, and the soul from thoughts, whereas in reality, thoughts arise from the soul, feelings from thoughts, and sensations from feelings.

There are two proofs that people living in the material world reverse the actual situation and place visible illusion before invisible reality: one is that one must realise and do realise the illusion of the heavy material world, and one can realise and awaken to the enchantment of material nature - this is called awareness; the other proof is that when a person sheds their heavy material body, they die, but they continue to live on with all their manifestations and coverings, having only shed their material shell.

The reversal of the true situation is a state of necessity, which is called samsara in the Sankhya tradition and ananke in Greek philosophy. This is the necessity into which a dazed person who has lost his vigilance falls, seeing the world upside down: he sees illusion as reality and reality as illusion. The cause of samsara and ananke is a compulsion arising from a faulty setting of human consciousness, which can be eliminated with a certain amount of discipline. When a person becomes aware of this faulty setting of consciousness and the setting ceases, when a person meditates, enters into ecstasy, is inspired, their mystical intuition comes to the fore, viparjaya, the reversal of the natural situation, returns to its proper place. The meditator, the person in ecstasy, the person in inspiration: awakens. He immediately realises that the heavy material nature is not reality, but only the outermost veil of illusion.

And when a person sheds the heavy material body, they retreat into the light spiritual body. This is the state of a person after death, the prana-maya, the breath-body. Heraclitus says that the human soul feeds on fragrances in Hades. The Tibetan teaching states: "This body is a light body with all the senses, which has all the abilities to descend again from the plane of existence on which it lives and

be born. It is completely free in its movements; only the mother's womb is inaccessible to it. It possesses the wonderful ability to fly through the universe at the speed of thought. In the Intermediate State, only those who are at the same level of awareness can see each other... Those who dwell in the Intermediate State feed on the fragrance, or essence, of material nature.

6.

Those who have gained experience of reality through meditation, inspiration or intuition, or who have understood a teaching on this subject and thus taken the first step towards awakening, have learned that there is one path to liberation and salvation: discrimination. One must distinguish between what exists and what does not exist, between reality and illusion, between the soul and delusion. Those who have learned to discriminate will no longer commit the greatest mistake of confusing their true nature with the material body. This confusion (adhya) is the source of all errors. Ignorance is nothing more than thinking of oneself as a material body.
The Taittirija Upanishad describes the path to awakening as follows: "This living man is a food body; his head is made of food, his right side is made of food, his left side is made of food, his torso is made of food, his lower body is made of food, and his legs are made of food.
All beings that live on earth are born of food, food sustains their lives, and they become food. This human being, who is nourished by food, must be distinguished from the one who is nourished by breath; the human body is filled with breath; it has a human form, and therefore this one also has a human form. Its head is nourished by breath, its right side is nourished by breath, its left side is nourished by breath, and from this it has a torso, lower body, and legs.
The gods, humans and all animals desire the breath of life. Breath is the essence of life, and that is why it is called the breath of life.
This human being made of breath must be distinguished from the one made of feelings and desires; the human body is filled with feelings and desires; that one has a human form, and therefore this one also has a human form. Its head is made of feelings and desires, from which its right side, left side, torso, lower body and legs are made.
One must distinguish between a person who is made of feelings and desires and one who is made of thoughts; the human body is filled with thoughts; it has a human form, and therefore this too has a human form. Its head is made of thoughts, its right side is made of thoughts, its left side is made of thoughts, its torso, lower body and legs are made of thoughts.
This person made of thought must be distinguished from the person made of radiant happiness; the human body is filled with radiant happiness; that person has a human form, and therefore this person also has a human form. His head is made of radiant happiness, his right side is made of radiant happiness, his left side, torso, lower body and legs are made of it.
He who does not know that the soul is the existing one is himself non-existent. He who knows that the soul is the only living one awakens to life himself.

II. Sruti and smriti

1.

In India, two types of ancient traditions are distinguished. One is revelation. Revelation came into being together with the world. This is the Veda. It is preserved and maintained by the First Being, the Personal Brahman. It is unquestionable, untouchable and valid. The other is the actual tradition, that which has been remembered from the beginning. It is a collection of images relating to the existence of the gods and laws, rules, stories, opinions and teachings relating to human life. The first is called srutin, the second smritin.
In his commentary on the Vedanta Sutra, Sankara says that its significance lies only in the

The sruti has authority, while the smriti only has authority insofar as it explains and supplements. If tradition deviates from revelation, it must be rejected without exception. For "the sruti reveals the causes of existence." "The justification for the existence of smriti is solely its application, explanation and supplementation; for example, how this or that caste should behave at this or that time, how human life and activity should be regulated, into whose hands the Veda should be placed, when someone can be considered learned, and what role the learned person should play in lawmaking."

In ancient times, revelation and tradition were separated everywhere. The sruti was lost in many places, such as among the Celts and, in part, among the Egyptians, where it was forbidden to record it. In Palestine, it survived in a veiled form, hidden in the texts of myth and legal tradition. The concealment took the form of secret interpretations of individual words and events, known only to the initiated. In the Hebrew holy book, three layers were placed one above the other. The uppermost, visible layer had no particular significance: it was myth and law. Beneath the poetic and social layers lay the secret cosmogony; beneath that, psychology; and beneath that, the teachings on domination. Cosmogony and psychology were accessible to the disciples. Only the high priest and the king knew the third layer. However, there was also a fourth layer to the holy book. The Mishnah states: "The entire story of creation may only be told to two people in a generation; and the Merkabah may only be told to one person, but only to someone who is sharp-minded enough to figure it out for themselves from the hints and allusions." Commentaries on this secret meaning were written in ancient times in the Zohar, later in Maimuni's book, and then in Jakob Böhme's Mysterium Magnum. From these works, one can understand the mystery of revelation, albeit not easily. Revelation was kept secret everywhere. Among Pythagoras' disciples, there were exoteric ones, whom the Master taught only outside in the courtyard, and esoteric ones, whom he taught in the rooms of his house. Hierocles collected Pythagoras' sayings according to these two levels. The first degree was the creation of a good person, the teaching about a beautiful and righteous human life. The goal of the second degree was for the Master to create a divine person from a good person. This is the teaching of spiritual and divine existence. A distinction was also made between these two degrees of initiation in Egypt, Tibet, Peru and China.

To the question of why the secret of the Merkaba had to be so jealously guarded, and why what was taught to the esotericists was a mystery, that is, why the meaning of the srutis, the revelations, had to be hidden, the answer for now is as follows: the intensity of the life that man lives in the material nature is very low. So insignificant that even a little knowledge, a little power, an intensity only slightly greater than that of material nature, can disturb it and even throw it off course. Without initiation, the truth is dangerous. For the knowledge of revelation partially unleashes the forces of world creation, and without proper preparation, these forces consume the uninitiated and unawakened.

Chuang Tzu was once visited by someone who asked him about the secret of the Tao. The Master imparted his knowledge, and when the man left, one of his disciples said, "You have never explained the greatest secrets in such simple words." Chuang Tzu thought for a moment and replied, "I have made him unhappy for the rest of his life."

The phenomenon whereby the higher world breaks into the heavy material world, shakes nature, contradicts it, seizes it and changes the order of nature for a moment with the power of its own higher order is called a miracle. A miracle is the manifestation of a world higher and immeasurably more powerful than the material world, in which the coarse and heavy material order simply melts away. The meaning inherent in the words of revelation is such a manifestation of existence, filled with intense forces that are life-threatening to the unprepared person, and this is only bearable if learning and practice make the person capable of receiving it. Otherwise, it is unbearable.

2.

The teaching about archaic man is only the first stage of revelation: that which concerns the soul and the magic of the soul. This is the teaching of the Veda. Everything that concerns buddhi, ahamkara, manas, and takaras is only smriti, that is, memorable from the beginning. The commentators on the Veda, among whom Sankara is the most authoritative, accept tradition because it does not contradict revelation. All traditions from prehistoric times to Plato are based on this revelation. The true essence of archaic man is the soul; what covers this soul, this true essence, is the shell, the blanket, the spell. The soul is what exists; what covers it is a passing spell.

This revelation lives on in different explanatory additions among all ancient peoples. The traditional explanatory addition, whether myth or not, is ultimately identical to the Hindu smriti. Every tradition must return in some form to the metaphysics that was developed based on the Vedas. The teachings of buddhi, ahamkara, manas, indriya, and the sheaths can be found in Hermes Trismegistus as well as in Tibetan Bon, China, Iran, and archaic Greece.

However, the memorable traditions of different peoples, no matter how different their imagery may be, are never in conflict with each other. Not only do they coexist, but each one also supports, reinforces and illuminates the other. Why? Because everywhere it is about the same existence, the same upheaval, the same change. The Peruvian and Hebrew traditions, however distant from each other in images, space and time, do not destroy each other. They both speak of the same thing.

The moment when the turning point occurs in the mystery of the immortal eternal soul, which the Veda calls maya, is called by the peoples: the creation of the world.

3.

Man is the last creation. He is the last and most comprehensive creature, the master of nature, transcendent in his essence, the image of the creative Spirit, ruling over all beings, and the only one who has a direct connection with the Creator. The human being unites within himself everything that happened before him in creation: the emanation of spiritual forces, the cosmic Powers, the essence of heaven and earth, the idea of the universe, the qualities of beings.

Nature was not material. There has never been any material creation in the world. And so the first nature was not material either. The world is a transparently pure spiritual thought, and man was the master of this spiritual world consisting of forces. The parts and beings of the world were manifestations of the attributes of the divine soul, and man stood at the pinnacle of them all. Primitive man is divine intellect. The master of the open, free, shining spiritual world: Adam Kadmon, the ancient man, the first man, the One, the highest ability of the immortal soul, intellect.

Man was also master of the Powers. The Powers, in Greek arkhai or dynameis, are impersonal forces over which he ruled, knowing them by name. The Powers are mute, but their instincts and senses are all the keener for it; they cannot speak or utter a word, and therefore cannot rule, only obey. They do not have the power of speech and therefore do not know initiative. However, power belongs to them by virtue of their strength. Power is silent and powerless without the word of dominion. Therefore, although the Powers are immeasurably stronger than man, they obey man's word and man rules over them.

Among the Powers was Evil. Creation is a perfect whole, and so it had to be here too. This was the negative; but the negative had to be here too. This was the dark spot in the brightness; but in the radiance, there had to be darkness too, and in perfection, there had to be negation too. This was the only closed atom. But

creation was perfect, and this too had to be there.
This silent dark spot, this negation, this closed atom was the only place outside the Creator, Creation and Nature. The whole world rested in the Creator; Evil was the only negative outside it. This was what later came to be called Evil.
Evil was impersonal, like all forces, like all Powers. However, the spirit perceived this in its person: it identified itself with the dark spot, with denial, with closedness, with negativity. And by perceiving that which was outside of creation as merely accidental and impersonal, it made it personal, a creative force, an activity. Thus, evil, darkness, negation, and closedness became an active Power. Thus, the spirit gave Evil independent power, a face, and initiative.
In his introduction to the Vedanta Sutras, Sankara strongly emphasises the soul's (atman) ability, which he calls identification, or in other words, transference or confusion (adhjasza). This transfer is "necessarily erroneous... it is when the person transfers himself to the object... the existing transfers itself to the non-existing... the subject transfers itself to the object".
How is this transfer possible? asks Sankara. The answer: "Memory transfers an event that happened earlier at some other time to the present." "The person does not understand the difference between the thing and the time, and thus transfers what happened earlier."
What is this? Adhyasya. Avidya. Kabaasa. Sleepiness. Degraded existence. The transfer with which someone transfers their own personal existence to something non-existent is nothing more than a lack of awareness.
The spirit experienced the creative magic of the soul, creation. And when creation was completed with the creation of man, in its stupor it transferred the previous event to itself. Creation was the soul identifying itself with the world. The spirit remembered this and confused itself with evil. At that moment, the powers of the Powers boiled over and threw themselves upon the impersonal forces. Who were these Powers? Their Greek names: Phthora, Thanatos, Eris, Penia, Hubris, Hamartia - Passing, Death, Discord, Necessity, Arrogance, Rebellion. The transfer disrupted the balance of the world, and part of creation broke away, separated and closed in on itself. Unity ceased to exist. The world was split in two.
This was the global catastrophe known in ancient traditions as the rebellion of the souls.

4.

The place where the fallen spirits fell: matter. Matter is not creation. Material nature was never created by anyone or anything. This is the closed place where the Powers, cast out from the ancient and first spirit creation, fell. It came into being at the moment when part of the world separated from the great creation.
Divine reason remained in the spirit world, but it could not resist the temptation of the fallen Powers and fell into the material world. This is the catastrophe known in ancient traditions as the Fall.
Man became completely immersed in matter. Divine reason was lost; he forgot the word of dominion; he became mute, and even the vague memory of his rank disappeared. His vigilance faded, and he sank into the heavy, dull, grave state of matter. He became like the fallen Powers: the focus of his vision was no longer the immortal light of the divine Creator, but his own dark point, a closed point outside the world: the Self. And man, being the master of nature, dragged nature down with him. Nature in its ancient, original form was spirit; degraded by man, it became matter: a mere copy of the original.
This sketchy account of a tradition that has been remembered since the beginning is important not only because all the ancient peoples of the earth know and understand it this way. It is important because

reveals the dual origin of man in dramatic form. Is man of divine origin? Yes. Of material origin? Yes. Man is Adam Kadmon, the Creative Intelligence; but at the same time, man is a being of material nature. The Veda reveals: "The soul thought: I want to create worlds. And it created worlds. Those worlds had no separate existence, no reality separable from the soul. The worlds are the liver of the soul. And man is originally the creative intellect; the completion, the crown and the summary of the whole creation." However, as a result of the fall, he sank into matter. Or rather, he sank, and matter came into being.

In the language of the smriti, when man fell, he made the same mistake as the spirit when it identified itself with the negative, closed dark point outside the world. Man confused himself with the Powers he ruled over. He confused himself with the entire host of Powers: not with the single dark point, but with hundreds and hundreds of millions of dark points. Thus he made himself master over the host of Powers: necessity, death, passing away, strife, doubt, hunger, pain, and so on. But much more importantly, this is how the Only Creator became a copy, the Only Man, Adam Kadmon, or as the Hindus call him: Manu, as the Chinese call him: Wang, as the Mexicans call him: Kecalkoatl - the only, ancient, first, divine man became: a multitude. This is the catastrophe that in the Middle Ages was called individuation. The One Man broke into billions of human atoms, individuals, Songs. And since man also dragged nature, of which he was the master, down with him, he evoked an innumerable multitude in nature as well. This multitude is the multitude of stars, the multitude of animals, the multitude of plants, the multitude of stones, the multitude of numbers, images, and destinies. The multitude of the Song.

When man fell into material nature and awoke, it was not as a single human being, but as humanity. The first of this humanity is no longer the ancient man, Adam Kadmon, but the natural man, Adam. Adam was already born from the earth. The Creator, according to a memorable tradition, formed him from clay and breathed life into him. This earthly man was the first, and the heavenly man was only a copy and a fragment of him. After Adam, all men awoke one after another, and slowly the multitude of mankind awoke.

There is one more aspect of the smritis that must be clearly understood, and that is time. Even in ancient times, and ever since, some interpreters have understood the events of cosmic metaphysics to have taken place not in minutes and moments, but over hundreds of thousands of years. The fall lasted for millions of years; the immersion in matter also lasted for hundreds of thousands of years; but the awakening has lasted for hundreds of thousands of years.

The Veda does not comment on time. Revelation communicates, as Sankara says, the reasons for existence. Nothing else. Whether creation, the rebellion of souls, the fall into sin, and materialisation lasted for a long or short time is ultimately irrelevant and does not matter. Why is it irrelevant? Why should it be irrelevant? In fact, why is it really irrelevant? The answer is simple: since the fall into sin, man has confused himself with the dark, non-existent points outside the world, the so-called Song. This is a false transfer (adhya); the deeper man has fallen, the stronger and more complicated it is. Man projects the Self he has projected into himself back into the world, and thus the personified forces over itself. This erroneous transmission can occur both in time and outside of time: over unimaginably long millennia, but also in a fraction of a second. The reality is that it is a matter of transmission, of error; what is this error? - Lack of awareness. Illusion. There are not many selves, there are not millions of years. Because beyond and within all identification, in their true essence, human beings are Soul and One. The multitude of humanity is an illusion, just like the many millennia of world history. Maya: magic. The awakened one who sees reality knows that talking about whether the drama played out over a long or short period of time only increases the complications of a life lived in illusion. Long time is just as much maya as short time. For the awakened human soul, therefore, creation, the

The rebellion of souls, how and in what time frame and for how long the Fall occurred, must all be irrelevant.

5.

According to the teachings of the Hebrew holy book, the Creator formed the first material man from the earth and breathed life into him. In Peru, they say that Pacsakamak walked the earth, revived the stones, and from these revived stones, humans were created. According to the Manicheans, it was Mani who reawakened man, who had sunk into matter. But this man is not the first. The first is the ancient man, Adam Kadmon, the heavenly man. The second is the dazed being who sank into matter. The third man is the one who awoke from matter: Adam.
In this man, the stages and veils taught by tradition were present together: the soul, the first veil of the soul (anandamaya), intellectual intuition (buddhi), the Self (ahamkara), the separation of the external and internal (manas), the sense organs (indriya) and the heavy material body (annamaya).
However, prehistoric peoples knew of two types of people: those who came from below and those who came from above. Cain and Abel. One type of man who fell at the beginning of time, at the Fall, and now struggles to rise from below, from darkness, from matter, and another type who, like Adam Kadmon, is a manifestation of divine reason from above. And none of the teachings of the traditions of the ancient peoples—those that have been remembered since the beginning—is as decisive as this one. The order of the world depends on the rule of the heavenly man, the spirit man, Thoth, Zarathustra, the Brahman - Enoch calls him the Watcher, the Egregore. As long as this man can enforce the radiation from above on earth, the life of humanity is orderly, clear and lawful. If the man who came from below enforces the lower radiation of matter, humanity will fall prey to darkness. Tradition knows of several upheavals that brought about the fatal catastrophe of earthly life as a result of the rise to power of humanity who came from below. The most notable of these catastrophes is the flood. The Papuans living on Easter Island know about the flood, as do the Peruvian Chimu, the Mexican Toltecs, the Hebrew holy book, Manu, and the Bundahisn.
The teaching about the two types of people was one of the most hidden and secret teachings of the tradition. The central idea of initiations in every tradition: the man who came from above with the royal nature of the Heavenly Adam - this was on one side; on the other side: the man who came from below, wandering in a state of existence corrupted by the Powers. The man who came from above is the mysterious race, as Evola writes, the "perfect man known to all prehistoric generations" - before whom the material man always bowed down. The secret of the heavenly man is far greater than can be grasped and understood with the knowledge acquired so far.
For information purposes, let this suffice for now: the fallen man has not severed all ties with the heavenly man. The heavenly man and the natural man remain one, only the Unity has sunk so deep that it never dawns on most materialistic people. The man who came from above is the one in whom the consciousness of unity is clear. The man who came from above is the stage in the path of the Eternal Man that radiates the forces from above into the lower layers and lifts up the lower world. This is the secret of the prehistoric sacred subject, the holy king, the poet, the high priest, the soothsayer, the prophet, the ascetic. This is the man who can still be glimpsed at the threshold of history, without the fullness of his being being accessible to historical man: Orpheus, Pythagoras, Empedocles, Zarathustra, Thoth, Buddha, Lao-Tzu, Confucius, and last, in a pale form: Plato.

6.

Tradition distinguishes between primary and primitive man. Primary man is ancient man, whose nature can be recognised in the form of the sacred subject: this is the spiritual being, the king, the priest, the poet, the prophet. The divine man. The primitive man, on the other hand

Several traditions refer to him as a forest man; other traditions refer to him by an animal name. History, especially modern history, repeats the mistake it makes elsewhere: it reverses the original meaning of things and believes that the ancestor of spiritual man was primitive savage man, and that the ancestor of savage man was an animal. The real situation, as Evola says, is that "the primitive man is not the ancestor of modern man, but a degenerate remnant of a very ancient spiritual state". This is the late "regressed" state of being. Wallace says: "Prehistoric and prehistoric man was not a wild animal, not a being at a lower stage of development, but a being of light, and today's primitive man is one in whom this light has been extinguished." Baader says: "The primary state of man is not animal savagery; the feral state is characteristic of the backward and degenerate man." "There are no naturally savage people, only feral ones." Finally: "The universe is also full of beings who have fallen behind and are unable to continue on their path."
"Primitive is not the original state of man; what is called primitive today is the result of a late regression and the reformation of the soul."
Enough with the quotations. Tradition sometimes preserves quite clearly the prehistoric knowledge of such spiritual degeneration and falling behind.
It is easy to see from Iranian tradition that there are collective catastrophes when entire "humanities" break away and fall back into matter. They cannot bear the light of awakening from matter, from the oblivion of darkness, they come to a standstill in one place, and the process opposite to awakening, slow darkening, reshapes humanity. The Iranian holy books consider ant states to be such reshaped humanity. The ant state is the human soul that has stopped and regressed in an absolutely rational and practical state order. This is the situation where work completely loses its spiritual nature and becomes mere mechanicality. There is order, but order kills all spirit in man.
The holy book says that there is individual degeneration: individual materialisation. The serpent is such an individually degenerate and degenerate human being - in other words, such a degenerate divine intelligence. The Egyptian tradition sees in monkeys, especially baboons, the sinking of groups, or as we would say today, of species and nations. The baboon was also human – it had divine intelligence; but it fell behind on the path of vigilance and lost its clarity once again. Today, only a tiny spark of light remains within it, and the sign of this spark is that when the sun rises, it turns towards the light and shows its palm to the sun.
Humans can remain collectively as humanity (ants), as a species and nation and class (baboons), and as individual beings (snakes). Falling behind does not mean that they stop and become rigid at a certain point, but that they regress. Such regressed, backward, slowly darkening beings are primitive savages, Negroes living in primeval forests, or Papuans, North American or Amazonian Indians. The Egyptian fellah, the Yucatan Maya, the Chimu and Chibahaja of the Peruvian highlands were people and peoples living in the light in living memory, and since then they have sunk back into savagery and the forest. All primitive peoples living today have been thrown back by catastrophes similar to those of the Egyptians and the Maya. But this regression also threatens the individual destiny of each person. Separation and privatism undoubtedly lead to degeneration. Indeed, what religions call sin in the life of every human being is nothing more than a "longing to return to the dark irresponsibility of pure material existence". The sinner places himself outside the radiance of light, and because he has removed himself from universal humanity, he has fallen into darkness. This external darkness results in the degeneration and clouding of the soul and regression. Tradition regards most animal forms of existence as the decadence of early human forms of existence. Those who remain standing become depraved. In the supernatural world, such depraved beings are ghosts, demonic monsters, dakinis (Tibet), and gandharvas (India).

III. The archetypes

1.

The difference between prehistoric and historical humanity can be summed up in a single thought:
Prehistoric humans saw a connection between the cycle of nature and the fate of the gods. When historical humans realised what connection had been seen in archaic times, they thought: surely the primary connection must be the eternal cycle of nature: the eternal alternation of spring, summer, autumn and winter. The gods also live this cycle and are part of it. Everyone lives in the flow of nature's cycle, even the gods, when they live, flourish, die and are reborn. The archetype of the fate of Gilgamesh, Bel, Heracles, Osiris and Rama is nature. The explanation of prehistoric man says that this is viparjaja, or the reversal of the meaning of original reality. It is not the deity that copies nature with its destiny, but rather the cycle of nature that is nothing more than an imitation of divine destiny. Nature repeats birth, life, death and resurrection incessantly because it cannot and does not want to free itself from the image of divine destiny; indeed, there is no way for it to free itself from this image, which has left its mark on the entire universe. It is not the rebirth of God that imitates spring, but nature that imitates the rebirth of God, and when it imitates this moment, it is spring. It is not God who repeats the order of nature, but nature that has been repeating God's destiny since the beginning of time and will continue to do so until the end of time.

2.

This exemplary idea seems suitable for explaining in detail the difference between the vision of historical and prehistoric man. It can be used to explain, in particular, that there is an unbridgeable difference between the two visions.
The vision and thinking of historical man is based on logical contradictions; the vision and thinking of archaic man is based on analogy. The main principle of analogy is expressed in the Tabula Smaragdina as follows: "That which is below is the same as that which is above; that which is above is the same as that which is below."
Analogy means that there is similarity between all phenomena, symptoms, persons, forms, materials and characteristics in the world; but there are also differences between all phenomena, symptoms, persons, forms, materials and characteristics. The fact that everything in the world is different, yet identical, that everything is the same, but this sameness manifests itself in multiplicity, is what was called analogy in ancient times. There is an analogy between the movement of the stars and human destiny; there is an analogy between the life of humanity and the life of each individual; there is an analogy between colours and sounds, between numbers and bodies. Each is different, yet each is the same. This eternally new and never-repeating individual character, which is nevertheless always the same and unchangeably one, was called analogy. And archaic man saw the world on the basis of differences from each other and similarities beyond those differences.
Modern characterology offers an easily understandable example of historical man's way of thinking, thinking in logical opposites. One of the characterological theories that has become particularly well known establishes three basic types. These three types are the pyknic, the leptosomic and the athletic. The picnical is a corpulent, soft, cheerful, calm person; the leptosomic is a thin, gaunt, weak, nervous, restless person; the athletic is a person with a balanced physique and balanced emotional and intellectual characteristics.
The athlete must be eliminated immediately. He must be eliminated because he is not original or independent, but rather a type formed from the combination of the two previous types. However,

the leptosom can also be switched on, because it is the exact opposite of the picnics. Where the picnician is corpulent, the leptosom is emaciated; where the picnician is cheerful, the leptosom is anxious; where the picnician is cyclothymic, the leptosom is schizothymic. The leptosom is not real, but a logically constructed opposite of the picnician.
For it is not that this human character and temperament were unknown to the various prehistoric characterologies of old. In other words, the question now is not whether what we call a picnicker today is known as a jovial person in Alexandrian astrology based on Chaldean traditions: this is the strong influence of Cancer and Pisces, the so-called water signs, especially with the predominance of the planets Jupiter and the Moon. In China, India and Tibet, there is a deeper understanding of this type as an analogy of the cosmic phenomenon within the circle of human nature. Not to mention alchemy. None of this is relevant now. What is important at this moment is that modern man has noticed only one type in characterology, but has created three. The one type is the picnic-jovial-Jupiter-Pisces. This type is true. This person is realistic. However, the leptosome is nothing more than the intellectually constructed opposite of the picnic type. The leptosome is unrealistic. There is no such thing as a leptosome person. It is merely a rational mirror construction of the former.
Modern thinking is full of such mirror constructions. In fact, thinking that is typically modern, scientism, consists almost exclusively of such intellectually constructed opposites. Such are the extroverted and introverted man; such is the opposition between "spirit" and "life"; such is the opposition between "theology" and "religion", or "myth" and "gnosis", "rationalist" and "irrationalist", or "Hamitic" and "Ethiopian".
Jung, Klages, Sorokin, Keyserling, Bergson, Frobenius, and modern scientific thinking as a whole make the mistake of seeing reality in a single form, constructing a mirror image of this form using rational methods, and believing that this mirror image is a true complement to the original. The only type of human being is the introvert, as opposed to the extrovert, but rather the process of extroversion, which never manifests itself in a typical human form. The same is true of Jung's animus and anima. The same is true of Klages' Seele and Geist, and Sorokin's sensate and idealistic cultures.

3.

Archaic man thought in analogies. One such analogy is that there is a similarity between the changes in nature and the fate of God. Another analogy is that the shining sky is everywhere a symbol of psychological alertness; the Sun is nothing other than the deity representing light; spring means that material nature, living in the magic of divinity, is renewed and born; summer means that divinity flourishes; autumn means that it withers; winter means that it dies; and spring means that it is reborn. Such an analogy is that there is a relationship between the qualities and characteristics of the human soul, the primordial elements and metals; there is a similarity between the principles of metaphysics and numbers, as taught by the I Ching, Egyptian esotericism and Pythagoras; there is a similarity between the three fundamental qualities of the world, sattva, rajas and tamas, as taught by the Vedas, and the castes of human society; there is a similarity between the cosmic situation and human character, as taught by astrology.
The recognition of analogies is not determined by the logical activity of the intellect, but by a much deeper and more elementary experience. Analogies are experienced by the manas, the inner sense. It experiences them in such a way that the inner vision directly perceives the connection between the inner images that unfold before it. It is so direct: there is a connection between metaphysical principles and numbers that cannot be explained logically or intellectually; there is such an unprovable connection between the beginning of the world and the infinite (apeiron), as Anaximander said, or between the mother of all things and "water", as Thales said.
In order for thinking in analogies and the impression formed by seeing in images

, we must return once more to historical man. Historical man does not think in images, but in intellectual opposites, and compared to archaic man, he is completely blind. The intellectual activity of modern man is abstract and unreal. The mirror construction is untrue. The mirror construction, which is the result of thinking in opposites, is conceptual, in other words, imageless, lightless, fictitious, insignificant and empty. There are no opposites in reality. What is there in reality? In a single word: difference. The nature of the world lies not in opposites, but in differences.
The formula for contrast: the concept and its opposite. The two together: the thing itself and its mirror image. The formula for difference: the infinity of similarities and differences in the world. The gradual difference between qualities and quantities. Everything similar is different and every difference is similar, but in such a way that similarity never completely coincides and difference never becomes complete opposition. Contrast is not a property of the world or reality, but of abstract meaning. In reality, there are countless degrees of objects, things, people, events, thoughts, beings, and images, and even the most distant of them are similar to each other in some way, and indeed, everything is similar to everything else, because "what is above is nothing other than what is below." But even the closest thing differs from it in some way. Seeing analogies is sensitivity to similarities and differences.

4.

In archaic times, knowledge of human nature was not a conceptual construction of abstract qualities, but rather personified and genetic. This knowledge was later called mythical. To understand it, one must know that, according to archaic times, the forces of the world gather at focal points. These focal points, as centres of power, represent an increased intensity compared to the limited influence of human life. The centres of power exist in both worlds: in the visible world as planets, suns and celestial bodies, and in the invisible world as spirits, demons and gods. Human existence depends on the effects of these visible and invisible centres of power. These centres can be known. However, the experience of them is not conceptual or intellectual, but intuitive, mystical and direct. Direct experience is the vision of ideas, of archetypes. The Greeks referred to this direct, intuitive vision with the word 'theory'. This is because theory originally meant not an intellectually constructed theory, but the direct vision of ideas and God.
Archaic knowledge of human nature is also knowledge of the cosmic world; unlike modern psychology, which is nothing more than a rational system constructed from abstract characteristics and has nothing to do with living human beings. Modern man thinks in terms of intellectual opposites. Prehistoric man always distinguished between things. The distinct centres of power that were directly seen and experienced were personified. Not arbitrarily, as was later believed. The forces, powers and gods of the world above man are indeed personal beings. The basis of personification rests on metaphysical-mythical-cosmic beings, but these beings are also personal beings. These beings are living realities on a higher level of existence, forces, demons, powers and gods.
Man cannot be understood on his own. Only modern consciousness, which has been made unlawfully autonomous, can conceive of such a thing. But fate has been fulfilled in him: what he knows is not reality, but his own reflection. This is the ultimate meaning of this mirror construction. Only consciousness revealed to higher, supernatural forces is capable of judging man. And when man opened his consciousness to the supernatural world, he relinquished his autonomy. Consciousness becomes theonomic, or cosmonomic, or logonomic, and ultimately eunomic. In this consciousness, of course, it is not the reflection of one's own intellectual structure that appears, but rather: the cosmos, the law, the logos, reality, existence. Man is not an autonomous being, but the nest and seat of cosmic powers and forces; consciousness

is not the nature of autonomy, but the place of the mark of powers above man. For the word typos is the most important word in knowledge about man: it means mark. Typos is a soul marked forever. Man represents and embodies the forces and powers whose mark he bears, and which he lives just as they live him, just as they lead and carry him, pull him away, tempt him, trip him up, lift him up, strike him down and rule over him. The human soul lives in the midst of countless spells. These spells are magical beings. And these magical beings are true or untrue depending on whether the soul confuses itself with them (adhjasza) or not.
However, this is not enough. Because humans carry the world within them not only typically, but also genetically as a story. At this point, development should not be confused with genesis. Development is a modern abstract concept; genesis is a cosmic world event. Genetically, humans represent and embody a certain definite stage and, in certain situations, a definite image-boundary case. The most important thing in human individuality is that it is an extreme situation. The essence of us is not what our characteristics are, but how our characteristics stand out in unity and context, at the peak of existence, as an absolute boundary that cannot be crossed. The individual is in a final situation. A borderline situation. This borderline situation is expressed by the face or the hand. This is unrepeatable: one. This is inimitable. This is character. The significance of character is eschatological. Every human being stands where humanity as a whole started, but where it had to stop because: there is no further. This no further is human individuality. This is why Saint-Martin says that no man is dispensable in world history. Man is an eternal experiment: eternal, an experiment, a final, irrevocable stage. According to Ziegler, it is a stage on the path of the Eternal Man. Because the many are nothing more than an experiment to compensate for and restore in quantity what was lost in quality to the One. And every individual is such an experiment, to create, together with the others, the intensity of existence that he lived in the ancient Unity, and thus return to Unity. This is what was understood by character in ancient times. Character is the individual face, the eternal, in other words: the divine face, the representation of the ultimate limit of existence. Alongside the typos, this is the other fundamental image of human knowledge. The typos represents the mark of the forces, the character the image of the immortal individuality. According to this, the individual being of man is not only sacred in terms of the soul, but also sacred secondarily in terms of the typos, the mark, and thirdly in terms of character, that is, in terms of his position at the limit of existence, because this position is the limit of transcendence.

5.

If modern man wishes to gain experience of the direct archetypal thinking of the archaic age, he can only take Greek culture as his starting point. He must do so not only because Plato's ideas of archetypes are closest to modern man, and in a certain sense this is the vision that he can still follow, albeit feebly. They must do so mainly because the archetypal worldview still existed in its entirety in Greek culture. Greek mythology, epic poetry, tragedy, metaphysics, sculpture and architecture are nothing more than representations of archetypes. The images of gods, heroes, tragic fates, and pre-Socratic thinkers: water, fire, the infinite, numbers, atoms, and existence are all symbols whose true meaning and secret is the idea expressed in them, that is, the archetype.
Everything that lies before Greek civilisation is, for modern man, incomprehensible without explanation; Iranian, Hindu, Chinese and Egyptian civilisation are partly incomprehensible; and ancient American civilisation can only be grasped in its most fragmentary aspects. At a time when "the gods still walked the earth," as tradition tells us, the vision that we now know in its somewhat pathological form as clairvoyance was undoubtedly commonplace. The most important characteristic of prehistoric vision is that the sensory world was not a barrier to vision. Bodies, objects and things did not reflect the rays of human vision, but allowed them to pass through.

At the same time, human vision was not purely sensory sight. Material nature was not a series of sharply separated things; above all, it was not a series of distinct shapes. There were no sharp boundaries because matter did not represent a boundary. There are mystical thinkers who say that at that time, nature itself existed in a less materialised form. In other words, nature radiated its inherent spiritual powers more freely. The idea was still visible in things. Demons and gods were still visible in reality. The most important feature of our knowledge about prehistoric man is that we must assume that he had a much higher sensitivity to the metaphysical world than we do today. His life was not so closed off: he had an almost constant insight into open existence, and he not only saw the connections between all of existence, but also understood them. Their gaze did not break on the surface of material appearances, but penetrated the surface of bodies and saw beyond the surface. This is why they were able to see in personifications and genetically: they saw the Powers and the gods (arkhai, dynameis) in the forces, but they also saw the origin in them.
And no matter how one looks at it, one has to admit that this vision was not only more spiritual and profound than the historical view of the late
historical view, but also more realistic. More realistic in the same way that, in historical times, the poetic view was incomparably more realistic than the conceptual-intellectual view. It seems likely that in historical times, archaic primordial vision, that is, the metaphysical vision that sees beyond the limits of material nature, is preserved in art and poetry. As Guénon says, today we only encounter a vision similar to that which existed in prehistoric times in art.

6.

It is only natural that throughout history, the increasing blindness in vision has gone hand in hand with the increasing muteness in speech. There is a close connection between vision and speech. This fact cannot be overemphasised in our knowledge of prehistoric man.
We have no direct experience of the vision of prehistoric man. Everything we know about this is conveyed by prehistoric language. And what has been said about vision applies equally to prehistoric language. Prehistoric language was more spiritual, deeper, and thus connected to a more realistic vision. By its very nature, it did not express things or concepts, but symbols and archetypes. Language expressed the reality of open existence; supernatural vision corresponds to supernatural speech.
The complexity that was an element, season, image, or person's name for prehistoric man cannot even be approximated today. Language was characterised by the same immeasurable richness as vision: images, associations, similarities, differences, intensity and depth were so dense and alive that even the most intense poetic language today can only achieve this in very rare instances. In the simple fact that archaic man expressed the nature of the soul with the butterfly, it was not the similarity between the soul and the small insect that lived on, but primarily the divine powers imbued in nature: the butterfly was not an insect, but a divine manifestation, just as animals in general are manifestations of divine existence. However, the butterfly is not a symbolic word, but a key that opened the gate to the divine nature of the butterfly and revealed that the soul-goddess appears in reality in the insect form of the butterfly. And this appearance is, in the strict sense of the word, epiphany: it also applied to objects. The sword is God's judgement, the living spirit; the glasses are illusion and enchantment; just as the star's light is a guide in the darkness; just as the ladder is aspiration, the lily is the earthly manifestation of light, and the double-headed eagle is power above man. Things are symbols - symbols of divine open existence: words are the keys that decipher and express the meaning of these symbols.
The nature of the primordial language is understood by man at a critical point in the world, at the point
which tradition calls the Fall, or the beginning of materialism.

The primordial word is the word of God. The creative Word. The Logos. For the world was created by the utterance of the Word. God's creative power is in the word. The Hebrew Scriptures profess this, as does Egyptian knowledge: Ptah, the creator deity, creates through his mouth. For the word is divine substance. The inscription in the temple of Edfu says: "All that exists was created by his word." To name is to create. In Babylon, the beginning of beginnings is when "neither the heavens nor the earth had a name".
And if today they pretend to understand this, they are actually mistaken. Few people understand what archaic man wanted to say with these words. Modern man understands language just as peripherally as he understands the world. Eyes clouded by the vision of archetypes cannot grasp the reality of language. They can only see the outer covering of language and do not understand what is inside: damnable stupidity. "Woe to those," says the Kabbalah, "who see in the words of Scripture mere simple stories told in common parlance... Every word of the writing hides a majestic and profound mystery... The writing also has a body... This body is the law, the commandment, the story, but it is only the body. Every word has a higher meaning." And instead of seeking the higher meaning in the writing, modern man has attributed a lower meaning to the words.
The primordial word, the first word, the creative Word, the primordial logos, is nothing other than the manifestation of the primordial image of the world that flashed forth in the spirit of the Creator. Two aspects must be distinguished in this manifestation. The first is what the Greeks called pneuma, the Hebrews called El Ruah, and the Hindus called prana. This is what the Bible refers to when it says that the Lord breathed his spirit into man. This breath, this breath: the living soul that manifested itself in the Word, and the eternal Word carried God's breath into the world. For the world was created by the Word. Pneuma, prana, always has a supernatural meaning. All Eastern yoga knows and uses it. Breath is the presence of the exhaled divine spirit in the cosmos. But the Mexicans also know this, saying that "the people live by the words of the king". In Babylon, "the word of the high priest is mightier than the double-edged sword". At the gate of the main temple, visitors were greeted by the inscription: Kibi balati - meaning: Speak life, that is, create life with your words.
The second part of the divine creative word is more important than the first. It reveals not the manner of expression, but the motif of the first spoken word. And naturally, the first spoken word, which is nothing other than the ancestor of all words and all languages, has left its mark on the origin of every word and language in the world.
The second point is that the Creator utters the word at the highest level of awareness. Awareness is not an intellectual ability, but an intense sensitivity to existence; and the most intense sensitivity to existence is what we call love. For love, understood on the plane of human life, is when the ego is completely extinguished and the human soul opens up to universal existence. In a figurative sense and for the sake of easier understanding, one could say that at the moment of creation, when the Creator uttered the primordial word, the Self in the Creator was extinguished for a moment and the archetype of universal existence as the World shone forth. At the same time, the World as the object of eternal love flashed and burst into flame in God's heart. This was creation. This was creation from the spirit of love. For as Zarathustra says, "Only love speaks." Only love creates. Only love sees. Only love is awake. At the root of every word lies that intense degree of wakefulness which is love. Wherever and whenever a word was spoken, from anyone's mouth, the true speaker was the spirit of love. The utterance of the word can only spring from the awakening of the Self. The mystery of love is that "the lover is transformed into the essence of the beloved" (Ibn Arabi). The secret of creation is that the Creator, in the mystery of love, was transformed into the essence of the World. This secret is guarded by the word.
The divine primordial word is revealed to man solely and exclusively in revelation. On this Today's people need to be given more detailed information about this place. Revelation is not a miraculous heavenly proclamation, or a one-off, exceptional event taking place amid mythical circumstances, as is often mistakenly believed. Revelation

can only be experienced with heightened awareness, like seeing archetypes (theory) and like a resplendent, resounding inner voice. For revelation is not a secret or a mystery, but the voice of universality to the universal, in open and sunlit radiance. The reason why man cannot reach it is because he has fallen away from it. The revelations preserved in the holy books are the highest states of man, when man can return to his primordial state and become divine again. The Bible, the Vedas, the Zend Avesta, the Bundahisn, Hermes Trismegistus, Manu, and the I Ching all teach this. When a person becomes sensitive to the word of revelation, they are not in an extraordinary state, they are not exalted, but rather they reach their normal and lawful original primordial state: they return to their place, beside the Creator.

The two elements of the creative breath: breath (prana, pneuma) and the manifestation of the spirit of love. Archaic man knew both elements, and in fact knew infinitely more about the breath than that. The archetype of the union of these two elements, the breath and the manifestation of love, the highest manifestation of prana and awareness, was the flame. The flame – warm and bright, like all phenomena of material nature – is only a symbol of the primordial spirit. In the ancient spirit nature, the flame is the combined image of the divine breath and divine awareness: the Living Flame. This is the image of the logos. The flaming sword. Zarathustra and Heraclitus know and teach this, as do Jakob Böhme and Baader. The definitive and exhaustive interpretation is given by the Veda in its section on the five fires (pancsagnividja). The flame is nothing other than illuminating warmth: breath and love. Therefore, it is the beginning of all things, the Logos, the principle of the world.

After such a background, it would be worthwhile to discuss the perception of archetypal images and the close connection between perception and language. The following degrees could be established:

1. primordial vision corresponds to the primordial word: the first, creative word; this is the highest degree of awareness: love;
2. direct perception of reality corresponds to direct language; this is the awareness of the universality of the world, no longer the highest, but only spiritual; this is the degree of metaphysics and revelation;
3. the vision of primordial images corresponds to primordial language; this is the degree of myth;
4. universal image-seeing corresponds to universal image-language; most known prehistoric languages are like this: Chinese, Sanskrit, Tibetan, Native American, Egyptian, Iranian, Greek, Latin; this level is reached and preserved in modern languages by poetic language and the language of mystics;
5. idea-vision corresponds to idea-language; this is the language of the great metaphysicians, lawmakers and thinkers: Lao Tzu, Buddha, Confucius, Heraclitus, Pythagoras, Plato and Sankara.

The degrees of vision, or the degrees of linguistic ability, correspond to the degrees of awareness, which in turn correspond to the layers of the human soul: each language opens and breaks through a layer, revealing the substance within that layer. The names of the gods have absorbed the power of all languages: the names of humans are nothing more than faded and darkened names of gods.

Conceptual and colloquial language corresponds to the sixth shell, the material shell of nature: purely external, shallow, image-less language, just as vision is purely sensory sight. In this language, higher sensitivity is preserved by poetry. "Poetry is resplendent speech," as Zarathustra says. The element of poetry is the Living Flame, the logos. "One can heal with truth, one can heal with law, one can heal with a knife, but of all healing, the best is that which is done by the sacred word, the sacred word that radiates from the heart of the true man."

IV. The stages of human existence

1.

After what has been said about archetypes, it would be an unforgivable mistake to continue to confuse the tradition's teaching about man with the anthropologies conceived during historical times. Tradition sees in man first and foremost the archetype of man, divine intelligence; and in each human individual, it sees the being marked by the seal of the Powers, the forces, the gods of this divine intelligence, who stands at the borderline of existence. Thus, it grasps man on three levels: first, in his eternal essence as an immortal soul; second, as a type; and finally, as a character.

All the naive fantasy that historical, especially modern European people think about traditional teachings completely falls apart. In the various, memorable records from the beginning, the images are not so-called poetic similes, not fairy-tale-like dream images, but also not statements to be taken literally. The reason why this is not the case has just been discussed: in ancient times, humans had the ability to name things by their exact names, but they lost this ability with materialisation, and since then, words have only been able to name things in a figurative and symbolic sense. Precisely because humans lost the ability to name things exactly and directly, they also lost the ability to create through words, and even the talent to make the forces and powers of the world obey their words. This is how human language became symbolic.

For example, the doctrine of transmigration of souls is taken literally by people today. This is the greatest misconception that modern man has about prehistoric times. The image of transmigration does not mean that the individual human soul – the jivatma of the Vedas – is born, dies, is reborn, circulates from earthly life to the afterlife, from the afterlife to earthly life; revolves, wanders and strays. Only thinking that is mechanised by excessive intellect and therefore blind can profess such a thing. Reincarnation is not an archetype relating to the human individual, but to eternal man. Its meaning is not that the jivatma, the little human self, dies today and is reborn tomorrow in another part of the world and in another being, but that the ancient man fell from spiritual creation into matter, and from this matter he awakens as humanity, as a multitude divided into individuals, and each individual self of this multitude is a stage of the ancient man, a "rebirth" - a reincarnation. There is no question of automatic descent and ascent. Neither prehistory nor the East knew of individual rebirth; neither the Vedas, nor Buddhism, nor Egyptian, Pythagorean, nor Platonic metaphysics ever taught such a thing. The transmigration of souls is a colossal archetype of the eternal destiny of man, which sees the destiny of the individual human self embedded in the destiny of eternal man, and understands itself as a reborn being in the context of universal humanity. Reborn soul: with a typological stamp, as a typical figure; reborn soul: with character, as an extreme borderline case that appeared in time, as an image, as an individual being.

When one encounters an image of such great significance in tradition as that of

In all cases, this interpretation must be based on the ancient state. In the ancient state, man is Adam Kadmon: the Radiant Man.

In the ancient state, man is Adam Kadmon: the Radiant Man. Adam literally means ruler. The ancient, first man is the king of spiritual nature, who, with the power of the word received from the Creator, the living flame, the logos - burning love - rules over all beings and all worlds. Atoms, animals and Powers obey him.

The incarnations of the archetype of Adam Kadmon are the great kings, lawmakers and sages of humanity. This is the "mysterious human race" spoken of in tradition: Manu, Menes, Minos, as in Hindu, Egyptian, and Greek knowledge; Ehekatl, as in Mexican knowledge; Quetzalcoatl, as in Toltec knowledge; Manko Kapak, as in Peruvian knowledge. This man is the

An "air" being, that is, a pure spirit being, the shining king who divides nations, as the Toltec tradition tells us, gives songs, languages, clothing, food and drink to peoples and distinguishes them; today we would say: who awakens them to self-awareness. This is the ruler according to the order of Melchizedek, the king of truth, peace and love. This is the ancient man of whom the Tao Te Ching speaks and whom Confucius sees as the Lord of the Middle; this is the one who preserves the alétheia, as Plato teaches, and is therefore the head of the community, the politeia. The nature of this man transcends races, nations, religions and ages: he is the universal spirit. The universal spirit means that he does not have a material self-consciousness, but a spiritual primordial consciousness - a consciousness of God. Those who live, think, act, speak and rule in this way are not types, the designated ones, and not characters, the self-image, but the supernatural-divine soul, the divine intelligence. These people are the "sons of God," the sons of Brahma, the sons of Thoth—the "seven sages," the "seven rishis"—who transfer the essences of the divine-spiritual primordial nature into earthly-material existence. Other traditions call these people Guardians or Watchers or Vigilant Ones: egrégoroi, phülakész pneumatón. In Mexico: tlapian - meaning phülax, Guardian. Tradition says that the power of this person is limitless. Why? Because this person lives directly from the spirit of divine vigilance, and as the Iranian holy book says: "God gave his almighty power to love." Melchizedek is almighty because he is the king of love and peace. He is the manifestation of the being whom God created on the sixth day: Adam Kadmon, the ruler.
The primordial state is only exceptionally, briefly, momentarily accessible to historical man. It can be experienced in flashes when knowledge and love merge within it. Pythagoras' teaching was an initiation into this primordial state; this fact can be clearly restored from a few sentences by Empedocles. Plato's philosophical eros is already a pale reflection of this; therefore, Plato was already an imperfectly initiated man. Later, in the Alexandrian era, this unity of knowledge and love was symbolised by the logos, the flaming heart. In recent times, Ramakrishna was a man initiated into this primordial state. This is the state in which the warmth of love ignites vision and the light of thought illuminates love. The burning heart is the union of divine, all-seeing, burning love, free from all bias, partiality and weakness, in the light of the shining spirit-mind: the unity of knowledge and feeling, mind and heart, thought and emotion. The primordial man is not mistaken in either his heart or his mind. He holds the world together with his love and knowledge. This means that the first man is divine intelligence.

2.

The second stage: the Fall.
As a result of sin, man fell into the realm of death. He lost his awareness; he became blind, mute, his light went out, and his connection with his spiritual nature was severed. They became immersed in matter and there, in complete ignorance of themselves and the world, they became dead, frozen, cold, darkened and petrified. This state is not symbolic. It is not a symbol of unconsciousness. Tradition sees in the archetype of the Fall the situation that stands before complete annihilation, at the penultimate stage. If it falls one step deeper, it disintegrates and becomes nothing. When the fallen man became material, he fell to the brink of complete annihilation and stopped there, frozen. There is nothing to say about this stage. It is separated from nothingness by only a slight nuance; it is the penultimate step. It is the stage before the boundary of non-existence: unconscious, without light, without meaning, without love, without heart, without spirit, without body, without form, without essence, without thought.
We do not understand the sin committed by primitive man today. Baader says that this is because we are no longer capable of committing it. Egyptian and Hebrew traditions preserve the memory of this fall into sin in the rite of circumcision. No one has explained what this means.

Some parts of Pert em heru seem to refer to it from afar: the original sin of the soul, which looked at itself from the outside and, with this movement, turned the knowledge of the creator-love outward: outward, which means toward the periphery instead of the centre—toward itself instead of God.

3.

The third stage: awakening.
Awakening is the stage that historical times consider to be the origin of man. When he fell, he fell to the brink of non-existence, stopped and froze before destruction, and from the oblivion of the earth, from the realm of darkness and death, he obeys the call and awakens. Adam was the first to awaken, then Eve, and since then we have all been awakening one by one. We have played the role of the lord of creation, and now we are being called to earthly life.
As a result of the Fall, man lost his ancient knowledge and love, and now, at his birth on earth, he must recover as much of it as he can. In this form, man already bears the mark of the Powers (typos) and has an individual character (I). He lives a limited and measured life in space and time. Type, character, space and time are not just boundaries: they are the abilities and opportunities given to man so that he can return. Type contains the forces that man can use; the Self is the tool with which the soul can develop these forces; space is the area where he can live and which is open to his activities; time is the greatest mercy: if man had to decide immediately, simultaneously and irrevocably, he would fall back into matter powerless; time is the extension of the opportunity for awakening - because the soul needs time to return.
In their earthly existence, humans live under conditions corrupted by the Powers. But as the Hermetic or alchemical tradition says, it is not beings, but the essences of existence, in other words, its tinctures, that have been corrupted. Beings, that is, the multitude of beings, have already appeared as a consequence of the corrupted essences. Individuation, the disintegration into individual songs, is the form of corrupted existence. In material nature, the soul remembers the clarity of its original state only in very exceptional cases, and even then only very vaguely. What dominates it is a drowsy lethargy brought about by the oblivion of matter. If it had retained even a little of its original clarity, it would recognise that its awakening from death is not natural, but literally unnatural, a supernatural moment. And as the soul awakens more and more, it begins to see more clearly that its birth into material nature is in fact a rebirth, or even a resurrection. Mythology refers to this event when it says that the Lord separated light from darkness. In Palestine, Yahweh, and in Peru, Viracocha created the light in which man, who had turned to stone and become earth, could awaken again. God recreated him from the dust of the earth and breathed his soul into him. In Alexandria, automatic birth was called genesis, and the actual awakening was called ta genesia. For earthly birth in itself means nothing if it is not accompanied by the awakening of the soul.
In the state of awakening, the soul can open up again after the mortal shock. Where it finds itself, it is no longer existence, but simply life. Tradition cannot express the state of life in a single word, just as it cannot express the primordial state. The ability to name things precisely was lost to humankind with the Fall; what remained was symbolic naming; but with the dawn of history, even symbols were lost, and historical man now lives with almost mute and blind concepts. The primordial state of existence could be approximated conceptually as the unity of knowledge and love: the symbol of the burning heart. Upon awakening, there is no longer existence, only life. And the state of this life can again only be expressed plastically,

bilaterally, with two words. These two words are: fear and suffering. It is impossible to unite these two words. Why? Because where the two words meet, it lies far beyond the expressive range of today's language. But it also lies beyond the expressive capacity of any known language, simply because the expression seeks to grasp life at its root and in its entirety, but in the state of life, language can no longer grasp anything at its root and in its entirety.
Sankhya begins its teaching by saying that life is suffering. Buddhism professes the same thing. But by suffering, both Sankhya and Buddha mean the unity of fear and suffering, and this is evident from the way they constantly use the word suffering.
In a dialogue, Hermes Trismegistus, when speaking about the third moment following the primordial state and the fall, says that the Creator was seized by phobos – terror. This terror is so ancient and so fundamental to life that, according to an ancient Indian record, Atman created the world because he was "afraid alone". Böhme, whose mystical intuition is almost infallible, writes in his commentary on Genesis about the two impulses of the Creator. The two impulses are "rock-hard will" and "free joy". The two impulses, says Böhme, became passionately infatuated with each other, and the moment the two touched, "a terrible shock" (Schrack) broke out, like a flash of lightning. "In this shock, the first fire flared up. For the rock-hard will was nothing but darkness and frozen frost, and now it was terrified by the light and flowing softness of free joy. In the rock-hard will, when it suppressed its own frosty and icy selfishness and sealed itself off mortally, the terror of death flashed. For the essence of darkness is terror; thus it draws itself to itself, like fear of light, like the enemy of light. And this is the primordial state of the darkened world; this is the dark world itself."
Fear, phobos, Schrack, spoken of by the Hindu smriti, Hermes and Böhme, is the
Fear of suffering; the suffering that Buddha and Sankhya speak of is suffering in fear. The two are one, in that fear is suffering and suffering is fear. All earthly existence is suffering; but all earthly existence is fear. This is the condition of life. Thus, in the state of awakening, coming out of darkness into the first rays of light, man trembles and agonises, shivers and worries. "Fear," says Böhme, "is a kind of sensitivity, an awakener of the mind, that which stimulates the senses to action." Fear and suffering are, in fact, the first faint signs of awareness. Suffering and fear exist so that man does not sink back into darkness, death and oblivion: everyone must suffer and fear in order to awaken. This is the state of awakening. The frozen, darkened, night-bound, rock-hard, closed soul slowly ripens and breaks in fear and suffering, opening up again to existence.
Fear and suffering are ambiguous and two-sided; for they can close as well as open: they can give freedom as well as dark imprisonment. Therefore, the soul can be haunted in awakening. Haunting has two directions: light – a return to the primordial state, or darkness – immersion in matter. But in the world in which it lives, its situation is easier: light and darkness are separate, yin and yang, as the Chinese say, day and night, winter and summer, wakefulness and sleep. Fear and suffering are there so that the human soul can decide, determine and commit itself on the basis of elemental sensitivity.
People do not understand fear and suffering. They shut themselves off from it and do not realise that when they shut themselves off from fear and suffering, they are actually shutting themselves into fear and darkness. Those who fear and suffer are called simultaneously by the light of the primordial state and the dark realm of oblivion. Those who retain their sensitivity to fear and suffering set out towards the light; those who shut themselves off yield to the call of matter and envelop themselves in darkness. One must fear and suffer: in this way, one accepts the

fate of the soul and takes upon themselves the call to ascend.
The psychological consequences of fear and suffering are inexhaustible: the life of a person living in the material world is completely determined by fear and suffering. All motives for hiding, opening up, honesty, lying, assurance, determination, courage, cowardice, resolve, and retreat depend on and rest on fear and suffering, and can never be completely overcome.

4.

The fourth stage: repetition.
Repetition is well known to modern man from the outside. He knows that human beings undergo a mysterious metamorphosis in the womb, and he knows that the meaning of this is that each individual repeats the journey of the entire human race. He calls repetition development, as if man were on the path to perfection and becoming more and more. Of course, there is no question of development. Man goes through stages of awakening, and when he is born, he does not become independent, but continues to repeat. He continues to such an extent that for the vast majority of humanity, life does not mean a new step, a new stage, or a new moment, but nothing more than a repetition of the stages that preceded it. However, the repetition is not only external. Following some recent psychological insights, modern man is beginning to understand that the stages he has lived through before must not only be repeated in physiological form, but that the mysterious metamorphosis is an internal process. In the womb, man wanders through the stages of a dull, hazy dream - the animal organisms that symbolise this wandering. Birth is the moment of awakening: when the human soul obeys the call and steps into the sunlight. The creation of Adam. When a human being is born, they can distinguish light from darkness. But humans continue to repeat. In childhood, they repeat the movements, customs and occupations of ancient generations: little boys play soldiers, fathers, savages, robbers and adventurers; a little girl cooks, dresses dolls, sews, pushes a pram. Play is not preparation for the serious tasks of life, as some have thought; the soul unconsciously repeats the activities of human existence burned into the soul. The individual human being copies the activities of the eternal human being on the path of the eternal human being. And the human race, with very few rare exceptions, never becomes a subject, never steps out of repetition, never does anything other than replay the ideas, thoughts, feelings, behaviour and attitudes of the generations that came before.
In prehistoric times, effective awakening procedures were available to rouse people and elevate them to an autonomous state of being. These were the various initiations. Historical humanity does not possess such methods. Since the end of prehistoric times, humanity has stood still: it does nothing but repeat. It repeats the stages of ethnicity, race, gender, nationality, language and thought: it never thinks, feels or says anything other than what hundreds and hundreds of generations before it have said, felt and thought. Without the individual soul ever having expressed itself, without ever having understood, even for a moment, the only task that lies beyond repetition, the absolute individual, the eternal human being created in the image of God, it steps out again at the gates of death. Many people cannot even reach the stages of universal humanity - they cannot repeat the entire path completely, and they do not experience the entire metamorphosis fully. The great parable of the New Testament speaks quite clearly: about the man who hid and preserved the money entrusted to him, the man who did nothing else until the end of his life but repeat what he had received from humanity; and about the man who doubled the money entrusted to him – the man who enriched, expanded, enlightened and elevated the life of humanity with his own existence, who unfolded the eternal subject in his deeds or works.
"Man," says Baader, "must be the true image of God, just as nature is the image of God."

symbolic image. Every transient object, thing, person, or being must be repeated until the eternal human being realises it in himself."
Man did not awaken in order to be a mere repetition of universal existence, but to realise the ancient Celestial Man in some form. After awakening, two paths open up before man: wandering and wandering. The wanderer is directionless; the sleepy stupor brought on by the darkness of oblivion is so strong in him that he knows nothing else but to repeat, in a feeble manner, the melodies of existence played out before him. Wandering is an unlawful state. The wanderer is lost. The Veda calls this wandering samsara. The person living in stupor wanders: they stagger in meaningless confusion, half asleep, frantic, powerless, blind, knowing nothing else but to relive the hundreds of thousands of degrees of existence. Wandering is the other path, the path of awakening. This is the path of light, the lawful state. This is vidya. The person knows with full awareness that they must live through the metamorphosis of humanity, and they take this upon themselves. They live through fear and suffer through suffering in order to be liberated and finally have their say. When they have completed the series of repetitions, they step out of their samsara. They are still on earth, still human; but no longer wandering, they are wanderers, pilgrims on their way to the Heavenly Man.

5.

The fifth station: outer darkness. Saint-Martin says: "Strictly speaking, we never leave the afterlife." The connection with the Celestial Man is never completely severed for anyone. Every human being is a station on the path of the Eternal Man, so it is an inexpressible, unimaginable mission. Everyone's destiny is the same until it is repeated: everyone, without exception, just as they experienced the primordial state, experienced the fall, and experienced the awakening, must repeat the path of the Eternal Man.
But now the path splits in two. In Pythagoras' school, the myth of Heracles was symbolised by the letter Y. The lower branch of the Y is the common path, the same for everyone. The point where the two upper branches of the letter diverge is Heracles at the crossroads. He must choose between wandering and straying. Between the "narrow" and the "broad" path. The "narrow" path strips away the veils of the ego, eliminates the senses, the manas, the ego, the buddhi, and returns to the Atman. The "broad" path takes the other route: it immerses itself in the senses, the ego, passions, dream images, and delusion. This is immersion in outer darkness: final straying, fatal intoxication, the soul's irrevocable judgement over itself. That is why the Holy Book says that those who are cast into outer darkness will be punished in the deepest place of hell: the soul will never find its way back to its place of birth, to the light, to the Heavenly Man.
At this point, it is impossible to avoid drawing attention to the decisive and fundamental error of historical time, especially in the late historical era of today. This error is the first of the viparjayas; viparjaya means the reversal of the original meaning of perception.
Historical man reverses the original meaning of the concept when he believes that the first and natural vision is directed "outwards" and that man only begins to turn inwards late, under the influence of external inhibitions. It is not easy to dispel this error.
In fact, we should start from the premise that the separation of the external and internal worlds is nothing more than the crudest mirror construction. The extreme case of historical man's intellectual blindness is when, having completely lost his orientation towards the "internal" world, he can only perceive it as the opposite of the "external" world. In this sense, there is no such thing as external and internal in reality. Historical man, in his frailty, wishes to name the invisible world that lies beyond the sensory and the sensitive, believing that this invisible world of the soul and spirit is within man, like an organ or a gland, and is the opposite of the visible world. Tradition, where it makes this distinction, does so symbolically in all cases, understanding the "inner" world to be the world of the heavenly man, the divine Self (atman), the world of the soul and spirit, which is beyond the senses and nature - while "external" refers to the material, heavy, coarse world lying in the opposite direction to the atman.

It naturally follows from this distinction in prehistoric tradition that the "inner" world, i.e. the spiritual world of the soul, is not only primary, primordial, and earlier in time and essence, but also that it is the world of light, the divine world, the divine Self, the world of primordial creation. And from this it naturally follows that the primary perception and vision of the human soul was directed "inward" and was "inner". The turning outward coincides with the "fall into sin", the materialisation, the fall from the spiritual world. Humans only began to see outwardly very late, and this vision arose as a result of a catastrophic blockage in inward vision. When the human soul began to see outwardly, it actually looked in the opposite direction to the spirit: towards material nature, the heavy and coarse world - towards darkness.

Having come this far, it must be mentioned that this is not merely a matter of sight. In the first sight, the primordial sight, tradition always understands the primordial state of the soul, the shining peace, paradise, the unity of love and knowledge, Adam Kadmon, the shining king of nature. When a person turns outward, it is the result of the darkening of their being; the inner clouding manifests itself in the turning outward: the soul loses its self-light, darkens, and this groping in darkness is called "outer" vision. To see outwardly is nothing more than to be inwardly without light; and inner darkness is nothing more than separation from the Heavenly Man. "Without divine light, human reason sees nothing but the things of the outer world, and the more it closes itself off from the heights, the more its vision and knowledge of the world and of itself are closed off." The "outer" is therefore neither soul, nor nature, nor matter, nor reality; the outer is darkness.

In Tibet, the boundary between external and internal light is called tsöshnjid-maba. External light is nothing more than a symbol of internal light. When a person's connection to the internal world is severed, the external world is plunged into darkness. This connection is severed when a person separates themselves from their divine nature and sets out on their own path. The sign of this is that the memory of their divine origin has been extinguished within them. The Ego has taken control over the person. This is a repetition of the original sin. This is pride. "In those who are proud, the Power that separates them from their origin arises, a Power that cuts man off from his roots." And when man cuts himself off, he falls powerlessly.

In Egypt, the name of Aton is the Inner Sun. The name of Set is the outer darkness. The meaning of the Osiris myth is that those who turn outward are killed by darkness.

Hermeticists recognise the small night and the great night. The small night is that from which man was born, small because it offers the possibility of escape: to be born. The great night is that into which the soul, having scattered its life, plunges after death. This is the outer darkness, when all connection with the inner, that is, the afterlife, the primordial state, is severed. The soul also becomes external: it becomes a thing, an object, and what scientists see it as: brain matter, reflexes, nerve activity. A ghost. "The kind of knowledge that does not go beyond the animal senses has revolutionised human existence: downwards... this is the deepest degradation of the intelligence of this creature." Man lives completely in "the images of his own dark mind". He is no longer divine, but merely the Self.

In Iran, Ahriman is the prince of darkness who created the dark Counterworld in opposition to the ancient world of light. The inhabitants of this dark world are the drags; drag means "the other", i.e. the one who "is not".

Darkness is nothing more than "violent inaction" - a constant effort to make human activity freeze in the midst of insurmountable obstacles. External darkness is the final state of the human journey. When "darkened reason considers the external world to be the only reality," it lives in external darkness. The situation of historical humanity is fatal because it has made this external darkness universal. "For the external man perishes, while the internal man is renewed and reborn."

Those who place their being in the external world have placed it in passing away and in the darkness of death. This is what external darkness means.

6.

The sixth stage: liberation.
Liberation is an open mystery for all who have awakened from material oblivion. For the path back to the Heavenly Man is not the same as the path of separation from him; and when the soul returns liberated, it does not return to the same place. The path of liberation is the same as the path of separation, yet it is not the same; the soul, when it returns to its place of origin, is the same and yet not the same. This is the mystery according to which it seems that the soul is the prince whom the old king sends into the world to learn, and when he has completed the school of life, he returns to take over the throne of the ruler (Veda). However, this is a symbol. Liberation after wandering seems like arriving at the goal; after learning and examination, it seems like liberation; at the same time, it seems that nothing has happened, only that the soul has been blinded by its own illusions, dreaming: the world, the Self, humanity, life, history, birth, love, illness, death—but the dream images have dissipated, and the soul has awakened, freed from the spell of oppressive and delightful images. Liberation is an open mystery, in which it remains hidden from where and from what man is liberated and what the fruit of his freedom is. It must be called liberation, because tradition always considers it to be so: liberation from the body, in whose prison the soul lives a life of fear and suffering in material nature; liberation from the illusion that its delusion has conjured up and which it considers to be reality. Liberation is the final stage of the metamorphosis of the human soul: if it uses awakening correctly and does not sink into external darkness, it will be liberated. The goal: the Heavenly Man, the atman, the primordial state of the soul. The path: initiation.

V. The Woman

1.

Nowhere does the historical man's thinking in terms of intellectual mirror constructions take its revenge more than when it comes to the female being and female existence, and it must be discussed. By believing that woman is the negative of man, his complement, his perfectly matching other half, in other words, his mirror image, one completely misunderstands reality. The impotence of historical man's thinking is revealed here in all its glory. The extensive literature on woman is useless. And in recent times, when people talk about the rise of anthropology, even the observation of human bisexuality has been hailed as a world-shaking discovery. In modern times, apart from a few mystics and poets, there are no acceptable ideas about womanhood.
The basis from which to start, as in prehistoric times, is metaphysical. The origin and essence of womanhood cannot be understood from intellectual constructs, images or myths. Before all constructs, images and myths there is the unnameable and incomprehensible mystery called metaphysical sensitivity, which is the very first experience of the soul.
Womanhood can only be understood from this perspective. The secret of the world is not the separation of the two sexes, nor is it the duality of the sexes in the One, but rather the primordial sex. For the duality of the sexes is two, while the primordial sex is One. The mystery of womanhood lies where the One divides into two.
The question is deep, difficult, serious and incredibly significant; but what is wonderful is that it is precisely here, in this question, which is deeper, more difficult, more serious and more significant than any other, that there is the greatest unanimity among the various traditions. This unanimity is sometimes such that one can speak of almost literal agreement.
Hindu Sankhya calls the primordial One, the undivided primordial reality, the primordial essence preceding all creatures and creative movements, Purusha. The first manifestation of this Purusha is the creative world principle itself, the creator, the bed and origin of forms: Prakriti.

Purusa is the unqualified and unqualifiable primordial being, the nameless, boundless, absolute. Prakriti is the totality of qualities, names, boundaries, forms, and beings. Purusa is the masculine, Prakriti is the feminine.
The Chinese Sen-sien-kien says: "Everything that has form came from the formless. That which has no form has no graspable point. Form is the ancient essence of beings. In this lies the eternal great change, the Great Source, the Great Beginning, the Great Purity. The Great Change is still invisible, the Great Source is the beginning of forces; the Great Beginning is the first of forms; the Great Purity is the first substance." The formless, which has no graspable point: yang, male existence. The form, the ancient essence of beings, in which the Great Change, the Great Source, the Great Beginning, the Great Purity reside: yin, the female existence. The Hindu and Chinese traditions are almost identical. But the Iranian, Hebrew and Egyptian traditions are also identical. All metaphysics agree that the primary, unqualified and unqualifiable, ancient essence (Purusa, Vu kih, atman, Adam) that precedes all forms and creations is male. The female is Prakriti, Maya, Eve, Tai Jih, Chi, the creator and parent of forms, the first substance, which Chinese tradition calls Great Purity, the totality and archetype of names, beings, boundaries and creations.
According to the mythological images of the Hebrew holy book, the same could be said with the following words: Adam was the first man; the king of man, humanity, nature, a spiritual being; the image of the Creator. The Lord created Eve, the woman, from Adam's rib. However, the moment she came into being, she was already a mother. She was not only the mother of Adam and Eve's children, not only the mother of all mankind, but also the mother of Adam himself. This mystery is also expressed elsewhere. In the mythology of all peoples, the mother goddess is the mother of the gods, even the mother of the creator deity who created the mother goddess. When the traditional writings were recorded, this seemingly paradoxical mystery was so widely understood that there was no need to use clearer symbols. Since then, this knowledge has faded and been lost. Today, everyone would be baffled by it if Jakob Böhme had not explained it in the chapters of Mysterium Magnum.
According to the relevant passage: "Adam was male and female, and neither, but a virginal being, the archetype of purity and modesty, the image of God; both primal essences, fire and light, lived equally within him." Explanation: Adam was not bisexual, but primordial. Primordial gender is the state in which the two genders are one: "male and female, and neither." The Creator did not create Eve to complement Adam. That is not the case at all. Böhme says: "The Lord created woman from the essence of Adam." How are we to understand this? In such a way that the Creator extracted the quintessence of Adam's being and from this extract, from this condensed being, created Eve. Therefore, Eve entered into existence as the essence of man and existence: Matrix mundi, as Böhme writes: the archetype, the original image, the original form of the world: the primordial mother. This is also the hidden meaning of the Hindu Sankhya when it refers to Prakriti as the totality of names, boundaries, forms and beings. This is what the Chinese Sen-sienkien writes when he refers to the archetype of the world in Tai Jih. This is why in mythology, the Mother Goddess is the mother of the gods. She is the mother of all forms and beings in the world, of matter, of multiplicity, of sight, of the senses, of ideals. The Mother: the mother of the world. Magna Mater. From whom the multiplicity of existence flows incessantly. She is the Mater and the Matrix. Not Adam's other half, not the symmetrical other side, but the quintessence of Adam's being. She entered existence later, came later in time, but in essence she preceded Adam. The Mother Goddess, the Egyptian Maat and Isis, the Greek Gaia, the Hindu Maya, the Hebrew El Ruah and En Sof, the Chinese Jin, are all creations of the ancient spiritual-male-divine principle - but this creation is, in the absolute, before and above the Creator. This is the mystery of the birth of woman.

The second moment is no less profound, difficult, serious and significant than the first. And here again, if Böhme had not brought this moment into the historical consciousness with his statements about Sophia, we would be left helplessly at a standstill.
Sophia is not Böhme's name. In the Middle Ages, it was a hidden tradition among alchemists, which went back to the Gnosticism of Alexandria, mainly through Philo, to the ancient times of Egypt. The Hermetic treatise on the World Virgin (Koré koszmou) is in all likelihood based on a tradition that is thousands of years old.
The Sophia myth tells that when man became materialistic, Adam's first and ancient essence and being, "the archetype of virginity, purity and modesty", did not fall into matter, but remained in the spirit world. This virginal being is Sophia - Wisdom. "Wisdom is the image of Love." "Love sees and recognises itself in Wisdom." Sophia remained with God in the form of a virgin maiden, and in her place, Adam, who had fallen into matter, received the "woman", the flesh-and-blood Eve. Sophia is the ideal, the ancient Virgin Mother of the world, the Matrix, Wisdom, in whom Love recognises itself; she is the Shining Maiden, the Heavenly Woman. Eve is the earthly being, assigned to the materialised man, the lost copy and substitute of her ancient being.

3.

It is not difficult to make what has been said more understandable. All that is needed is to draw the distinction that people unconsciously and involuntarily draw constantly throughout their lives. A distinction must be made between beauty and charm.
People generally and commonly take the equation between women and beauty for granted and accept it without reservation. So much so that they can only separate beauty from female beings in very exceptional cases. They imagine that women are the eternally renewed symbol of beauty on earth: in their shape, voice, movement and being. People do not realise that when they call a woman beautiful, they are actually referring to the first and primordial image of woman, Sophia. They identify Eve with Sophia.
Identification is inevitable in the material world. Man will never be able to see woman differently here, because he will never be able to free himself from the Sophia within him, the first woman, the ancient Virgin, the Heavenly Maiden, but he will also never be able to free himself from the essence of woman living in the sensual world. Among the ancient memories that live in every human being, the archetype of God is immediately followed by the archetype of the ancient woman – the Ancient Being whom he has lost and to whom he longs to return, who is the true being of his being, and of whom Eve is only a crude earthly copy. Man can never completely and utterly submit to Eve, he cannot yield to her, he cannot become one with her. In his deepest being, man always regards the earthly woman with reservation. And this deepest being knows that beauty is not represented by Eve, but by the Heavenly Maiden.
If a man sees or considers an earthly woman to be beautiful, he mistakenly identifies her with the heavenly woman and confuses the two (adhjasza). However, this confusion is almost inevitable, unavoidable, insurmountable and cannot be dispelled in ignorance.
Eve is not beautiful. Eve is enchanting. Eve is the being who left her beauty in the spirit world and exchanged it for enchantment. The earthly woman is not beautiful, but seductive. And when man calls woman beautiful, the Daughter of Beauty, he confuses the true being of man with the seductress and seduction.
The entire existence and being of the earthly woman is immersed in this enchanting seduction. Enchantment is the woman's materiality. It is the mark of the Powers upon her, and it is within her and upon her: her character, her image. The woman paints herself, dresses herself, finds pleasure in distorting even her physical reality from its original form, not to mention her inner being, even changing and veiling her material constitution. She has only one goal: to seduce. To be enchanting.
Seduction is fruitless and empty, aimless and meaningless. Why? Why does she seduce? What does she want?

To rule, to dominate? To seek a progenitor for her fertility? No. Only those who recognise the empty vanity, the original sin of the female self – female hubris – can understand seduction. Seduction does not lead to love, marriage, domination, power, glory, victory, happiness, peace of mind, purification, nobility. Nothing springs from seduction: it is all a magical game of colourful, intoxicating and dazzling scheming that enchants and beguiles, but when it fades away, both the seducer and the seduced are left disillusioned, poor, bitter and empty. Seduction and enchantment are substitutes and counterfeits for beauty and wisdom: they are beauty and wisdom that have fallen into sin and been corrupted. For Sophia's beauty and wisdom awaken love and loving; Eve's enchantment awakens delusion. Sophia's beauty binds forever: to unite with her in love is to return to Unity for all eternity. Eve's enchantment intoxicates, but after awakening from the intoxication, it turns out that no union has taken place; it was all just illusion and magic. And here, everyone misunderstands the situation who believes that the seductive Eve herself is not just as lost, deceived, and enchanted as Adam, whom Eve deceived and enchanted. The woman is just as much a victim of the spell as the man. For Eve's enchantment means that she was the one who brought this enchantment, and through her it flowed into the world. Through her, the world also became illusion, enchantment, magic: mere appearance, image, mask, behind which there is nothing, because when man awakens from the spell, he knows himself to be deceived.

The earthly woman's sole purpose is enchantment, not consciously or deliberately, but much more than that.

More profoundly: in essence. And this is her fate. What women fear most: being old and ugly. If she were beautiful, she could never be ugly or old. Beauty is not a trait that can be lost; beauty is not a characteristic, but a resemblance to God. What can be lost, and what women do lose, is charm. That is why they become ugly and old. Beauty is not something that is purely external. We know this from where beauty truly exists: in art. It exists there, and it will remain there forever. Beauty is realised in art. Beauty is the powerful fire and light that reigns over the whole being. What is purely external is charm: clothes, make-up, roles, rehearsed smiles, movements and manners. And this is what women lose: the tools of charm. And this is what the charming are forced to experience as their fate: recognising that they have chosen the mask and not the face.

4.

Human existence is stretched between divine consciousness and dark ignorance. The existence of women is stretched between Sophia, the Heavenly Maiden, and the fallen enchantress, the detestable old witch. Tradition knows the different names of Sophia as well as the names of the witch - the Greek Hecate, the Tibetan Dakini, the Mexican Kinapipiltin - and knows that this is the path of womanhood: the woman's awareness is Sophia, the Heavenly Maiden, Beauty, Wisdom, Love; a woman's foolishness: enchantment, seduction, witchcraft, whose primary victim is herself.

The chaotic bustle of earthly existence, which the Vedas call samsara, and the allure and enchantment of material existence, which they call maya, can only be understood from this perspective. This is the yin nature of the world, the nature of Prakriti, this appearance, this obscurity, this mask, this veil, this illusion, this boundlessness of reflections. This is why ancient tradition refers to the earth, material nature, and human physical existence as feminine and of feminine nature and origin. This is samsara: the inexhaustible flow and flood of forms, beings, sights, images - the unstoppable stream flowing from the feminine world. This is the "water", as Thales says: the beginning of things.

The historical age believes that woman personifies the illusory nature of material nature. In this belief, it naturally lives in constant viparjaja. Viparjaja means the reversal of the original meaning of things. The primary is not material nature, but woman. For when man and woman became materialistic, they materialised what was originally spiritual nature.

Man dragged nature into darkness with him. And since then, this illusion, this magic, has flowed from the woman's being, so that the multitude swarms chaotically, overflowing with unstoppable fertility, but the whole multitude is empty and nothing inside; pure enchantment, appearance, as the Greeks said: pszeudosz, apaté - nothing bears its own face, nothing and no one is themselves, but rather a false mask, a deceptive guise, in which existence "does not even express its significance", because the whole thing is degraded and is merely a trick, a deception, a deceptive carnival. "Where nothing is in its proper place, everything wants to dispute the place of the other... so that nothing is in its proper place, but in the place forced upon it by the other."
Illusion, maya – the non-existent, as Plato says, is not an external condition. It is the forced state of man's dazed consciousness. This compulsion to live in illusion, which is a state of consciousness, is called samsara in the Vedas and ananke in the Greek tradition. The soul is in this state of necessity, wandering among its own magical images. This paralysis of consciousness, which is samsara and ananke, entangles the threads of fate, weaves, twists and cuts them: these are the Moirai, the Fates, who sit covered in thick veils, weaving and spinning, cutting the thread of human existence forever, senselessly, unjustifiably, capriciously.

5.

The world's bewilderment, blindly wandering in magic, was caused by the fall of woman. In this bewilderment, as the Egyptians say, "the soul helplessly becomes what it desires". This is why it becomes and changes into the multiplicity of beings, into diversity, into carnival, which is all pseudo, pure mask. The soul has lost its archetype, Sophia, the light of Wisdom and Love; and because it has lost the primordial light, it now desires everything and, due to its boundless capacity for change, wanders through countless degrees and shades of metamorphosis. This is one symbolic interpretation of the ancient idea of the migration of souls. The soul is in a predicament, living under the spell and enchantment of its own dream images: the soul is never the individual self, but Man, Humanity, the Human Soul, at the mercy of its own desire for change, left without measure or purpose, craving all its dream images and falling into every illusion, curious, dazed; it constantly confuses itself with its dream images and identifies itself with its masks. This is the maya in which the soul, if it loses itself, can be absorbed. Its soulfulness slowly, over millions of years, runs out and dissipates. It can fall into demons, monsters, vampires, flowers, birds, stones, stars, crystals. Precisely because maya-existence is like this, beings and forms, the forms of existence, are never defined. The soul can experience new and new visions in the imagination, in dreams: it can create beings, events, worlds, forms, which dissipate and give way to new ones. These forms, shapes, beings and events are empty and meaningless. They have no substance. Maya is magic, not reality. It is the illusion of the powerless soul, an illusion that evaporates and leaves nothing behind.
Here, in the realm of magic, in the material world, the soul lives in a dreamlike state: it does not want to let go of the image of the past
image of the past. It sinks lazily into its own visions, repeating, without awareness, without direction, without clarity, intoxicated by its own infinite possibilities and inexhaustible wealth. The drowsiness that is the characteristic of the soul that came from below, brought about by its immersion in matter, keeps it in a heavy spell. It wants to taste, to experience everything it believes to be itself. But it is not itself—it is only maya, illusion. This greed and gluttony, this hunger for life, this insatiable and shameless, uninhibited devouring and gorging, is the characteristic of maya-existence.
In material nature, when in late age, during the time of the apocalypse, vigilance almost completely dies out, this feminine aspect of existence becomes dominant. The shameless gluttony that is characteristic of the feminine being, but especially of the feminine body, is exposed.
It is exposed, that is, it is judged, because this is the apocalypse, the judgement, the end of creation.

Éva is a being who identifies herself completely with her body, and the independence of the soul never even occurs to her or dawns on her. The more deeply she confuses herself with her physical being, the more insatiable, greedy and voracious she becomes: the more thirstily she piles upon herself the desired glamour of the world, the more she attracts to herself the desired beings and objects. "Give me everything," says the female body. And that is why the prehistoric tradition derives the moment when the human ego unlawfully places itself at the centre of existence from female existence. The sheer
Tradition calls her a witch. She is Hecate, Kinapipiltin, Dakini, who is nothing but physicality. She is the degraded and darkened form of Sophia-Love-Wisdom's ancient attraction, when the woman, identifying herself with her body, wishes to use this body to command the universality of beings and things. This greedy gluttony is the corrupted form of Sophia's divine magnetism: the spell of enchantment. Here the woman reaches the stage that tradition calls outer darkness. In this moment, she becomes the prey of Set - when she forgets her ancient being, the Heavenly Maiden, and considers physicality to be the only reality. She turns away from Aton, the inner light, and serves the outer body. Those who turn outward are swallowed up by darkness.

6.

"All tension," says Baader, "all duality is in fact strife—the result of a disturbance, a metastasis in the polar, electric, magnetic world. The most important fatal duality and strife arising from such tension and disturbance is sexuality, the duality of the two sexes, male and female." Female existence involves the same stages as human existence: it knows the primordial state, materialisation, awakening, repetition, external darkness and liberation. However, these stages have a specific female nature that can never be confused with the stages of male existence. For this reason, when it comes to the liberation of the female being, one must not believe that the goal here is a return to divine reason. Women are not liberated by returning to eternal intelligence, but by returning to the female form of the primordial human, Sophia, the Heavenly Virgin. The symbol of liberation: Isis with the infant Horus in her arms, Magna Mater with the child who is humanity in her arms. Heavenly love awakened in the female being. For love is the highest degree of awareness.
In this form, the woman returns to the One, the Creator. Hindu tradition says that with the passing of the great world cycles, all the power and ability of creation is clothed in one form and condensed. This form is Sakti. She is the quintessence of existence. And Sakti, the Woman, sleeps through the night of the world with Brahman. When a new world year begins, a new creation begins, and she releases her powers once again.

VI. Prehistoric Anthropology

1.

There is no better example of the application of what has been said about archaic man than the Buddhist Puggala Pannatti. This book on human character types is an excellent example not only because it is systematic and therefore easily comparable with modern characterologies, but also because it provides a clear picture of the nature of prehistoric anthropology. If someone were to ask what the nature of prehistoric anthropology is, the short answer would be: the hallmark of all prehistoric and tradition-based anthropology is religiosity. Knowledge about human beings is based on an understanding of the soul. However, the soul can never be understood from nature under any circumstances: only in a supernatural way, that is, religiously.
Modern anthropology, especially characterology, considers type and character to be the first reality, that is, what is insignificant and superficial, merely material nature and mask. It is impossible to understand a person's absolute place based on what type and character they are, that is,

what cover and mask they have taken on. I can only see a person in reality, and see them truly, and recognise their place in the world, if I can identify where they stand on the path of eternal life. This place cannot be found in material nature; it is not revealed by cloaks, masks, types or characters. Only the soul knows this, and in order for someone to find out, they must ask the soul. Realistic, exact anthropology must therefore be directed straight at the soul; that is why it must be supernatural, or religious.

The relationship between revelation and religion largely mirrors that between sruti and smriti. For from the beginning there have been many memorable thoughts, but only one revelation; there are many religions, but only one metaphysics. The many memorable thoughts from the beginning and the many religions are applications of the one metaphysical revelation. Metaphysics stands above all applications, as Lao Tzu says: "They say that the Tao is beautiful, beautiful, but it cannot be applied; its greatness lies precisely in the fact that it cannot be applied, because application leads to fragmentation." Religions lead to fragmentation: therefore, the creations of time, human creations, are transient. Metaphysics stands above time, above man, imperishable; it stands with the world, because it is the spirit and meaning of the world - the logos, the absolute.

Religions are applications of metaphysics: to circumstances, relationships, people, races, ages. Therefore, the basis of religions is always metaphysical, but they never encompass metaphysical revelation in its entirety. Every religion takes only certain parts that are appropriate to its age and purpose and places them in the foreground. Buddhism emphasised two ideas from the revelation: repetition and liberation. The former is called samsara, the latter nirvana. While other ideas play a hidden role, the religion itself is based on these two ideas.

2.

The Puggala Pannatti, a chapter of the Abhidhamma, is an anthropological characterisation of Buddhism, marking the stages between the two extremes of wandering (samsara) and liberation (nirvana). Wandering is, of course, not an external image, but the dullness of the soul; the sleepy consciousness; the sleepy dullness brought on by the oblivion of darkness; and liberation is nothing more than alertness, perfect clarity, the removal of all veils and coverings, and the complete elimination of confusion. Samsara is fear and suffering in meaningless, chaotic turmoil. Buddha, the perfectly awakened one, teaches how this fear and suffering can be dispelled once and for all. Existence is suffering; the cause of suffering is delusion, whereby the soul mistakes itself for the non-soul; delusion dissipates when the soul weans itself from confusion; suffering ceases when the soul sheds delusion and awakens; man is liberated.

This is the revelation so far. It is almost identical to metaphysics. However, the Buddhist religion says that liberation is not only achieved by submitting oneself to the mystical initiation that is awakening.

There are deeds, words, thoughts, moral and social practices that also liberate. The fundamental difference between the metaphysics of revelation and religions is that revelation does not speak of the way of liberation-awakening; metaphysics does not apply revelation; it does not elaborate; "the Tao does not lead to fragmentation". Religions take revelation as their basis and apply it. They tell us how to awaken and be liberated based on a given case. "How is it that a person sinks and remains sunk? - This person is weighed down by evil things. This person sinks and remains sunk." "How is it that a person emerges and sinks again? This person emerges because they have healthy senses, confidence, a sense of shame, morality, a willingness to act, and insight. However, the confidence within them does not remain and does not grow, but rather diminishes. The sense of shame within them, the

The morality, determination and insight within him do not remain and do not grow, but rather diminish. Thus, man sinks back into the depths once more.
After what has been said about awakening from oblivion, repetition, and external darkness, this characterisation does not pose any particular difficulty. The picture is clear: man emerges, but the stupor within him is so strong, his soul so sleepy, dull, dim and blind, that he must sink back again. Where? Into external darkness. The next description asks: "How is it that man rises and remains above?" The answer is this: "This man rises because he has healthy senses, he has confidence, he has a sense of shame, he is moral, he is ready for action, he is insightful. The confidence within him does not diminish or increase: it remains the same. The sense of shame within him, his morality, his readiness for action, his insight do not diminish or increase: they remain the same. Thus, man rises and remains above." This man does not increase the alertness of his soul, but he preserves it. He does not sink back into the stream.
"How does a person rush from darkness into darkness? This person was born into a low class, among the outcasts, the hunters, or the basket weavers, or the wheelwrights, or the street sweepers, into a poor family where food and drink are scarce, where life is full of worries, and where food is hard to come by. This man is also ugly, repulsive in appearance, crippled, weak; this man is blind, hunchbacked, lame or crippled. He has no share in good food, drink, clothing, carriages, flowers, fragrances, beds, dwellings, or lighting. This man is also evil in his deeds, evil in his words and evil in his thoughts... thus man hastens from darkness into darkness."

3.

Anthropology based on traditional metaphysics differs from historical, mainly modern scientific anthropology in that it considers external characteristics, appearance, illusion and deception to be reality and focuses on these; traditional anthropology is interested solely in the world of the soul, and nothing else. Traditional anthropology is universal and exact; scientific anthropology is abstract and individual.
The following chapters will explain this more clearly:
"The son of the world. - Who is the man who is the son of the world? He who has not cast off any of the three fetters of the world, nor has he set foot on the path that leads to liberation from the three fetters, this man is called the son of the world."
Explanation: The three shackles are the three main dream images of worldliness: blind faith in one's earthly self, constant doubt of reason, and adherence to social conventions and customs. Those who are bound by these three shackles and have not embarked on the path that leads to freedom from them are children of the world. This is the man of the world. "The will seizes what love has chosen." The love of this man has chosen the world, and his will seizes it. This is the man who has risen but is sinking again. "He is fit for progress. Who is fit for progress? The man who is not hindered by his deeds, corruption, or wickedness, who has faith, who is energetic and intelligent, who can reach the right path, who can perfect himself in goodness—that man is called fit for progress."
Explanation: The exact nature of Abhidhamma anthropology is that it definitively clarifies what humans must do and what humans do. Modern characterology creates abstract human trait constructs that can be used by everyone, and believes that these constructs are living humans. Modern anthropology brings knowledge. The Abhidhamma gives people the tool with which they can recognise their own situation and with which they can become enlightened. All traditional anthropology brings mindfulness.
"He is prone to relapse. Who is the person who is prone to relapse? This person, behold, possesses abilities that are bound to external forms and abilities that are not bound to forms.

He does not enjoy his abilities at will, he does not enjoy them without toil and effort. Thus, it is possible that this person will lose some of his abilities through negligence. This person is called prone to relapse."
"He is protected against decline. - Who is the person who is protected against decline? - This person, behold, possesses abilities that are bound to external form and abilities that are not bound to form.
He enjoys his abilities at will, without worry or effort. It is impossible for this person to lose some of his abilities through negligence. This person is called one who is protected against decline."
Explanation: abilities bound to external form are deeds and words, i.e. actions and speech; abilities not bound to form are thoughts. The image of decline is understandable without explanation. Negligence, which is central to thought here, is a form of dullness: those who are negligent are lazy, helpless, sleepy – their lives are diminished. Those who are negligent are prone to decline, while those who are not negligent are protected from decline. Liberation is the path on which there is no negligible trifle, no easily overlooked moment. Vigilance does not tolerate carelessness. And vigilance leads back to the primordial state. "To those who spend their days in humility and fulfil their duties, God opens his kingdom and reveals his secrets."
"The perfectly awakened one. Who is perfectly awakened? This person understands things that he has never heard before, recognises truths that he has never learned before, attains omniscience, and is master of the forces. This person is called perfectly awakened."
Explanation: what does it mean to be a master of the forces? It means that he is the absolute master of the forces, abilities and talents within him. Power in itself is not a value. It is through proper guidance that it becomes great. He knows that power is not the Self. He does not confuse himself with his abilities. He does not identify himself with his qualities. He is himself: the soul. The intangible, supreme, immortal, impersonal, absolute reality. Powers and qualities are not realities, but illusions of the soul. Those who know and live this are awakened. They are masters of their powers. They know everything.

4.

Modern characterology illuminates the elements of human character. Archaic anthropology illuminates not the elements, but the path that man walks, saying: the path you walk is nothing other than existence, and this existence is you yourself.
The endeavour of modern characterology to understand man from his elements, characteristics and type completely obscures the fact that it wants to understand myth from science, mystical intuition from reason, and metaphysics from external experience. In short: the primary from the secondary. All this is viparjaja, that is, the reversal of the meaning of the original connection: it seeks to understand primary reality from secondary reality.
The starting point of archaic anthropology is always the unity of existence. This is the primary experience. A person's character, form, temperament and passions always depend on their place in existence. It is not existence that shapes a person, but rather a person who shapes existence. In contrast to modern anthropology, which does not evaluate, archaic anthropology always emphasises the significance of man. Prehistoric characterology is hierarchical: at the lowest point is the "son of the world", rushing from darkness to darkness, the dazed, sleepy, heavy soul. This is the hopeless one. "Which man is the hopeless case? This man, behold, immoral, evil, malicious, insidious, hypocritical, corrupt, defiled, heartless, filthy. When he hears this: behold, this man is completely liberated, he has cast off all passions, he has awakened from delusion and attained wisdom - it does not even occur to him to think: when will I too be completely liberated, when will I cast off all my passions, when will I awaken from delusion

and attain wisdom? This man is a hopeless case."
At the highest point stands the perfect saint. "One who is on the path to shedding his desires for material nature, to realising his desires for the supernatural world, to losing his selfishness, distraction and blindness, is called a perfect saint."

5.

"Who is the person who leaves the gates of his senses unguarded? When someone sees a form with his eyes, he fixates on it and becomes attached to it. And if the consequence of an unguarded glance is passion or desire, sorrow or pain, it does not occur to him to avert them. He does not guard or discipline his eyes. When he hears a sound with his ears, smells a scent with his nose, tastes a flavour with his tongue, or touches an object with his fingers, he becomes attached and clings to it. And if the consequence of unguarded perception is passion or desire, sadness or pain, it does not occur to him to avert these. He does not guard his mind and does not discipline it. This person is called one who leaves the gates of his senses unguarded.
"Who is the person who has lost his way? - The one who loses himself in his words, loses himself in his actions, loses himself in his thoughts, is called one who has lost his way. The one who falls victim to this error is called the person who has lost his way." "Who is the hypocrite? - This person, behold, leads a despicable life in his words, thoughts and deeds, and to hide this, he is full of deceitful desires. Oh, may they not recognise and expose me, he desires. Oh, may they not recognise and expose me, he thinks. And he chooses words so that they may not recognise him. And so that they will not be recognised, he busies himself in public. And he disguises himself, wears masks, cheats, lies, deceives, distracts attention, conceals, hides, keeps secrets, covers up, denies, is dishonest, and hides. This person is called a hypocrite.

6.

"Who is the person whose knowledge is pure? Knowledge is attention, understanding, research, diligence, discipline, sharp mind, judgement, deliberation, clarity, thoughtfulness, insight, wisdom, light; this is knowledge. Those who possess this knowledge above all else have pure knowledge."
"Who is the rare person? - The courteous and grateful person are the two rare people."
"Who is the person who has stopped on the path of darkness? - The person who does not regret what should not be regretted, and regrets what should be regretted, is the one who has stopped on the path of darkness."
"Who is the person whose words are like the drink of the gods? - The person whose words are noble, beautiful, kind, heartfelt, warm, pleasant, and attractive is the person whose words are like the drink of the gods."
"Who is the person whose heart is like a diamond? It is the person who, during their lifetime, has awakened from illusion, cast off the darkness of ignorance, attained wisdom and knowledge, and come to know themselves and the world; their heart is like a diamond. For there is nothing on earth that can harm a diamond, neither stone nor ore; just as there is nothing that can wound or cloud a diamond heart."

THIRD BOOK
Cult and Culture

I. Prehistoric and Modern Culture

1.

Apart from the insignificant attempt to attribute excessive importance to culture in recent times, it is certain that attention has always been paid to it.

It did not necessarily have to be called culture, nor was it called that. The earth, nature, matter, human abilities, talent, and knowledge can be cultivated; and only these can be cultivated. The spirit cannot be cultivated, because it is the spirit that cultivates. Culture is the intensive cultivation of material nature. However, prehistoric times did not know culture in this sense. It was not known because cultivation, like other activities that related only to material nature, was not considered to have any independent significance. In prehistoric times, material nature was not separated from spiritual reality, and the two were not seen as distinct; when nature was cultivated, cultivation was made dependent on spiritual reality. Culture as an independent principle would have made no sense to them.

More recently, it has been said that culture is a creative idea independent of man, which shapes lifestyles, customs, social forms, tools, objects, from above and exclusively in the same sovereign manner as the arts, law, legislation and worldview, and even spirit, and thus culture has recently been elevated to an autonomous principle of existence. Not a single word should be wasted on this theory, were it not for the fact that it provides a very favourable opportunity to explain the difference between historical and prehistoric cultivation. This opportunity should not be missed, because here, in cultivation, the difference between history and prehistory is so decisive that if someone were to try to explain prehistoric cultivation without reference to or consideration of history, modern man would not understand a single word of it.

The discussion should begin as follows: historical man, just like prehistoric man, placed great emphasis on raising the standard of his life. Modern man has succeeded in creating a whole array of tools and accessories; however, these tools and accessories have, without exception, been related to externalities. While the perfection of externalities has reached a very high level, man has not only failed to change, but has sunk conspicuously. Of course, this does not mean that the intellectual quality of modern man, with his electric lighting, gas heating, telephone, radio and aeroplane, is not an inch higher than that of a savage. This is a truism that everyone knows. What we are talking about is the idealism that modern man has cultivated about himself, which has no basis whatsoever. High moral theories do not protect people from living an almost completely worthless moral life. In political theory, art and taste, exaggerated demands prevail, but no one meets these demands, and indeed, the sense of fulfilment has been extinct for centuries.

Spiritual reality is present in its entirety; it is represented by religion, art, philosophy and morality. However, its realisation has completely disappeared from human beings. With a clear conscience, they construct very lofty theories about religion, morality, order and intense existence. The requirement for cultivation remains, although it is common knowledge that no one meets these requirements and cultivation is not realised. Modern man lives in the illusion of a very high spiritual level; however, this level is pure illusion, because no one realises anything from spirituality.

Culture is now defined as high intellectual standards, morality, religion, order, refined taste, intense existence, higher demands, and modern man's idealism towards himself. Human life itself is barely touched by this culture, breeding neglected in its instincts, thoughts and passions, deep below the spiritual level. What modern man calls culture is not intense cultivation, but merely oversized idealism.

With the help of light shed from within, the situation becomes immediately understandable. The more thought, clarity and spirit there is in an activity, the more intense it is. There can be no doubt about this. The more directly the spirit, the father of the activity, is realised in it, the more effective the activity is.

It follows that the less thought there is in an activity, the weaker and less effective it is. In other words, the more the spirit is absent from an activity, the more

narrows, the deed becomes more helpless and empty. There is no need to point out that activity is nothing other than the spirit in action, and that this spirit is nothing other than the positive creative spirit, love, the Father; this is self-evident anyway. There are activities in which the spirit is fully realised; there are activities in which the spirit is narrowed; and finally, there are activities in which the spirit is completely absent. The latter is where there is no positivity, no creation, no love. This is the empty, meaningless, powerless activity in which nothing is realised because there is nothing to realise.
To complete the thought: narrowing occurs when, in an activity, a person does not realise the fatherly spirit of love for the world, but replaces it with their own ego, when they make the activity personal; they do not leave it in its original pure activity, but engage their ego, thus breaking the power of love.
The culture that modern man calls and considers culture is not intensive cultivation, but idealism that stands above life and does not affect it. The activities of modern man are non-creative, non-positive, empty, insignificant and powerless, in which the spirit has become narrowed and, in many cases, disappeared. The idealism of culture stands in opposition to the practice of activity, and reality is just as absent from idealism as it is from practice. The possibility of cultivation does not even arise here. The spirit does not reach life, life does not reach the spirit. There is no possibility of realisation. On the one hand, abstract idealism, on the other, crude material practice, find no connection, because modern man does not live in the unifying spirit of love, but in his ego. That is enough for now.

2.

Historical man, especially modern man, lives under the misconception that he must create the spirit of intensive cultivation himself, set the goal himself, establish the standard himself, and devise the ideas himself. They devote themselves to inventing the spirit, the goal, the standards, and the ideas. They then call this invented spirit "culture." They do not know that the spirit of intensive cultivation does not need to be invented. It has existed since the beginning, like a revelation, and even if it were not preserved in sacred books, it would be preserved in the unchanging and unalterable feelings of the human soul. What needs to be done, what activities need to be pursued, what standards need to be maintained, what ideas need to be realised – the spirit of love that lives in man has known this since time immemorial. The powers within man are not there to invent a new spirit. This is not even possible; what is possible individually is only a distortion of the law of the universal spirit, what the Hindus call dharma. And when historical man replaced the law of the universal spirit with the will of his own ego, he truly corrupted the spirit. These powers are not meant to invent a new spirit, but to realise the eternal and universal spirit. This eternal and universal spirit is preserved by tradition, which has existed, exists and will continue to exist in all peoples from the beginning, as if by revelation. Culture, therefore, is not the invention of a spirit that has never existed before, the setting of a standard, or the creation of a goal, but the realisation of the spirit preserved by tradition.
A simple example is as follows: modern scientific libraries contain millions of volumes . One would have to perform extensive and lengthy calculations to even approximately estimate the number of scholars, the work, the effort, the time, the paper, and the cost of printing. But they would never be able to measure the hope, passion, conscience, discipline, and care that were and are associated with these books. And nothing is more certain than that among the millions of volumes of these works, there is not a single one that has any relevance to human life. The entire modern culture of humanity, psychology, literature and social sciences, philosophy, morality, aesthetics,

philology, religious studies, is completely and without exception unrealised, indeed unrealizable, and can never be realized, and the works were all written in such a way that they will never be realized. These millions of volumes are superfluous, useless, futile, in some respects painfully meaningless, and as if they had never been written. Effort, hope, work, expense, material, passion have all been wasted, because no reality can be learned from these works, and the spirit of these works is unattainable. Pure "culture" - idealism, high-minded chatter, created for a non-existent need, for a non-existent goal, on an illusory level, with no connection to real human existence, never had and never will have. Modern philosophy, morality, sociology and psychology were created in a vacuum of idealism without seriously interfering in anyone's life. And if one day these libraries disappeared from the face of the earth, no one would notice their absence. To make the situation even more acute, one could venture to say that modern man lives in the Christian religion, but if Christianity were to disappear from the face of the earth one day, no one would notice its absence, least of all the clergy.

Here it is: throughout the modern world, there is something unfounded, exaggerated, false, and empty inside, which refers to high ideals, Christian religion, and moral values, but does not take them seriously and does not even attempt to implement them. There is something unreal about modern life as a whole. And what distinguishes prehistoric man from modern man is precisely this: the authenticity of man. Spirituality is essentially no different; the ideas and goals of religion, metaphysics, morality, state order and taste are the same, because they are the same in all times and among all peoples. The difference is that prehistoric man lives in this spirit, believes in it, and the content and destiny of his life is to realise this spirit. This realisation is the metaphysical activity of life; it is intensive cultivation. The paternal spirit of love lives in this activity; that is why it is entirely religious and metaphysical, and that is why this activity is a cult. Modern man, although he knows about metaphysics, the cultic nature of activity, and the religious nature of cultivation, does not believe in it, neglects this spirit, and makes his own self the centre of his life instead of paternal love.

Everything that belongs to the modern spirit has a utopian character that is to be realised in the future. Of course, what is to be realised in the future will never be realised and will remain a utopia: this is why utopia will become the characteristic word of the modern age, and utopianism its characteristic behaviour. This is why all modern humanity has a guilty conscience: it knows that it is responsible for the fulfilment of everything it says, professes, demands, proclaims and asserts.

He collects theories, sets goals, talks about standards, proclaims values, but the speaker and the proclaimer is the first one who does not even think about paying off his debts. Everything that modern humanity has thought and planned, he is forced to bear as a constant burden, without the slightest hope of payment. The modern spirit, as they say nowadays, is not existential, which is just another way of saying that it is irrelevant, spiritless, impersonal, empty, and unrealised. Modern humanity as a whole confuses itself with its theories; individual modern people, especially the so-called creators of culture, moralists, teachers, scientists, priests, and statesmen, are all convinced that they live a very high-minded life, and do not realise that they do not practise any of the spirituality they preach. Nothing comes of these beautiful and lofty ideas, either universally or individually; it is all an intellectual illusion, beneath which often live people who are vulgar, arrogant, boastful, vain, shallow, flippant, mischievous, but in all cases primitive.

3.

The explanation of the consequences must be limited. For if one were to attempt to examine the phenomena of modern life on this basis, one would have to explain and analyse the whole thing. It is enough to emphasise again and again that spirituality is just as present in modern life as in every other era, but spirituality is not

realised. It is not realised because man wishes to cultivate material nature not in the spirit of eternal fatherly love, but with his ego. And this is completely impossible. The consequence is that spirituality does not come into contact with nature, and the relationship and connection between the two worlds is broken: the spirit remains in pure idealism because it is unrealised, lying uselessly and meaninglessly in millions of volumes; the forces of nature, freed from spiritual control, run wild and become feral, which can be seen and experienced in the life of the state, in society, in the individual destiny of man and in his spiritual world.

The first consequence of unrealised spirituality is that the meaning of life is lost. For life is not something that has meaning in itself, that is, something that has meaning in itself. Life belongs to the realm of material nature, and without the touch of the spirit, it is as helpless and blind as it is meaningless and dark. Under such circumstances, it is impossible to make any measure universal. The measure of things becomes man, the ego, which is the beginning of immoderation and lack of measure, intellectual sophistry, moral anarchy in public life, as Kung-ce says: the power of loudmouths, fashion in art, hypocrisy in public life.

The consequence of the loss of measure is that everyone is forced to determine good and evil individually, not once and for all, but only on a case-by-case basis. Individualistic and improvised morality naturally loses its legal character, and in the end, good and evil mean nothing more than individual interest, which can change from day to day and minute to minute.

The rules of life disappear; customs are replaced by arbitrariness or meaningless imitation. The immediacy of social life ceases to exist, and dignity, courtesy, good manners and politeness are nothing but a burden to the anarchic individual. No one cares about the common good, because everyone must pursue their own individual pleasure.

Intensive cultivation is, of course, out of the question under such circumstances. Life has become meaningless, and this meaninglessness has spread to every aspect of life and permeated every moment of it. Intensive cultivation first became a burden, then a compulsion, and finally a slavery. At this stage, cultivation is called work. Work is nothing more than activity, but without the realisation of spiritual reality, it is a meaningless, painful, torturous, difficult, lowly and grinding activity in a life that has become meaningless. If life has no meaning, then the goal of human life is idle pleasure; the pleasure of the irresponsible self. And if life has no meaning, then activity is also meaningless; this meaningless activity is work.

4.

Modern humanity, especially in the last hundred years, has made solving the problem of work one of its most important goals. The reason why it has achieved nothing and work has remained what it was – slavery, coercion, horror – is very simple. It failed to see that it should not start with work, but rather with the point at which all activities in life gain meaning. The moment work succeeds in becoming an intensive activity again, that is, when it once more becomes the realisation of spiritual values, the whole problem will be solved at a stroke. In the modern age, only one type of work has retained its intensive nature. In the modern age, the artist is the only person who realises spiritual values. And artistic work is the only work that has not become an awkward slavery, but has remained attractive, exciting, beautiful and whole.

In artistic work, man directly realises spiritual values and thus directly cultivates material nature. This work is the model and envied dream of all other work. And it is quite certain that until the same realisation that the artist experiences can be achieved in all areas of life, all work reforms, laws, theories and coercion will be completely futile. This is not a question of wages, nor is it a

working hours, nor a social issue, but solely that: the artist's relationship with material nature is the spirit of paternal love. Man, says Zarathustra, is either the father or the robber of nature. Man either realises the spirit of love, and then he is the father of nature, or he does not realise it, and then he is the robber of nature.

We owe not only all cultivated plants, grains, fruit trees, and garden vegetables to prehistoric cultivation; not only domestic animals, horses, cattle, sheep, and poultry; not only all the essential objects of our lives and homes; we also owe to prehistory the perfect cultivation of human nature, the perfect and realised image of man. For prehistory cultivated nature with a fatherly spirit, and the same tenderness and pietas that lived in the cultivation of a plant lived in the community and lived in the human soul. The realisation of the paternal spirit created the beauty of the earth, the peace of the community, the intensity of the city, the gentleness of behaviour. And when man no longer realises the paternal spirit, he inevitably becomes a robber of nature. He becomes a robber not only of the earth, not only destroying forests, not only slaughtering animals, not only plundering the depths of the mountains, but he also becomes a robber of people by people, class by class, a robber of parents by their children, children of their parents, men of their wives, and women of their husbands; peasants will become robbers of the bourgeoisie, the bourgeoisie of the workers, and the ruling class of the servants. Man is either the father or the robber of the earth, says Zarathustra. And if he is not its father, then he does not realise the spirit of love, and if he does not cultivate the earth in the name of the spirit, then he is necessarily a robber who plunders the earth like a bandit hungry for booty, regardless of what people or class he belongs to. The instinct to rob created the struggle of peoples, the struggle of genders, the struggle of races, the struggle of worldviews - in short, the struggle that is called the struggle for existence. Prehistory knew how to care for existence, but not how to struggle for it. For the people of prehistoric times stood above nature as its lord and father, ruling the world as a good king.

5.

Criticising historical humanity is not the goal here. The goal is to highlight the difference between the cultivation of prehistoric and historical man, and this goal could be achieved with a single sentence from Zarathustra and its explanation. Prehistoric man is the father of nature; he is the father of nature because he cultivates life in the intense spirit of paternal love. For, as the Zohar says, "everything that lives and exists in the world lives and exists solely and exclusively for man. Heaven sustains and maintains all beings, and beings and things have no value or significance in themselves."

Cultivation is nothing more than the realisation of the spirit of love; and in a certain sense, man has no other task in material nature than to realise the paternal spirit; in everything that is material and natural: in the earth, in his fellow man, in the community, in his own abilities. This is the only goal and task in life: man should be the lord, guardian, master and king of nature. This is the sacred way of life. It is spiritual in every aspect and moment of human life, and therefore a cult in its entirety.

Historical man is not the father of nature, but its robber. He despises matter, but this contempt is only a retrospective justification: in this way he belatedly excuses himself for having previously trampled and plundered it. The hostile attitude towards material nature that has spread over the last few centuries is a belated and clumsy excuse to divert attention from the essence. Man cannot hate material nature, he cannot reject it, he cannot be its enemy. This is the bad conscience of a robber who wants to justify himself to himself with hypocritical morality. The fact is that historical man is not the father of nature and cannot realise the spirit of love. He no longer cultivates the earth, but plunders it, either methodically or haphazardly. It has become prey.

For him, wheat, rye, corn, fruit, animal meat, sea fish, mountain ore, and the mysterious properties of matter, such as magnetism, electricity, and chemical properties, were plentiful, but other people and other nations became his prey. other species, stone, water, earth, and air, which he plundered in order to draw them into his circle of self, becoming increasingly poor, increasingly wild, rough, hateful, closed, hard, shallow, stupid, primitive, and evil. The life task of prehistoric man was to realise the spirit of love, the sacred way of life; this is the cult. Historical man feels that his life task is to realise the power of the Self, and this feeling has shaped the wild, rough, closed, selfish, primitive way of life, the profane way of life. The high spirituality that it maintains in its idealism remains unrealised; what is realised is the predatory instinct of the bandit Self. The difference between the intensive cultivation of prehistoric and historical humanity has thus become clear, and with it the question of the modern era can be set aside. Historical humanity was a suitable dark background for the cultivation of prehistoric times to appear in all its sharpness. If, without comparison with history, someone had defined prehistoric cultivation as a cult of man imbued with piety in every respect, in other words, as the sacred way of life of humanity, modern man would not have understood it. However, compared to today's so-called culture, we have succeeded in revealing the nature of prehistoric cultivation in all its depth and truth.

6.

The goal of prehistoric cultivation was not culture, but rather to turn the earth into a paradise. To turn it into a paradise by means of sacred activity, which was then called work, in order to bring about prosperity, flourishing, abundance and beauty. Nature was not man's enemy, but a treasure trove of essences that made itself available, and from which human life could be elevated to sacred joy. For joy is nothing more than "the complement of natural life," and those who want to achieve joy want to make existence complete. Earthly happiness depends on whether we succeed in making the earth flowery, beautiful and rich; whether we succeed in organising life according to the laws of the fatherly spirit of love; whether we succeed in overcoming all confusion and obscurity; whether we succeed in realising the spirit of love among people, between man and nature. If we succeed, nature will pour out its rich treasures in abundance, the people and the earth will live in joy, man will be happy, and nature will become a paradise.
"All true culture is exorcism," says Baader. Cult is intensive cultivation, the realisation of the spirit of love, a lofty and great task, the struggle against the dark, evil, destructive forces in the world. Abundance and beauty, prosperity and wealth are the result of activities that require all of man's strength. However, the historical era did not understand the exorcistic effect and significance of cult activity. This is why the masses of evil, destructive, dark Powers were unleashed throughout history: those Powers whose diabolical nature is sufficiently revealed by wars between nations, civil wars, revolutions, and the instinct to plunder, but nothing more profoundly and terrifyingly than technology. Technology is not a cult and it is not culture. Technology is an attempt by unleashed evil forces to destroy life on earth.
Light was lost with the disappearance of prehistory. The golden age was over. Man no longer realised the spirit of his father, became a robber of the earth, and the earth grew dark. The essences of nature decayed, and human activity did not result in blossoming, joy, abundance, or happiness, but rather in bitter and difficult hardship, suffering, poverty, hunger, and misery. The cult driven by joy and faith became sweaty labour. The spirit withdrew from this labour and retreated. It became mere culture, an empty, futile, barren and superfluous library abstraction that did not bring about universal prosperity, did not create universal order, and did not result in universal joy. Life withered, became fossilised, rough, difficult, grinding, painful and dark. For "there are

forces that realise spiritual realities, these are the softening, fertilising, beautifying forces; and there are forces that plunder, these are the drying, withering, petrifying forces". "The forces that realise spiritual realities are open inwardly and upwardly; the forces that plunder are open outwardly and downwardly." At the moment when, on the threshold of prehistory, man no longer realised the paternal spirit but became a robber of nature, he closed himself inwardly and upwardly and had to open himself outwardly and downwardly. He no longer saw any meaning or purpose in his activities; he did not know that man's only task was to create paradise on earth. He lost his spirit, he lost his ideas, he lost his gods, he lost his joy, his happiness, and he lost himself in work, in external things, in the power instinct that plundered the earth, in the exploitation of nature. Cultivation was no longer a cult, but merely a culture.

II. The Indian tale

1.

The Indian woman goes to the riverbank, picks a flexible willow branch and begins to weave. She weaves the first basket, places it in front of her, kneels down, blesses it and says:
"I am not surprised that what I did, I did for the Indian tribe. I wish the woman who always carries a basket in her hand a long life. And she will think of me. She will remember what I did, and she will do as I did. But let no one think that I did it for everyone! No! Only for the skilled women who will live in the future. When dawn breaks, my words will come to life and enlighten their minds. So be it!"
What the Indian tale says, and what can be found almost verbatim in the holy books and among the ancient masters, is so boundlessly simple that one must wonder why there are eras and people who no longer understand it. What does it mean that the Indian woman wove the basket "for the Indian tribe"? What does it mean that whenever a woman weaves a basket, this is the first thing that comes to her mind? What does it mean that she "did it only for the skilled"? And finally, what does it mean that "when dawn breaks, my words will come to life and their minds will be enlightened"?
The Indian woman went to the riverbank and wove a basket from willow twigs. She was the first woman to gather willow twigs and weave the very first basket. Never before had there been anything like a willow basket in the world. Something new had been created; it must have been a long-held desire and possibility: where to put the fruit, where to collect the leaves, where to carry the baby, where to keep the bread? The basket existed somewhere. Just as every tool that aids life exists somewhere, and all truth and beauty exist somewhere, only they are not realised: they are not brought over here, into material nature. The basket existed from the beginning, just as the steam engine, the pocket watch, the aeroplane, the boot, the dining car existed, just as peace, order, joy, beauty, light, patience and knowledge existed and exist somewhere. There is a realm where objects, things and thoughts exist. And it is always of decisive importance to the world if someone manages to bring something from that realm, be it a thought, an idea, a truth, knowledge, a steam engine or a willow basket.
The weaving of the first basket is a universal human endeavour. "The tribe of the Indians?" Yes. And also that of the Negroes, the Eskimos, the Arabs, the Chinese. And however many baskets there are in the world, they all remember the very first one, the one woven by the Indian woman on the riverbank. This is the primordial basket; the woman places it on the ground with reverence, kneels before it and blesses it. She prays to it as if it were a god. You can still feel the dew of the empire from which it descended. This first basket is still unlikely, wonderful, like the first thought, the first steam engine, the first stone axe. "When dawn breaks, my words will come to life and their minds will be enlightened." She has indelibly inscribed herself into human destiny: this woman who wove the first basket

and just as there are millions of baskets on earth, they all belong to her. Since then, baskets have flooded the earth, and there is hardly a more common object than a willow basket. But the steam engine, the pocket watch, the boot, the woollen fabric, the knife and the mirror have also flooded the earth. Every object has the same story as the basket. Someone brought it from the realm where everything exists. As they say, they realised it. In other words, they invented it. This is where the most important part of the story begins. Every action has universal significance and consequences. Not only the invention of the steam engine, not only great ideas

Invention, not just basket weaving, brings something from the invisible realm. These are noteworthy, decisive creations. Every action brings something from the invisible realm, because every action is the realisation of something, and every realisation and every invention is akin to the invention of machines, the utterance of truths and the weaving of baskets. There is no insignificant movement or thought whose effect is not felt even in the furthest corners of the universe. Every action has universal significance. A single pebble thrown into the sea sets a completely new course for the life of the world, and every breath modifies something in the life of the world, however little. Every action is the realisation of some spiritual reality and brings about something that did not exist before, but only lurked as a desire and a possibility. Even the burning of a single match is done "for the sake of the Indian race". Great deeds are done for the whole of humanity, once and for all; but every action, no matter how small, is of global significance.

2.

"It is enough," says Clemens Alexandrinus, "that one man heard the song of the sirens, and it is enough that one man answered the Sphinx." Vivekananda says that if someone in a lonely mountain range, walled up in a cave, thinks of a great truth and dies the next moment, that truth will come out of the dead man's head, come out of the walled-up cave, leave the lonely mountain range, and spread throughout the world.

The Indian tale says the same thing that the holy books teach and that the archaic masters know. Primitive peoples preserve the remnants of high prehistoric spiritualities, sometimes in unrecognisable, distorted forms, sometimes quite clearly. This time, the tale tells us, in a few words and without any hint of the significance of its words, about the metaphysics of human activity. It tells us that every activity realises spiritual power, and that is why every activity has global significance. The meaning of every human deed is that it is done irrevocably on behalf of and for the whole of humanity, for every era, for every people. Every deed is an indelible mark and stamp, which the face of the world preserves from the moment the deed is committed until the eternity of things.

There are great deeds, such as the invention of the stone axe, the steam engine, or the first basket weaving. There are small deeds, such as building a house or carving a whistle; there are involuntary expressions, such as breathing, or swatting away a mosquito that buzzes in your ear at night. There are playful and carefree deeds, such as throwing a pebble into the sea, whistling, or picking a flower. But there is not a single small deed that is not done on behalf of all humanity, for all time, once and for all, and for the whole of humanity. Every action echoes throughout the world, and this echo resounds throughout the universe for thousands of years and never dies away.

The moral of the story is this: man cannot even dream a single image, desire or goal that would not resonate throughout the world; he cannot fold his arms and break a branch from a bush without interfering with the course of the world. In every case, action brings something completely new, makes something invisible visible, makes something unpredictable perceptible. Every activity is a breakthrough into the spiritual world and a projection of some reality from the spiritual world into the material world. The archetype and original meaning of action is the activity of Prometheus, who brought fire down from heaven. Everything

activity brings down at least a tiny spark from the heavenly fire. The metaphysical meaning of activity is that every action creates a new relationship between the spiritual world and material nature, opens up new connections, offers new possibilities, and lays the foundation for new connections.

3.

However, the tale does not end here. It knows that the weaving of the first basket is an act that lives on indelibly in the minds of countless women who think of this first basket when dawn breaks. The tale knows that every activity is the realisation of spiritual reality, and every deed remembers the first, the deed of Prometheus, who brought down the fire from heaven. Since then, the world has been burning in the fire of activity, because activity is nothing more than opening the way again and again for the fire of the spirit to come down to earth and permeate material nature.

However, the tale has a peculiar sentence: "But let no one believe," it says, "that I did this for everyone. No! Only for the skilful women who will live in the future."

At first glance, it seems as if she is casting a spell: the woman kneels in front of the basket and recites a magic spell. She only wove baskets for skilled women. Such words are misleading. It is as if the woman were dividing humanity into two groups: those to whom she entrusts the basket and those from whom she takes it away. The good and the bad, the skilled and the unskilled, the beautiful and the ugly.

Step by step, the sentence becomes understandable: in the world, the first word is spirit, because spirit created the world with words; in material nature, however, the first word is not spirit, but action. "The materialised human being must first do good and act good, only then can the good will awaken in him; and only the good will awakened by good deeds can rise to the spirit and knowledge." This view is diametrically opposed to the conviction of rationalist humanity. Historical man believes that one must first know and prepare oneself in spirit; this is followed by good will, and good will gives rise to good deeds. This is the Socratic fallacy, which reverses the order of things and fails to understand why good knowledge is not followed by good will, and why good will is not followed by good deeds. It is simply because it cannot be followed. In material nature, one must begin with action. Action develops good will and good knowledge and good understanding. No one ever thought of the basket and the steam engine and truth first. First, they were created and invented and discovered. And after they were created and discovered, the significance of what had been done was recognised.

The second step is as follows: "For just as through one man's disobedience many were made sinners, so also through one man's obedience many will be made righteous. For as by one man's disobedience many were made sinners, so also by one man's obedience many will be made righteous." This verse from St. Paul's Epistle to the Romans also teaches that we must begin with action. Action is not a personal private matter, the business of the isolated self; it is an indelible and eternal mark on the face of the world: through one incident, condemnation was poured out, and through a single incident, justification was poured out. A single act unleashed the spiritual forces that irrevocably plunged all of humanity into damnation, and a single act unleashed the forces that led the whole world to salvation. It was a single act, and even if it had been as hidden as the dying man's last thought in a cave walled up in a lonely mountain range, this single act was the decisive and fateful step towards sin or righteousness.

In the words of the Indian woman, when she says that she did not weave her basket for everyone, but only for skilled women, there is a certain distinction hidden. The distinction does not refer to dividing the world into skilled and unskilled women and leaving her basket only for the skilled ones. The teaching of the Epistle to the Romans was quite convincing in showing

archaic man attaches such importance to activity. "It is not the material content of the deed, but the sanctity of the activity that matters." And with that, the whole situation became clear in an instant. It is not about the basket, just as it is never about the basket, nor the steam engine, nor the boot, nor the truth, nor the discovered ideas. What is always and in all cases at stake is the sacredness of the activity. Not meaningless productivity: piling up objects, flooding the world with inventions. The material content of the activity means nothing, just as the oversized material culture of modern times means nothing from a human perspective if the activity that created the objects is at the same time desecrated. Creation can be "an event through which judgement has been poured out upon all men for their damnation". And indeed, the blind, foolish instinct for activity has carried man away and, without sanctification, unleashed a spiritual force that has brought him to a fatal situation.
When the Indian woman finished weaving her basket, she knelt before it as if praying to a god and said: "I did not make this for all women, only for the skilled ones." She did not make it for the envious, the dark, the wicked, or the vengeful, but for the gentle, the smiling, the warm-hearted, and the pure. The Indian woman knew that it was not the material content of the activity that mattered, but its sacredness. And because she knows that every deed is an irrevocable eternal mark, she bows down before her own deed and says: when I wove this first basket, my hands were guided by sacred powers, may this sacred power live on in every basket until the end of time; only sacred hands may touch it, women.
And those whose hands are evil, I now banish at the moment of the basket's birth: dare not touch it! "Let no one think that I did this for everyone! No! Only for the skilled women who will live in the future."

4.

The elements of the meaning of this little tale are now together. The first thing to understand is that archaic man did not conceive of and understand himself as an individual self, but as a universal human being. The subject of the action is the universal human being. Every deed is done in the name of and for the whole of humanity.
The second step: when the universal man acts in the individual man, as Clemens Alexandrinus says: it is enough if a single man answered the Sphinx, as Vivekananda says: if someone conceives the truth, even if he does so in a lonely mountain range, in a walled cave, the truth will spread across the earth, as the Apostle Paul writes in his Epistle to the Romans: through the disobedience of one man, many became sinners; through the obedience of one, many will become righteous; in this active endeavour, it is not the material content that is decisive, but its sacredness.
These two elements together: the active person identifies with universal humanity in his actions, and the nature of the action is determined not by its material content but by its sanctity; these two elements together make it clear what archaic man considered to be cult and what he felt. Prehistoric cult was not a prominent ceremonial act, as it later became, when the priesthood exceptionally, rarely and symbolically opened the path between the material world and the spirit world, thereby sanctifying certain acts: harvesting, war, marriage, coronation. Prehistoric cult was a universal consciousness woven into the fabric of life, whereby every person constantly acted on behalf of all people, realising spiritual power through their actions, and therefore every action had to be sanctified, because if it was not, the unsanctified power would flood the world. Just as later, when this awareness of the cult was lost, the unholy dark forces did indeed flood the earth.
The historical man, when he kneels before the Indian woman's basket and blesses it, is inclined to consider it a useless and foolish superstition. The worship of the basket is not superstition, but cult. Cult is a sacred activity, the ultimate consequence of which is that man himself is shaken and stands before his own work (the work of universal humanity).

also bows down and worships it. Cult is the maintenance of the constancy of the connection between spiritual and material reality, the communication of divine powers with nature. That is why cult is the human activity that slowly awakens good will in man, and good will awakens knowledge of good in him. Through their activity, humans return to their ancient spiritual place, which they lost through their materialisation; but it is not the individual human who returns, but universal humanity. Cult is not what later, rarely and occasionally, sanctified activity; cult in its ancient form is nothing more than uninterrupted sacred activity. Without exception, all human activities were sacred, because archaic man knew that the heavenly fire of the spirit radiated into nature through his actions.

5.

In order to understand prehistoric culture, one must completely re-evaluate one's thinking. Re-evaluating here means reversing the thinking of historical man. Historical man places material nature at the centre, his material self in nature, and wants to subordinate the whole world to the service of his material self. The spirit, the soul, and the intellect must serve him, just as the earth must bear fruit for him, the meadows must blossom for him, and the stars must shine for him. The universe is a great spoil, existing for man to devour and digest whatever he wants from it. Historical man finds it natural to be the tenant of the world.
Archaic humanity can be understood in a single sentence. The Chinese record of the origin of the I Ching reads as follows: "The sacred sages of ancient times created the I Ching in the following manner: in order to help the gods of light in mysterious ways, they invented divination with yarrow stalks." Other books might say: to help the gods of light, they invented arithmetic; to help the gods of light, they considered the willow basket.
The centre here is not occupied by material man living in material nature. At the centre here lives something unnameable, a spirit or god or thought, which the I Ching calls the gods of light, but which other books may call a spirit or an idea. The human self itself serves the gods of light, and human activity increases the power of the gods. When material man regards the world as prey and takes from it what he needs, this is called profit. When archaic man helps the gods of light through his actions, this is called cult. Profit and the spoils extracted from material nature are the meaning and purpose of the actions of historical humanity. The meaning of cult and the human assistance given to the gods of light, that is, to the spirit, in other words, to heavenly reality, or in yet other words, to ideas, is that man makes the gods of light, that is, ideas, the spirit, more beautiful, greater, richer, and more flourishing. The difference between historical and archaic man lies in the difference between utility and cult. Culture also arose from utility, but it was purely material and external, because objects in the historical era are the fruits of unholy activity, which may beautify the surface of the world, but do not serve the gods of light. The beauty of objects does not affect man and does not elevate him, and thus man remains unholy. This is mainly the catastrophe of modern human culture: while it has created a high material culture, it itself lives a barbaric life. Great culture "arises only from love, never from selfish, short-sighted, profit-seeking activity". Just as, since humanity has been guided by selfish profit-seeking, it has not created any culture, only useful tools with which the material self plunders the world. The purpose of cult is not profit; cult is the service of light; the purpose of the sacred activities of prehistoric man was the realisation of spiritual forces, and the realised spiritual forces did not benefit the personal self, but brought prosperity, abundance, beauty, tranquillity, peace and radiance to the whole earth and all of humanity. The service of archaic man is mysterious and incomprehensible. No one knows

to say what the law of sacred activity is. No one can establish the rules of serving the light. Man, as the I Ching says, helps the gods in mysterious ways. Not himself, but the gods. And the divine powers do not keep this help for themselves, but give it to the earth: fertility, abundance, wealth, peace, and they gift the world with a sacred existence, man with bread, clothing, a house, a hearth, thought, vessels, beauty and willow baskets.

6.

The cult is the sacred activity of caring for the earth. And the origin of agriculture is not that man plunders wheat fields like a hungry wild animal, but that he produces grain for his dead ancestors. In Egypt, it is still clearly evident that "when a man's son sows rye and wheat, he does so to feed his father".
All farming was a cult, a service, a sacred activity.
Wheat fields spread out around temples and tombs. It was there that man took his first steps towards worship when he "covered the seed with earth". This was the first act of care. And when the wheat ripened, it did not go to market, it did not become an object of profit; the wheat belonged to the dead ancestors. When man ground the grain and baked bread from it, he lived off the gifts of the dead. Every grain of wheat belonged to the ancestors. And wine, wool, wood, fruit and meat belonged to the dead, to the gods, to the ancestors. The custom of sacrifice, which still existed at the dawn of historical times, is now only a faint memory of ancient life: when the first fruits of the earth were offered to the gods, or when food was first tasted by the gods at mealtimes. Later, in historical times or even later, in modern times, nothing would have been and would be more meaningless than offering the grain or wine of the harvest or grape harvest to the gods. The metaphysical meaning of human activity has changed and reversed: man no longer serves, but plunders. The focus is no longer on the flourishing of nature, but on the benefit of the material self. The cult has been lost and replaced by a mass of objects created by desecrated activity, which is called culture, for reasons unknown. The cult is the sacred activity of caring for material nature; what is called culture today is the exploitation of material nature for the benefit of the self.
The Brihada-aranyaka Upanishad preserved the time when Janasruti, the great Brahmin built guest houses on the side of the road and welcomed passers-by so that "as many as possible could eat from his table". "Food is surely Brahman himself," says the Veda. And all peoples know the goddess who guards divine food, Ceres, Demeter, Annapurna, or as the Mexicans say, Kenteotl, which means "the rich goddess of the fruitful seed".
One could argue that the shield, sword and spear were cult objects in the eyes of archaic humanity: symbols of spiritual domination and masculine power. One could say that human household tools were originally and in their ancient form, without exception, cult objects, gifts from the gods, symbolic tools, such as the basket of the Indian woman, which the basket weaver recommended only to the skilled, and which she wove for the Indian tribe. One could also say that human activities, such as those of priests, warriors, judges, farmers, merchants, artists, teachers, but above all the activities of ruling kings, were cultic in prehistoric times, in other words, they were sacred activities in the service of universal humanity and nature. How were dressing, gardening, animal husbandry, bread baking, bathing, hospitality, healing, writing, pottery, weaving wool, and cooking were all cults, because in all his actions, man directly experienced the living spirit and divine power radiating through material nature. Once the metaphysics of activity is understood, explaining these details becomes, in a sense, superfluous. Cult is a sacred activity that humans perform for the benefit of universal humanity.

continues in the name of the salvation of all nature, as an instrument of spiritual forces and gods. Historical man acts for himself, and his selfish activities have lost their sacredness: work is a dark, unholy, bitter, difficult, curse-like act. In prehistoric times, work was forbidden; only the unclean and the unholy could perform it. Nothing that man did solely for himself was permitted. "He who cooks for himself," says Manu, "is engaged in a forbidden activity." In work, activity loses its true meaning, because the spirit cannot be realised in work. Man desires profit, prey, and he gets it, but what he has to pay for it is the sacred clarity of his activity.
This is the meaning of the tale of the basket-weaving Indian woman.

III. The asa

1.

Asa is one of the great words of antiquity, like the Chinese tao, li or tien, the Hindu atman, vidya or samsara, and the Greek logos, daimon or idea. The word comes from the Iranian language and is used frequently by Zarathustra, but in this sense it is certainly thousands of years old. Works on archaic Iran generally relate it to the Sanskrit word rta and say that it means true world order. In this way, it is related to the Hindu dharma, which means the lawful order of the world, and the Greek cosmos, which means a universe ordered in the spirit of truth and beauty.
Before discussing the essence of the interpretation of this expression, it is worth considering the following: in the time of the last Zarathustra, approximately six hundred years before our era, signs of decisive change were felt in Iran, as in all parts of the world. Zarathustra's speeches, teachings and songs are largely directed against these frightening changes. Today, the struggle can only be understood by those who pay particular attention to Zarathustra's words against the cult of haoma. Haoma is the same as the Hindu soma, a mysterious, supposedly drinkable, water of life, drink of eternal life, nectar, wine of the gods. In historical times, it caused much puzzlement as to what substance the ancients used to make the drink, when they drank it, who drank it, what the taste of this mysterious wine was like, and what its effects were. As in most cases, the mistake here is to take the memories of the life of archaic man literally and materialistically. Haoma was just as little a material liquid as, for example, the gold of the alchemists was not material gold, the philosopher's stone was not a material stone, and, to give another example, the fire of life is not physical fire, and the water of life is not a liquid substance.
In ancient times, haoma was understood to mean participation in and enjoyment of blessed life . The gods drank nectar because they lived in blissful happiness. The human soul that entered the afterlife paradise drank soma because it lived in the world of paradise. But haoma also existed in the material world. The high priest distributed it, giving it to the king, warriors, governors, teachers and farmers on special occasions. He gave it in such a way that he revealed the secrets of blessed existence, so that living people could enjoy happiness and eternal life. Drinking haoma meant rising above the turmoil of human existence and breathing in the eternal peace of pure being: facing the radiance of the immortal soul and realising that this shining soul is the human being itself.
The consequence of enjoying haoma, nectar, soma is ecstasy, self-forgetfulness, trance, when in great moments a person manages to shed their life and melt into existence. This is what Hindu yoga calls dhyana or, in its more intense form, samadhi. Historical man believed that soma was an intoxicating drink, whose effect was intoxicating, like strong, sweet wine. It is intoxicating, indeed, but not physically or materially, but in the strict sense of the word, trance and ecstasy. This direction may also shed light on the Greek cult of Dionysus, which only in its later form became associated with wine. For in order

in order for man to experience the unity of existence in material nature, he must be able to step out of his material self.
In Zarathustra's time, at the beginning of the formidable change, the haoma cult began to lose its universal human character, and the enjoyment of haoma gradually became a personal matter for each individual human being. Haoma was distributed by the high priest at times when the cosmic situation allowed it, at the right time of the stars, after favourable omens, on festive occasions. This Eucharist was always and in all circumstances a matter for universal humanity, for the whole people, for all human beings, and even the very idea that someone should receive more haoma than others seemed like a crazy sacrilege, not to mention claiming more haoma than the high priest had distributed to them. The haoma was not distributed to individuals, but to the human race, to the great community, to the people.
Over time, however, the cult of haoma began to become individualised. There were some who demanded more salvation and happiness for themselves. They began to build their own paths to happiness and arbitrarily began to live a life that sought to achieve divine happiness by leaving the collective, alone, and even in opposition to the collective.
This was a form of Protestantism, when people began to demand more and different salvation for themselves than the collective church deemed worthy of distributing to them.
The first consequence of the individual haoma cult was that the drink of the gods was drunk in secret. The community no longer had access to it, and since the community no longer had access to it, there was no longer a unifying sacred drink that permeated the members of the community to the extent prescribed by law. In the absence of the unifying sacred drink, the community began to disintegrate.
Zarathustra saw what was happening. He knew that if the individual cult of haoma spread, it would lead to the complete disintegration of the community. The same thing happened in Iran as in Greece, and Zarathustra's position in the face of this frightening change was largely the same as that of Heraclitus or Pythagoras. The same thing happened in Iran as in India and China, but Zarathustra's position was the opposite of that of Buddha in India and Confucius in China. At this time, all over the world, the unity of the great community was loosening, peoples were beginning to become individual Songs, and happiness, knowledge, holy life and sacred existence were no longer shared by peoples, but by human Songs separately.
Zoroaster, Heraclitus, and Pythagoras wanted to use all their power to prevent the great human unity from breaking apart. Confucius and Buddha, on the other hand, preached the teachings of individual knowledge, individual salvation, and individual enjoyment of haoma.
In Iran, the struggle was more intense than in India, China or Greece. Zarathustra's fiery spirit attempted to take control of the situation: he condemned the individual cult of haoma and attributed it to the dark powers of Ahriman. He reached deep into ancient tradition to save the unity of the people with the knowledge he had acquired there. This is how the asa came to the fore.

2.

Asa is usually translated as an order based on truth. However, like all the great words of archaic humanity, the word itself cannot be translated with a single expression. Asa is related to sacrifice and cult, but the person who sacrifices and practises the cult is not the priest, but the head of the family. And the head of the family thus becomes a priest, a sacred person. When he starts a family, runs a household, raises children, pursues his vocation, participates in the maintenance of the state, and possibly in government, as he weaves his life, he must be the guardian of the order based on truth. Here, asa means that the head of the family is the guardian of the asa and the one who collects the asa. The asa does not belong to him, but to the family, but not to the family, but to the caste, but not to the caste, but to the people and to all of humanity. The activity of the head of the family is "the work of increasing the world". And in order for the world to be rich,

To grow beautifully, purely, clearly, and truly, asa is necessary. Ahura Mazda, the Creator, created asa so that the world would shine brightly and abundantly. Asa means the order of family life, the purity of love, the happy peace of married life, the growth of wealth, the fertility of the earth, the reproduction of domestic animals; it means social well-being, the honesty and warmth of human interaction; it means that there is no irregularity in the order of nature; it represents the cosmic forces that keep the stars and the rays of the heavenly powers in harmony. Asa shines in the dewy and lush flowery fields, and falls to the ground in the lukewarm spring rain; asa binds young girls and boys together so that they may bring many healthy children into the world through love; there is asa in a beautifully built house, because it enriches the earth with its beauty; the teaching of the wise master is asa, because it makes people wiser.
Asa is the word that makes people aware of what they live for: to make the earth a paradise. Not individual goals, not individual gain, not individual haoma enjoyment! No. Asa! Asa also means: Hail! Greeting, welcome, wish. When someone meets a friend, they exclaim: Asai! Salvation!
"Now I will recite the asa-prayer, says Zarathustra; and when I recite the asa-prayer, I prepare the way for all immortal saints
path;
for the righteous man with good thoughts,
the righteous man with good words,
the righteous man with good deeds
preserves the path to God's Paradise."
Asa is that mysterious substance that grows somewhere deep within, in the heart of the world and in the soul of God, in every good deed, every true word, every profound thought. If someone loves deeply, they grow asa; if someone creates a beautiful work of art, they grow asa; if someone cultivates their land carefully, they grow asa; if someone prays from the heart, they grow asa. But every dark, deceitful, selfish, evil thought, word and deed consumes the asa; the asa diminishes with every sin, the asa that is more important to the existence of the world than food and more important than sunlight.
Man lives to gather asa into the great secret treasury, the soul of God, and every drop of asa makes man, humanity and the whole world brighter, richer, more flourishing, better and truer. To live an asa life is to spiritualise, elevate, illuminate and ennoble everything that man touches. And nobility, light and spirit grow somewhere, in the invisible: there is more and more of it, and through it the world becomes more beautiful and resplendent. Darkness, sin, heaviness and confusion are diminishing. Man works through everything that is difficult and evil with his actions, thoughts and words. The goal of human activity is to spiritualise and elevate the world, to restore it to its original and primordial state, to the state of the Garden of Eden. Every visible deed has invisible consequences, and the consequences remain and are recorded somewhere: evil deeds increase the darkness of the world, good deeds increase its brightness. This golden light of the world, the happiness, joy and beauty, richness and fire of the world, is asa.

3.

Asa is the mysterious, invisible spiritual substance from which the eternal bliss of paradise is built: it is the intangible something that makes up the world of the saved. Every human being has a task, given by fate, to create a certain amount of asa in order to contribute personally to the building of paradise. Asa is gathered by human beings through their activities in their material lives: through their thoughts, words and deeds. Every thought, every word and every deed is weighed somewhere. If it is bad, it is discarded; useless, harmful, increasing darkness, making life more difficult, work more laborious, causing trouble, sin, war, hunger, disease. Bad deeds are also service, but service to darkness. Ahriman is the king of darkness, decay and destruction, the

fear, hunger, the prince of barren deserts, the enemy of Asa.
If the thought, word, or deed is good, it becomes asa. And existence becomes more beautiful, easier, clearer, and more paradisiacal with every asa thought, every asa word, every asa deed. No activity can remain hidden. If someone in a lonely mountain range, in a walled cave, thinks the truth and dies without anyone ever hearing it, the truth is recorded and preserved somewhere, and the world becomes brighter because of it. Every deed and thought and word is either bad, and then it increases suffering, or asa, and then it makes the earth happier. A single person, with a single deed, a single word, a single thought, creates goodness that spreads to all people for eternity. Every human being's every action, every thought conceived in their dreams, every thought uttered, hidden or fleeting, every movement has a universal effect, and its consequences are felt and known by every human being, animal and plant that has ever lived and will ever be born.
The archaic cult: the asa. This means that prehistoric man did not create culture, but wanted to turn the earth into paradise. Not a paradise of material abundance, but one of eternal bliss, spiritual enlightenment, glorification, the light and richness of the world, and the inexhaustible beauty and blossoming of spiritualised nature. The activities of prehistoric man can only be understood in terms of cult, and the meaning of cult is to make the world asava.

4.

At the heart of historical cultures there is always a worldview. At the heart of prehistoric culture is the image of the glorified divine man. Historical culture therefore always creates a world; archaic culture spiritualises and elevates the existing material nature. Historical culture wants to force nature into service and creates tools to conquer matter, but what it achieves is that man becomes a slave to nature and is forced to serve matter. Prehistoric culture serves nature, and through this service it achieves that matter submits to it and nature lays its treasures before it. The difference between historical and prehistoric culture is that historical man is the robber of nature, while prehistoric man is the father of nature. Therefore, the basic idea of historical man's culture is power, while the basic idea of prehistoric man's culture is cult.
Cult is man's paternal love and tenderness, his joy and service to nature. Man knows that in the beginning, on the first day of creation, he was the master of a paradisiacal, happy, peaceful nature. When man became materialistic and fell into sin, he dragged nature down with him. It was not nature that darkened human existence, but man's fall that darkened nature. Man must now restore nature to its original state and make the earth a paradise again, as it was in the beginning. Cult is the activity whose meaning, driving force and goal is to make nature heavenly again and the earth heavenly again. Nature is elevated by enlightened man, and enlightened nature is man's true home. This is the light: the asa.
And here, once again, man is not at the centre, as historical man would believe. The elevation of nature, its return to its original state, its spiritualisation, is not done for man, but for the glory of God, because man is God's first son, servant, child, meaning and activity. The goal is the glory of God. And this is, once again, asa.
Human activity on earth is worship, sacrifice, sacred thought, word, deed, service. Only in this way does human activity on earth have meaning. If it is not worship, if it is not sacrifice, if it is not the spiritualisation of matter, if it is not the elevation of nature, then activity is meaningless, empty, futile, difficult, bitter labour. All activity should be done for the glory of God, as worship, as service: then the earth will grow and become rich, and man will restore nature to its original place, and then worship will be beautiful, true, and joyful; but if man acts for his own benefit, the earth will become depleted and barren.

becomes poorer, nature becomes increasingly severe and darker, the meaning of worship is lost: and man just works. Worship is nothing more than sacred activity; work is unsacred activity.
God wants man and nature to flourish. This flourishing is culture, created by human worship, by man's sacred activities. Man and nature only flourish when there is meaning, spirit, beauty, truth, peace, when there is: asa. Only then is it culture. And it is only meaningful, spiritual, beautiful, true, and peaceful if the goal of worship, of sacred activity, is for this earth to flourish! Asa! May its beauty be enjoyed by all who live in it! May those who see it, those who create it, and those who rule it rejoice in it! This is what God wants. This requires the complete exclusion of self-interest and profit. For man must recognise that nothing is his property, just as a child is not the property of its father. The world belongs to God, the earth just as much as the ability to cultivate it, just as much as beauty, truth, wealth and joy. The purpose of the cult is to make the earth divine again, to redeem material nature. And this again: the asa.
Things and objects, machines and tools, creatures and fruits are not the property of man. The asa created them and gave them to man so that man could spiritualise them. The basket that the Indian woman wove from willow twigs on the riverbank is not her property. It is a cult object that helped her spiritualise the world, increase Asa and make the world richer. The basket, the dress, the knife, the pen, the glass, the pot, the car, the machine are cult objects, just as writing, eating, speaking and walking are cult activities: by speaking well and beautifully, truthfully and seriously, the world's happiness grows. The enjoyment of blossoming is free: everyone can find joy in light and beauty. And this again: the asa.

5.

The Iranian language has a similar-sounding word with a similar meaning, which makes the word asát even more understandable. This word is frasa, which means, almost literally, glorified. Zarathustra says: "Of all the peoples on earth, let us be those who make existence frasává", glorified, spiritualised. "Man's will and power are God's instruments: with them he makes the world spiritual" - frasa. "Let us pray that heaven may descend and heavenly existence may be realised on earth. May our descendants live in a glorified world." - "Those whose deeds contain more frasa come closer to eternal existence."
The word frasa means spiritualising power, but also spirit. The activity that spiritualises is frasa, just like the spirit itself. Frasa is the spirit world, the divine Heaven: the glorified, the radiant, the happy, the shining joy. But the activity that seeks to realise the heavenly earth in material nature is actually made of the same substance as heaven. This substance, which is also power, substance and activity, activity and existence, is frasa.
Thus, it is now clearer that the asa is not only closely related to the golden age, but is nothing other than the golden age itself. It is not the golden age that the holy books speak of as a lost existence and a bygone era. The asa is that the sole purpose of human activity is to create abundance, beauty, prosperity and truth: that is why it creates tools and objects, why it upholds laws, why it wears beautiful clothes, why it learns, why it sings, why it cares for its animals and land, why it governs its state in the spirit of truth. A golden age must be created – not just any world, but the world above all worlds. And this world is mysteriously built by human thoughts, words and deeds: from asa, through asa and in asa. For the golden age cannot be built with evil, dark, slovenly, unholy thoughts, words and deeds. Dark deeds build the "other" world, the world of "drugs", of decay, of Ahriman. Only the holy, only deeds of asa can build the golden age.
"I praise the asa!
I choose the sacrifice of the God of Light!

I belong to Zarathustra,
I am the enemy of drugs...
I want to utter the most resplendent asa!"
What is this sacrifice to the God of Light? The word asa, the thought asa, and the deed asa. The sanctified activity of life, which serves the world of light with clear consciousness and all its strength. "He who sows grain brings asa; he who begets a child brings asa; he who feeds hay to his cow brings asa; but he who destroys angry, wild, vile, harmful beings also brings asa." The asa life is a constant war against darkness, against the world of "the other," the "drug." The drug does not want a world; darkness does not mean that it wants to create a world of darkness in opposition to the world of light. The drug wants to destroy: to break down, kill, annihilate. Ahriman's world is not a world of darkness, but of nothingness. Lies, laziness, cowardice, sickness, death.
Man is here in the material world to overcome this dark, lying, cowardly, sick, helpless world and bring light, blossoming, abundance, beauty, joy, song, cheerfulness, happiness, flowers. To liberate the seed of nature with their actions and make the earth more and more fragrant, spiritual, and divine. To bring back the golden age that was lost in the beginning of time: to lift it up a little, just a little, with every thought and word, and to raise animals, stones, plants and stars one degree with his actions.
A carefully tended garden is like a large family thriving in prosperity, like a beautiful woman, like a kingdom of contented people, like a sumptuous feast, like a crowd of boys singing cheerfully and girls dancing. God wants man to make the earth into a golden age: beautiful, rich, happy, peaceful, and radiant.

6.

The meaning of the cult is not that I cultivate a piece of land, teach and educate a few people, breed animals, build a house, or perfect some talent of mine. This cultivation can also mean that I do all this for my own benefit and keep the wealth that comes from cultivating nature for myself, giving nothing to anyone else: whether it be land, objects, children, animals or talents, I claim them as my own. This is not a cult. This is work. Because behind it lies my own interest. It is not asa and does not produce asa.
No one can ever build a golden age through work alone. Work is not a voluntary sacrifice, but slavery and coercion. The meaning of the cult is that I lift the earth, man, and the abilities I cultivate through my activities, as a voluntary sacrifice, as a piece of the world to God, and return it to its original place: heaven, paradise, the golden age. I make it into Asa.
The primordial form of every cult: prayer. Prayer is direct service. The sacrifice itself. This is when man belongs directly to God. Do I pray for myself? No. I bring the world with me before God. I speak, and through me, every speck of dust on earth speaks.
My actions, if they are asa, are like prayer. With my deeds and thoughts, if they are asa, I lift up the world and place it in God's hands. Every personal self that emphasises the individual and therefore excludes all other people renders prayer ineffective.
Every thought I think is on behalf of all humanity. Every word I speak is on behalf of all humanity. Every action I take is on behalf of all humanity. I live my whole life on behalf of all humanity, and every minute of my life I must carry the whole world on my shoulders and lift it up, up, up, into the light, together with the rest, before God. "Let us be the ones who glorify existence!" - "Let us pray that heaven will descend to earth and heavenly existence will be realised!"
The world is entrusted to me, and I must lift up and spiritualise even the dust particles. The opposite and reverse of this phrase-action, this cult and sacrifice, is the selfish act performed out of self-interest. The goal of all activity is divine existence.

must be realised, then the activity is asa. If the goal is not divine existence, then it is selfish and self-interested. Then the activity is unhappy and dark – then it is work. Zarathustra's asa is conscious golden age creation. In contrast to the individual haoma cult, it is the collective cult of universal humanity, and this cult is not an exceptional ceremonial ritual, but extends to every moment of human life with self-evident naturalness. Cult is dressing, eating, loving, walking, speaking, thinking. With every activity of life, man either builds or destroys the golden age.
Every deed is weighed somewhere, as the Egyptian Book of the Dead, the Pert em heru, says - asa or drug, light or dark, true or false, it gives life or kills. In ancient times, Zarathustra was not the only one to teach conscious creation of the golden age. Akhenaten said: "In order for the earth to rise up into the sky in its entirety, man must offer up all his actions, all his thoughts, all his words, all his endeavours to the Sun God." This is the cult.
In Mexico, the Toltecs, the sacred creators who worshipped the creation of beautiful objects and art, were golden age creators.
This is where art originated. Art was a cult, which means that beautiful objects, beautiful songs and beautiful poems beautified the world and increased its harmony. The Toltecs were the people, the caste, the nation in which the creation of the golden age was conscious. Colour, sound, words and objects in art and in the form created by the artist are transformed into spirit, become blessed and return to where they fell at the beginning of time, into the hands of God. Art is a cult: the artist's creation is asa - created for the salvation, beauty and joy of the world.
Among the great solar peoples, the Mexicans, the Incas, the Egyptians, and the Greeks, the Sun is a symbol of the asa. The Sun is the light of the asa. Sun worship is the same as worship of the golden age. The service of light. Light, the Sun, the asa – gold – cannot be the property of the individual self. It belongs to all of humanity. To humanity in the golden age. Asai! – Salvation!

IV. Alchemy

1.

The origins of alchemy are lost in prehistory. There are no early records in which traces of it cannot be found and which do not refer to an even earlier period. Some say that alchemy is magical knowledge, and if we take the magic of the whole earth as ten tenths, nine tenths of it comes from Egypt. That is why the name is explained from the Egyptian words chem and chemet. Later, the Arabic al was added to chem, so it became al chem and later, with a Latin ending, al chemia.
Alchemy has three main parts: the teaching about the elements, the activity of the alchemist, and finally the teaching about gold, the Philosopher's Stone.
Before one can grasp anything about alchemy, one must know the following: alchemists speak of salt, sulphur, mercury, and arsenic as elements; they speak of dissolution, solidification, refinement, changes in state, and softening as activities; they talk about making gold and finding the Philosopher's Stone. The elements, the activities, and the ultimate goal never refer actually and exclusively to the elements, activities, and ultimate goal themselves. Alchemy is an archaic synthesis that summarises knowledge about the world into a kind of unity. Just as astrology is based on the analogy between human individuality, destiny, history and cosmic events, alchemy is based on the analogy between human individuality, destiny, conscious control of destiny, and the composition of material elements and their interaction.
Today, people often make the mistake of considering only the symbolic meaning of the elements of alchemy, and thus believe that alchemy is symbolic psychology. This understanding is wrong. Alchemy is psychology, chemistry, physics, social science,

morality, physiology, and medicine, as well as asceticism, magic, and metaphysics. Sulphur, arsenic, salt and mercury are elements of the world, just like numbers; just like the Sun, Mars or Jupiter in astrology; just like Kien (creative power), Kun (the receptive), Ta Csuang (great power) and Csin (progress) in the Chinese I Ching.
Sulphur first of all means the actual sulphur, the element. However, it also means what astrology roughly calls Mars, active fervour, the breakthrough momentum of the Self, its combativeness, tension, that is, burning.
It also refers to what Hindu tradition calls rajas, passionate activity. It refers to what in Mexico was named after the god Huitzilopohtli, and is even related to what in Egypt was called Set. When volcanoes erupt, this is also a sulphuri phenomenon, but in physics; when there is a revolution, this is also a sulphuri phenomenon, but in society and history. Sulphur is the element of the world that represents passionate fire, sudden eruptions, and burning. When sulphuri forces reign alone, the balance is disrupted and the world bursts into flames: it does not matter whether this is in the human soul, in the community, in the state, or in some sphere of nature. There are sulphuric loves and sulphuric friendships and alliances and thoughts and activities, beings and things in which the dominant characteristic is rapid and violent combustion. There are sulphuric paintings, buildings, temperaments and philosophies.
Arsenic, salt, mercury, like sulphur, are elements of the world which, in the beginning, when nature was an idea and a spiritual reality, were spiritual substances in their original form. They retained their spiritual nature, but it sank into them, just as light, alertness and heavenly intelligence sank into human beings. The shell in which the spiritual substance lies dormant is matter. This is the visible, measurable, mineable sulphur and arsenic and salt and mercury. But every element in its original form was a celestial substance, a basic element of creation. Alchemy uses these elements in the sense of ancient ideas: it understands them as spiritual substances and interprets them as such, and indeed uses them as such in its procedures.
The alchemical process: sublimatio, descensio, destillatio, calcinatio, coagulatio, fixatio, just like the element: not a material phenomenon. The phenomenon takes place in matter, but it has an effect on the soul and spirit and the astral planes, all the way to the most ancient worlds, the primary spiritual spheres. The process taking place in material nature initiates the process in the soul and in the higher worlds as well. All calcinatio and fixatio go back to those ancient processes which were purely spiritual processes in the ancient spiritual state of the world.
Gold and the Philosopher's Stone mean that the goal of alchemy is not, as is commonly believed today, to make gold. The goal is to find the method of making gold and to transform the world back into gold, to return the world, nature and humankind to the golden world, the golden age. Gold is nothing other than: asa. Salvation, happiness, abundance, prosperity, light, knowledge, divine existence. The Philosopher's Stone is the magical tool that can turn existence back into gold. This magical tool is not an object, or knowledge, or a magic formula, or even a stone, but something that makes it possible for everyone to return to paradise (hence the stone) for eternity.

2.

With this preliminary knowledge, one need no longer fear that the elements of alchemy will be explained as obscure magic. The elements of alchemy are actually infinitely simple. The elements were originally world elements. An element is a component of the world that cannot be reduced to anything else. The world was originally made up of spiritual elements. When man dragged nature down with him as a result of his fall into matter, he also turned these elements into matter. This is how spiritual elements became material elements. These elements are just as interconnected in matter as they are in the spiritual world: according to a certain order of numerical sequences and geometric laws, in absolute unity and harmony. The origin of unity lies in the first nature, when the

idea elements lived in perfect order and hierarchy, in the unity created and conceived by divine reason in spiritual existence, transparently, purely, in accordance with their nature, interacting with each other and balancing each other out. The fall not only made the elements material, but also mixed them up completely. It disrupted the interactions, broke the order and tore apart the hierarchy. This disorderly, jumbled, half-broken, disrupted, irregular, confused mass is what is called matter in nature today. This is what is called material.
The material is ambiguous. One meaning is that it is the ancient, primordial nature, but humiliated and crushed into dust, weighed down, in darkness and on the brink of destruction. The other meaning is that the entire ancient spirit world actually lives within this material nature, lying dormant. The first meaning is black and cursed, heavy and negative; the second meaning is that this is terra sancta, materia benedicta, the Holy Land, the Blessed Matter. Man does not only live from this matter and in this matter and through this matter. Man is fatally and irrevocably bound to this material. He cannot free himself from this material and leave it, except in one way: if he takes it with him in spiritual form, back to where he took it from. Therefore, man must know this material. They must know what the elements mean and what their ancient and original meaning was, and what the first and original place of these elements was. They must know what gold, silver, copper, lead, zinc, platinum, sulphur, arsenic and mercury are. They must recognise that these elements are only heavy and dark in their sinful form, and that they are helpless, heavy and dark. Originally, they were components of the spirit world.
Knowledge has an unimaginable difficulty. "When man fell into sin and was expelled from the paradise of the golden age," says Al Jabir, "he also lost the knowledge of the spiritual alchemist." Böhme says: "The Creator made man to be the master of the elements and for the elements to serve him; but man became a slave and servant of the elements. And now he seeks gold, but finds earth."
Nature, however, offers guidance to man. The first of these guidelines, as alchemy teaches, is the crystal. In crystals, the elements appear in their ancient hierarchical, absolute form, which is the material counterpart of the ancient hierarchy in which the elements existed in the original spiritual world. The transcendent primordial nature of the elements appears in crystals. Crystals show man the nature and essence of the elements.
Setting out on this path, prehistoric humanity discovered the meaning, interrelationship and value system of the elements. This is what the elemental theory of alchemy is about.

3.

In alchemy, knowledge of the elements is merely a tool for activity. Alchemy itself is activity. It is called mortification (corrosion), solution (dissolution), animation (inspiration), fixation (solidification), and perfection (perfection). The goal of the activity is the spiritualisation of the prima materia. Alchemy is nothing more than the mystery of the asa. After immersion in matter, a single tiny spark remained in man from the ancient and first divine being, and a single tiny spiritual seed remained in the element. "True alchemy begins in man, continues in matter, and ends in man," says Böhme. True alchemy is when the spark in man begins to affect the seeds in the elements, liberating, spiritualising and elevating them. The liberated element reacts back on man, and now elevates man one step higher. Man again stimulates matter, which in turn stimulates man, and so on: they spiritualise, refine, purify, dissolve, inspire and solidify each other. Where the material has softened, it must be hardened; where it has hardened, it must be dissolved. But the material always remains material, yet in its significance and meaning it always has spiritual significance and meaning. For ultimately, the material and the element do not lie dead in mines, mountains and workshops, but are active in the world.

creative element, in other words, something that makes up mountains, rivers, food, tools, stars and humans.
The purified and spiritualised element does not disappear from the world, but gathers in an invisible place and exerts a hidden influence. It radiates: it warms, illuminates and purifies. The purified element becomes asa, a paradisiacal substance that lives here on earth, above all in humans, but not as individual happiness and salvation, but as a golden age presence. The asa brings the world closer to its primordial state, which is nothing other than the final state. Alchemists distinguish between prima materia, the material earth, the dragon, and ultima materia, the glorified earth. Every alchemist's deed, thought, and word raises the whole earth, if not by much, then by a hair's breadth. The more the deed, word, or thought raises it, the greater it is. The more asa it contains. The more earth it has managed to transform into gold.
It is not possible to present the entire scope of alchemical activity here. Books by Al-Jabir, Paracelsus, Böhme, Pasqualis, Saint-Martin, not to mention Hermes Trismegistus and especially the Tabula Smaragdina, do so. This time, the nature of the activity will be illustrated by a single example. This example is the alchemist's heat.
It is already clear from the above that warmth is not just physical heat, but also physical, physiological, cosmic and astral; heat is a property of the first creation, a spiritual property that everyone understands when they think of it, not in a figurative sense, but literally: a warm glance, a warm word, a warm gesture, a warm sound, a warm feeling, a warm colour, a warm landscape, an image, a person, a prayer, a relationship. Hindu rajas, passionate activity, is the nest of warmth, just like alchemical sulphur. Heat is essential for transforming the world into gold, that is, for finding the Philosopher's Stone, the tool with which to transform the world into paradise. In Egypt, they say that in order for someone to create the sahut, the eternal body – not, of course, the body of the individual human self, but that of humanity, the whole earth and all of nature – heat is needed above all else. The human body has retained the spiritual gold of its origin. Alchemists have always emphasised that the human body is made of the same substance as the transparent, shining, crystalline Philosopher's Stone. Another author puts it this way: "There is something in the human body that existed in the world at the beginning of time, but which has since been lost from the earth." The Philosopher's Stone is the substance of paradise. The asa.
Of course, once again, we are not talking about the body of the individual self, but about the universal and eternal body of humanity

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"Separate fire from earth," says the Tabula Smaragdina, "the subtle from the gross, with great care and passion." The means of separation is heat. And when it comes to the application of heat, it is impossible to avoid discussing the method that applied heat perfectly. This method is called tumo. Tumo is a Tibetan word. It means the inner warmth of the soul. According to Tibetan tumo, the source of warmth in the human physical body is not flesh, blood, or any other organ. When a living being dies, the warmth leaves it; as the Vedas teach, it retreats to the heart and flies out from there. This is why the corpse cools down. The source of warmth is the so-called "intermediary body", the astral body. This is what alchemists called the furnace and the stove. It is this astral body that brings warmth to man and life. Astrology calls it Mars, alchemy calls it sulphur. If you want to know more about this body, read Swedenborg, whose mystical intuition in this area is almost infallible. Tibetan tumo yoga is about releasing this astral heat and melting the human being in this astral fire so that "the subtle and the heavy can be separated from each other".
The physical body melts in the astral heat, but so does the nervous system, memories and ideas melt away; as a result of the heating, worthless materials burn up and evaporate, and what remains in man becomes purer and purer: gold. With sufficient practice, the ascetic can raise the astral heat to such a high degree that the whole body is filled with immaterial glow. The ascetic can extend this glow to the whole earth, and even

the entire material world. Europeans consider tumo to be merely a yogic practice used by hermits living in high mountains in the winter frost to prevent themselves from freezing in the bitter cold. In its degenerate form, tumo is indeed this. Originally, however, it was an alchemical activity that consciously applied astral heat to "separate the subtle from the heavy," not only in the individual's Self, but also in the world through the individual Self, and to consciously increase the paradisiacal substance.
Later, especially in the Middle Ages, when the stove and oven were brick stoves for physical fire processes, tumo was reversed: heat was revived in material nature and gold was to be smelted out of the material. From the point of view of how asa is increased in the world, there is no difference between the two processes. The goal is the same: to melt gold. The meaning of Tibetan tumo psychology and medieval alchemical material chemistry is the same: to make the world frasa, gold, again by releasing heat.

4.

The third part of alchemy is the teaching about gold and the Philosopher's Stone. Gold is nothing other than the primordial substance from which the world was created in the beginning. This first world is the primordial world. The Creator's first creation was made of gold. Not physical gold. Physical gold is nothing more than the material form of the primordial and first creation. Everyone can understand what this creation was like if they think of the quiet, warm and calm, definitive and unsurpassably beautiful radiance of gold, that peculiar heavy peace which is soft and mature, like oil, like nectar, like summer sunlight, that is, like gold.
The Philosopher's Stone is the universal and eternal knowledge that holds the secret of making gold. But it is not only knowledge, it can also be a substance, because there must be a substance in the natural world that corresponds exactly to what universal knowledge is in the spiritual world. The Philosopher's Stone is the substance that, when touched, returns the elements to their original places, restores the original order, and brings back the ancient first world. At the same time, the Philosopher's Stone is the elixir of life, the magical tool of health, life, and immortality.
The goal of alchemy is to make gold and find the philosopher's stone. The activity can be internal or external; internal activity constantly affects the external and carries it along; external activity affects the internal and elevates it. The two activities overlap, complement each other, assist each other, and connect the external with the internal, and the internal with the external. For at the time of the first creation, the inner and outer worlds were not separate: they were one, just as nature and spirit, body and soul, life and existence were one.

5.

There is no better example than alchemy to help us understand the meaning, purpose and nature of human activity in prehistoric times. The activity of historical man is called work; it is the action whose purpose is to maintain and increase the self, its power, wealth and glory. Thus, in historical times, farming, trade, soldiering, state governance, education, learning, and teaching all became work, and so did every activity except the one art. Artistic activity is the only one that has preserved and retained the original meaning of activity: it has remained a spiritual service that makes the world more beautiful. Originally, all work was cultivation, and it was never a means of subsistence, much less a means of individual profit. If the original cultivating behaviour, the sacred attitude, is lost from the activity, the meaning of the activity is also lost. That is why work must ultimately remain meaningless. In prehistoric times, activity was a form of cultivation that today can only be seen in genius individuals who do what they do with reverence, passion and metaphysical emphasis, as if it were a matter of life and death, knowing that the results of their actions do not belong to them, but contribute to the elevation and spiritualisation of the world. To the growth of the asa. To the ultimate redemption of the world.

In prehistoric times, the activity that was limited to a single human species in historical time was universal. Everyone stood at the same level of genius as artists do today. Activity only made sense as cultivation: solely and exclusively as a cult. Everything that later became work was a cult: agriculture, trade, state governance, soldiering. Cult is cultivation, education, the standard of a higher existence, and the order of tools and objects created to maintain this standard: the basis of culture. The inspiration for all activity was to make the world more beautiful, more true, more noble, more flourishing, more abundant. To increase the asa. To spiritualise nature. To return the world to where man had pushed it away: to the golden age. Alchemy is the ancient knowledge that teaches the conscious highlighting of grace in the world, kharisz in Greek, gratia in Latin. This is the gold buried and mixed in the world, in other words, asa. Alchemy heats up, highlights, purifies, dissolves and solidifies this golden essence. Alchemy is the cultivation and cult that Hindu mythology calls the churning of the ocean of milk. This is the primordial activity performed by the gods: churning, stirring the ocean of milk to extract the butter, the asa, the gold, the pure essence. This is the fundamental feeling behind every act of primordial cultivation.
The cult can be recognised by the fact that what it seeks is present. In the cult, gold appears and becomes reality. It becomes reality in a tiny corner of the world: but irrevocably and forever. And the cult can be recognised by the fact that it knows about itself: this act is happening now, at this moment, in this place and in this way, once and for all, for all people and on behalf of all people, through me. Every act either answers the Sphinx or does not; in every act, all of humanity acts; every act either elevates the world or submerges it, brings light or darkness. For "it is enough if a single person answers the Sphinx". And if someone contemplates the truth in a lonely mountain range, in a deserted cave, the truth can no longer depart from the earth. Cult is the activity in which the individual human being becomes aware that the universal human being lives and acts within him, and that the universal human being has only one goal: to return to the golden state. Every stroke of the hoe, every stroke of the pen, every word of teaching, every decree of the ruler, every meal cooked, every flower picked or left alone: either cult - or work, or consciously undertaken passion - or slavery, either increasing the flourishing of the world - or consuming the world and its treasures. The first sacrifice is action, says Baader. And sacrifice becomes man's guardian angel. Sacrifice watches over man and watches over peoples and over the world: "silver-eyed love". Great culture springs from this love: "Only from love for nature, not from selfish and short-sighted, calculating and self-interested actions."
The cult gives man an unchangeable measure by which he can always weigh his actions . "Whenever man measures his actions by this measure, he multiplies the blessings of the world," says Zarathustra. Ahura Mazda says to man: "I see you dissolved in myself, and you see me actively in yourselves." These are alchemical words. Man lives dissolved in God, like salt dissolved in the sea; Divinity is an active and creative force in man, like fire latent in sulphur, or salt in salt. Man lives dissolved in God, like salt in the sea; the Godhead is an active and creative force in man, like the latent fire in sulphur, the hidden flavour in salt, the sunken paradise in gold.

6.

The most difficult thing in the world is not to create material culture, but to raise the level of common salvation.
The activity should not be aimed at creating objects, but at raising the standard of communal life. If it is aimed at creating objects, then the culture that results from this activity is only external and material; in that case, the activity is only work; then the active person is only the individual self, and the goal is the maintenance of the self, wealth and power. If the activity is aimed at raising the standard of communal existence, then the result is universal; then the activity is a cult; the active person is the universal human being; the goal

is to restore the original order of the world.
Alchemy is such a cultic activity: the alchemist is the universal man who does not want to create material culture, but to raise the level of common salvation. Common salvation is what the Iranian word asa refers to, what alchemy calls gold, what various myths call satya-yuga, or paradise, or the Garden of Eden, or Elysium. This common salvation is what man must create. The fact that he uses the abilities he has acquired through his activity, strength, creative energy and knowledge for his own benefit, sustaining himself and enriching his ego, has resulted in fatal confusion and error, the consequences of which he experiences quite bitterly. Activity has been reduced to a mere ego goal, it has become worthless, its cosmic nature has been lost. It has ceased to be universal, it has ceased to be a cult. Alchemy teaches man that creative power, knowledge and activity are not for self-preservation and material enrichment, nor even for the creation of material culture, but solely, as the Iranians say, for the increase of asa, or, as alchemy says, for the making of gold. What man does in the material world is nothing more than the churning of the ocean of milk, which every man, together with the gods, does incessantly, every moment. This is the sacred activity. This is the cult. This is the meaning of farming, trade, soldiering, education, teaching, cooking. This is true alchemy. "What man has lost internally," says Saint-Martin, "he must regain through his actions in the external world." What he has lost internally is peace, eternal life, dominion over the world, and the radiance of divine reason; he must regain this through his actions in the material world. Every action that recovers even a single grain of this ancient salvation elevates the common salvation of humanity. This activity may be answering the Sphinx; it may be thinking about truth alone in a cave; it may be weaving baskets from willow twigs on the riverbank; it may be ploughing, gardening, fighting, singing, teaching, cooking, sewing clothes, and governing peoples. If it is such an activity, then it is asa-cult. If it only creates objects, if it only builds machines, if it only maintains its own existence, if it only increases its own wealth, then it is not a cult, it is not asa, it does not elevate the common good of the world, and therefore it is empty, meaningless, futile, insignificant: it does not produce gold. It is just work. The goal of culture in prehistoric times was to promote the common good of humanity, and the means of culture was cultic activity in all areas of human life. Alchemy is the teaching about this activity.

V. The Metaphysics of Yoga

1.

In Europe, the word yoga was associated with the Latin jugum, and thus linked to the yoke. According to this, yoga would mean taking on a burden. This translation of the word is completely incorrect, both semantically and philologically. The Sanskrit word yoga is not related to jugum (yoke), but to jungere (to bind), and thus its meaning is not so much undertaking a task as it is union. Some compounds, such as samyoga or dukhayoga, reveal the true meaning of the word. Yoga is union in the sense of the Greek henosis or the Latin unio.
Knowledge of the external aspects of yoga can be assumed. According to Patanjali, yoga is the cessation of the activities of the mind. This requires that a person assume a resting position, usually some kind of sitting posture, in which the bones and muscles can completely relax and the mind can be freed from the task of controlling the body. Physical relaxation must be complemented by regular, calm and deep breathing. Rhythmic, deep and balanced breathing awakens the powers above consciousness. These two conditions, asana (sitting position) and pranayama (breathing), are the physical basis of yoga.
The spiritual basis is pratyahara and dharana. Translated, this means relaxation and concentration. The first step is to remove all distractions and memories.

exclusion of images, the cessation of the mind's incessant image-making. However, since it is impossible to completely stop the activity of the mind, one grasps a single, usually deliberately chosen image, stops it and places it at the centre of consciousness. This image is the object of meditation. The image stops, calms down, floats evenly and becomes the core of inner activity.
The third step of yoga: dhyana and samadhi. In the state of dhyana, the outlines of the meditation object stopped in consciousness slowly blur and consciousness slowly melts away with the image. The person's state rises to a state above consciousness. This is dhyana. Consciousness is the organ of the individual Self; the superconscious state in which a person resides in dhyana is not the state of the individual Self, but the state of the universal human Self. Dhyana is the universal, eternal superconscious state of man.
At the highest level of yoga, samadhi transcends the universal human state of consciousness and rises to an undifferentiated spiritual state. From the perspective of the experienced person, samadhi is an ecstatic state. From the perspective of the eternal and the absolute, ecstasy is not samadhi, but rather the life of the self immersed in the illusions of the material world. From the perspective of the absolute, samadhi is reunification, merging with the original, first spirit, henosis, or unio, or yoga, in other words, union.
The practice known as yoga can be found in the earliest Hindu writings, and although its final, later formulation is associated with the name of Patanjali, its origins, like those of other great archaic syntheses such as astrology, alchemy and arithmology, are lost in the mists of prehistory. The goal of yoga is to eliminate the activity of consciousness. This means applying a method that helps people to stop the constant compulsion of consciousness to create images. The compulsive creation of images, called samsara in the Hindu tradition and ananke in the Greek tradition, creates a hopeless confusion in human life from which there is no escape except through yoga—union—that is, a return to the original state and universal unity of the spirit. Yoga dismantles this samsara, multiplicity, confusion, error, and above all, the root cause of everything, the root of samsara: the consciousness of the individual self.

2.

The description of yoga practices, their connection to various metaphysical traditions, the Vedas, Sankhya, Buddhism, Mahayana and Hinayana yogas, Tibetan, Chinese, Egyptian and Greek yogas will not be discussed here. This is unnecessary. Patanjali's raja yoga, which works with the essential features of the ancient tradition, is the prototype for all of them. The fact that there is health yoga, activity yoga, humanitarian yoga, meditation yoga, hatha yoga, karma yoga, bhakti yoga and so on ultimately points in one direction. It is a cult that reveals the ancient and primary meaning of cultivation even more deeply and clearly than sacred agriculture, sacred animal husbandry, sacred warfare, and sacred state governance. The cultivator is man, but the object of cultivation is also man. And if anywhere, it is here, in this place, that everyone can come face to face with the Great Cultivator, who cultivates in battle, in agriculture, in animal husbandry, in meditation and in self-denial: he engages in sacred activities in order to restore the world to its golden age, to its primordial state of being.
Every explanation of yoga begins with the fundamental distinction that the individual self is not the true essence of a person. The true Self is not individual, but universal, transcending individuality. The experiential, physical, consciousness-bound self is transient, an illusion, a delusion, samsara, ananké, the illusion of the eternal, immortal, universal human self. The illusion of the individual self dissipates in every human being when they cross the threshold of the material world, that is, when they die. But the illusion can be revealed even earlier; this is what vidya, or awareness, is for. Two beings live within man: the individual self in the body, in consciousness,

with psychological activity and spiritual qualities; and the eternal human person lives within them, bodiless, in a state above consciousness, the absolute soul in unqualified existence. The eternal human being is not active; this is the human being of whom the Veda says: "Two birds fly to a tree, one eats the fruit of the tree, the other watches motionless." The eternal man is not in the category of life, but in the category of being, and thus he does not act, he is not active, he does not live, but: he is - from the beginning, uninterruptedly and for all eternity: he is.
The cultivator is the individual Self, and the object of cultivation is also the individual Self. Cultivation is the cult of activity with oneself in one's individual destiny: man's sacred activity with himself: the elimination of his own Self. The beginning and end of all yoga: tapas, self-denial. This is the essence of the cult and the meaning of sacred activity. This is fire, because the word tapas also means heat and passion. The blaze of self-denial. Mars and sulphur and rajas. Tapas, asceticism, self-denial is nothing more than a person burning and cremating themselves in a fire they have lit within themselves. The projection of this internal event is the burning of the dead on a pyre.
In yoga, the individual self sacrifices itself in a fire lit within and from itself. This is yoga. This is asceticism, tapas, self-denial. This is the archetype of all ritual action: material nature must be burned in its own fire in order to return to its primordial state. This fire that man kindles is the sacred fire, whether it is natural fire or spiritual light, awareness, which is called cult. Therefore, the world must be consumed by the fire of nurturing, love, cultivation, abundance and fertility, beauty and blossoming, knowledge and perfection, so that every person and thing may shed their material and individual selves and return to universal existence.
The Great Cultivator of yoga is this fire-bringing, light-bringing being, the being who burns himself, who sacrifices himself. And this Great Cultivator is also in government, in agriculture, and in warfare. This cultivation is the sacred activity. This is the cult.

3.

To understand something is to return it to its original place; therefore, understanding can only be metaphysical. Metaphysical because the original place of things is meta ta phüszika, beyond material nature. The first step in the metaphysical understanding of yoga is that yoga is the cult of the human self. Its cult is that yoga understands man metaphysically, that is, it puts him back in his original place, beyond material nature, in his primordial state. Every cult explains things in their full reality, highlighting their latent potential; to cultivate is to make them rich and flourishing, beautiful and true, that is, to return them to the circle in which they originally existed. Cultivating man also means restoring him to his original place, in all his beauty, richness and truth. This cultivation is yoga. In yoga, the sacred cultivator, man, meets the sacred cultivator, man.
In complete contrast to the modern view, which assumes that asceticism changes man, its original meaning must be upheld: asceticism does not strip man of his original being, but on the contrary, it restores the essence of man who has lost his original nature in material nature. When Tibetan yoga says that there is nothing to build in the world, that the only task is to destroy everything, to destroy it to its foundations, it seems to teach the opposite. But no. Tibetan yoga, just like the others, says that there is nothing to save and preserve in a human being who has lost his own essence in material nature. Everything must be eliminated. Man can only regain his original nature when he has completely dismantled and destroyed his material self. Only then can he rebuild it.
In their material nature, humans are coarse, confused, unstable, cowardly, petty, narrow-minded, restless, dazed, helpless, sleepwalking, envious, greedy, and vain. This is not the original state and form of humans, but a fallen, sinful one. Through asceticism, the original nature of the human soul

being is slowly realised again. This original being is heroism. At the first touch of cultivation, at the very first step of the cult, the soul regains one of the most important characteristics of its ancient nature. The first metamorphosis of the soul is that it becomes heroic. The original characteristic of the soul is that it is passive. The highest degree of this passivity is self-denial, sacrifice, devotion, heroism.

Historical man has never strayed so far from prehistory, or from the original state of man, as he has here. Historical man sees in the heroic soul, that is, in the heroic man, a kind of exalted, rare, noble and beautiful, but quite exceptional and not applicable to other beings, and is willing to understand it. That is why he misunderstands nothing so much as prehistoric and even ancient art, epics, tragedies and myths. Prehistoric and ancient art is about the heroic man, but not as an exception, but as the divine man, the heroic psyche of the universal man, the original state of the human soul. For in its first and original state, the human soul is self-denying and devoted, cultivating and burning itself in its own fire. Arjuna, the hero of the Mahabharata, Gilgamesh, Bel, Achilles, Hector, and Aeneas are heroes because they embody the heroic soul. This was still known at the end of the Middle Ages; see Dürer: Ritter, Tod und Teufel. Heroes are not individual songs, but heroes because in them the human soul has become real again: they are not cowardly, envious, greedy, timid, vain, sleepwalking, lost souls wandering and wandering sleepily and helplessly in samsara-ananké, but alert beings awakened in their own light, who have restored the original reality of the soul within themselves. Heroes. Divine people. Ancient people. Yoga and asceticism – be it Chinese Tao, Hindu atman, Buddhist nirvana, or Pythagorean theosis yoga – did not teach unnatural self-torture, but methodically persuaded man to realise the heroism of the soul within himself once again. Yoga is nothing more than the activity through which the soul becomes what it is again. Just as cultic agriculture or governance is nothing more than the activity through which the land and the state become what they are again. Cult puts things back in their original place, and the cult of man puts the soul back into its original heroic state: fiery self-denial, sacrifice, burning activity, the performance of great deeds, open and straightforward courage, contempt for death.

Tibetan, Chinese, Hindu yoga, Orphic and Pythagorean asceticism, Mexican and Peruvian Indian self-denial developed the hero in man: regardless of whether the hero was Achilles or Arjuna, who brings his sacrifice with a weapon in his hand, or Milarepa or Naropa, who practises the same self-denial through fasting and solitary meditation. The external can only be based on the internal: Achilles' interior is the Orphic hermit practising asceticism, just as the external form of the sannyasin living in the Indian forest is Arjuna, the hero of the Bharata. Both sides do the same thing: they practise human worship and have liberated the heroism of the soul. The heroes of epics and myths are symbols of the soul. "The human soul is not a soul in all its states; only when it is awakened is it a soul, but then it is divine."

"Only those who are ready to make a decision understand; but in eternity, they will all become one" (Veda). Every great deed springs from the exaltation of the human soul; every exaltation unleashes forces that are richer and brighter the further the soul is from the material self. There are invisible forces that spring directly from the primordial spirit, but these only emerge when man has already subdued the material self.

Yoga is an activity that makes a person stronger than themselves: it gives a person unconditional control over themselves and enables them to achieve everything that their soul has always desired: beautiful and rich blossoming, generous nobility, proud truthfulness, honesty, in other words: heroism. Yoga is the activity of the heroic soul on the heroic soul itself. This activity is the mark of the human form that is the hero. The hero is the person whose every action is sacred because his being is sacred. "The

man should consecrate his being completely; and this consecrated being should consecrate all the activities of the world. And the activities of the world should consecrate the whole of nature, and this consecration should reach those who are still unjust, dark, evil and sinful."

4.

Yoga is the sacred cultivation of the human self. It is methodical, lawful and unchangeable: there cannot be two ways of cultivating the land or two ways of governing a state correctly. The method of yoga is the only way for the human soul to return to its original heroic state: tapas – the fire of self-denial. The sacred and cultic nature of the passion of self-denial becomes immediately clear if one pays even a little attention to those deities who, like Pachakamak in Peru, Quetzalcoatl in Mexico, Dionysus in Greece, Osiris in Egypt, and Shiva in India, have become symbols of asceticism. Pacsakamak was torn apart by demons and his body parts were scattered throughout the world. Kecalkoatl came down to earth, taught people how to make beautiful and useful objects, and then set about building the city of amber, the City of Happiness. However, the demons conspired against him.
Kecalkoatl fled, but ultimately saw that the demons were stronger. He threw himself into the fire and burned. The singing birds became dust, and the morning star became his heart. Osiris was killed by Set, the god of darkness, who cut him into pieces and scattered his limbs. Dionysus was torn apart by the Titans. The suffering God is the dismembered, torn apart, burned, and crushed God. The deity, who must cast off his ego, must live through destruction, cross the threshold of death, and fall apart in order to attain his true form and essence. For Pacsakamak rose again, just like Kecalkoatl, Osiris, and Dionysus. But when he came back to life, he lived on in his eternal and immortal being, imperishable and glorified.
The deities are symbols and archetypes of the heroic soul: just as heroes are human symbols, they are divine signs that exemplify human self-cultivation. Asceticism is a cult that stands under the protection and spiritual sign of Osiris, Dionysus, and Pacsakamak. Self-denial is the cult of Dionysus; the realisation of divine destiny. This cult is called tearing apart. The human soul becomes divine because it is divine when it recognises that it must experience what the divine soul, Osiris and Dionysus, experienced: it must burn and tear itself apart and tear itself to pieces. It must cast off the mask that is the individual self, cross the threshold of destruction, in order to be reborn and attain its true form: to become an eternal and immortal divine soul.
Asceticism is therefore heroism. It is therefore self-denial. It is therefore self-immolation – a blaze in the fire of the passion of renunciation. The heroic soul, whose archetypes are Quetzalcoatl and Osiris, the god of destruction, the black Shiva, takes upon itself the fate of divinity. The cult is nothing more than man substituting himself for the fate of divinity and living a divine life. When man cultivates himself and burns with his own fire, he participates in the cult of asceticism, becomes Dionysus, is torn apart, crosses the threshold of death alertly in order to be purified and attain his eternal form.
The return to God, says Saint-Martin, must be preceded by man's return to himself. I must be able to free myself; I must free myself from matter, from base desires, from inclinations, so that I can freely give myself to God.
Prehistoric deities such as Dionysus had a close connection with the golden age, with prehistory. Kecalkoatl set out to build the City of Happiness. The demons of darkness, the forces of material nature, destroyed the golden age. But in the soul, the light of the happiness of prehistoric existence lives on unquenchably. The City of Happiness must be rebuilt. Yoga builds by building man, the builder. It builds by, as they say in Tibet, destroying everything - everything that does not belong to man. This is the cult within it. This is how it takes on the divine destiny. This is the undertaking of the destruction of the lower self

in order to be liberated. And when it builds the builder, it builds the city of Amber itself. For the golden age is not built of stones, but of gold, and gold is nothing other than the purified soul, pure gold melted in the fire of self-denial: the heroic psyche.

5.

There could be no greater mistake than that which, throughout history, not only in Europe but also in the East, everyone has consistently and constantly made, with very few exceptions, when they want to understand yoga and think they almost understand it. The historical era considers yoga to be a method for serving one's personal salvation. Personal salvation, that is, it deals only with the individual, it applies to the individual, so it is solely the individual's business, no one else's. This understanding and explanation is fundamentally flawed and wrong.

Modern Europeans understand yoga in terms of their own psychology. However, this psychology does not deal with the soul and does not even touch on anything that actually relates to the soul. European psychology does not focus on the soul, but on the ego. This is not knowledge of the soul, but knowledge of the ego. In this understanding, the soul is nothing more than a constantly disturbing unknown factor in the functioning of the ego. The situation is, of course, exactly the opposite: the ego is nothing more than a function of the soul. This is the source of the error. This is why modern Europeans misunderstand all spiritual phenomena, and why they also misunderstand yoga.

There is no psychology in the modern East, but there could easily be. The conditions are there: ancient knowledge about the soul has long been lost, and the focus of human spiritual life is no longer the universal soul, but the individual self. And since this change took place, most Easterners have been unable to understand yoga in any other way than as a method of individual salvation.

If one takes a document on Taoist yoga that was written relatively recently but is based almost entirely on ancient ideas, the Tai I Chin Hua Cung Csit, one thing at least becomes clear. The title of the document is roughly: "The Secret of the Golden Flower". The Golden Flower is, of course, related not only to the golden age, but also to the gold of the alchemists. After all, yoga is nothing more than alchemy - the churning of the ocean of milk to churn out the butter from within oneself, that is, to develop the immortal Self. If a person only pays attention to their own Self in such an activity, they will achieve nothing: "How can anything come of this?" asks the book. It is not about the selfish pursuit of personal salvation. Yoga only became a method of achieving personal salvation in its late, corrupted form. In its ancient meaning, churning, gold-making, is exactly what the farmer does with the land, the king with the country and the people: cultivation, sacred activity. "In the radiance of the Golden Flower, all the light of heaven and earth is united, and this radiance fills thousands of spaces. But if this light shines in a single body, it also illuminates heaven and earth."

It must be clearly understood: the goal is to transform the entire world into the Golden Flower. To transform it into incorporeal radiance. As the Veda says: light is the primordial substance of the world; originally, all matter was light. And the Kabbalah says: "Light is the primordial essence of the world, the basis of all existing substance, the elemental archetype of all matter." The Golden Flower is this primordial essence, this primordial substance, this soul: it is the gold of the alchemists, the divine existence. The goal is to make the whole world shine with light, but "if it shines in a single body, it will illuminate the heavens and the earth." At this point, we can return to the asha. In today's language: it is of boundless importance if the Golden Flower blooms in even one person, because this radiance extends to the whole world, it illuminates the whole world. The goal is not to save one's own person, one's own Self, one's own skin, but to redeem the whole world. Through yoga, by heroically sacrificing oneself and tearing oneself apart, and by bringing forth the Golden Flower, the heroic soul, within oneself, one transforms the world into a Golden Flower at the single point where one lives.

changes. But this cult magic is performed on behalf of all people, just as the Indian woman weaves her basket on behalf of all people, and the man who answers the Sphinx answers on behalf of all humanity. "When man begins this magic, it is as if something non-existent were to exist." That is, when man takes up yoga and begins the alchemy of the divine soul, it is as if he were engaging in some kind of madness and wanted to create something non-existent. But: "When, after some time, one completes the work and attains the body above the body, it is as if the Existent were living in the non-existent." In other words, upon completing yoga, when the Golden Flower has opened within a person, when they have attained the body beyond the body – the sahat, as the Egyptians called it – then the situation is reversed, the entire material world becomes non-existent, becomes a ghost, which man, under the influence of his own compulsions (samsara-ananké), saw as reality - in his mad confusion (abhimána) he considered it to be real - while the soul, the sahu, the Golden Flower, and gold become real, become reality. This existence, the light, is the quintessence of all reality, the thalesma of Hermes Trismegistus, and the Golden Flower is not the salvation of the personal individual Self, but a world-renowned and world-significant deed that has a global impact: no one practises yoga for themselves, but for the light of the world; no one redeems their personal self, but knows that if a single person has brought forth the Golden Flower within themselves, its effect will have an eternal impact on all people, beings and things. "It is enough if a single person answers the Sphinx."

6.

Yoga as the salvation of the individual self has no greater significance than the accumulation of individual wealth, individual glory, or the individual drive for power. Yoga aimed at the salvation of the individual self seeks to preserve precisely that which must be thrown into the fire and burned: the self. Without exception, historical yoga methods are based on the false and erroneous premise that the self must be saved by this method.

They do not know that yoga is a cult, the acceptance and realisation of the existence of the torn God, Dionysus, Osiris, Pacsakamak. Yoga is not a spiritual process, but a cosmic metamorphosis in the fire of the cult, the ultimate result of which is that the human soul is transformed into gold, light, thelesma - primordial reality.

The goal of yoga is to transform a person into a higher being, not for the yogi's own salvation, but for the possibility of gradually becoming divine: to be able to surrender oneself more and more perfectly to divine forces. The goal of yoga is to prepare the human mind and heart to receive the divine and to offer the whole person to become an instrument of God. The methods for achieving this are tapas, self-denial, asceticism and renunciation. In order for a person to become an instrument of divinity, they must follow a certain procedure that has been preserved since ancient times and has been remembered since the beginning. This procedure is called yoga, or union with the world spirit, henosis, union. The highest level of yoga is the atman level, which is not an end in itself, whereby man redeems himself, but rather a disciplined practice that lifts man, the most precious thing on earth, out of confusion and makes him an active instrument of divinity, so that he can then transform the world into gold, as he has transformed himself. In yoga, human life becomes a cultic process. Qualities, possessions, the self, and the body are all tools and opportunities to achieve the one goal. The soul uses these tools to continue churning the ocean of milk. Therefore, the fulfilled human soul is heroic, because the task is heroic: the essence of all human activity is to work with devotion so that the world becomes asa - the salvation of life. The meaning of life is for man to churn out the highest from himself. This cultivation is the mission and task of universal man, but the glory of accomplishing the task does not belong to man. Every human being has a clearly marked place in destiny and a task in the world. I cannot leave this place, and I cannot be exempted from this task. This is the conscious undertaking: yoga.

VI. The sekina

1.

In Peru, there was a hidden garden behind the sanctuary of the main temple. It was surrounded by high walls, and only the king, the high priest and a few initiates were allowed to enter through the gate. Everything in the garden was made of gold. The trees, the branches of the trees and the leaves on the branches were made of gold; the grass and the grass cubes lining the paths were made of gold; the ground was sprinkled with gold dust. The flowers, the steps, the butterflies, the birds sitting in the trees, the animals cooling off at the foot of the golden trees or sunbathing on the golden lawn were made of gold; the house in the middle of the garden was made of gold, as were all its parts: the door handle, the threshold, the floor, the roof, and the furniture inside, the chairs, the tables, the beds, and the dishes. The golden garden did not belong to the king, nor to the high priest, nor to the clergy, nor to the church. Just as the gold in Peru could not be owned by anyone, neither could the garden. The sacred garden is the state and image of the world as it originally was and as it will ultimately be. The image of the world when it left the Creator's hands and when man returns it to the Creator. The newborn world, the first world, and the last world, the glorified world. The ancient golden age created by God and the final golden age created by man. And the core of the world: the actual and real world. The world outside the garden may be dark, corrupt, transient, evil, ever-changing – it may be privately owned, torn and fragmented into millions of pieces, it may be cold, frosty, unstable, fluid, but the golden garden shines unchanged within things, within people, within time, it is there beyond and outside and above decay and transience. The golden garden is the archetype of the world, which lives eternally in the world. The sacred garden lies hidden behind the main temple, known only to the initiated, just as the sacred garden rests deep within the world: the golden garden, paradise, Elysium, eternal life for those who know: this was the world, this was man, and this is how it must be. Man, you must make the world this way! It was you who turned this golden world into dust and sand, stone and mud, transient and worthless, crude matter, decaying flesh and mortal life! Do not forget, man, that you must make amends for your sins and return the world to where you took it from! You must make the world a golden garden again!

2.

In all their activities, prehistoric humans clearly had the goal of turning the earth into a sacred garden. Prehistoric humans could not imagine or understand earthly life in any other way than as a task and mission to cultivate. The meaning of cultivation was a cult: a sacred activity, so that at the end of their lives, people could say with relief: my destiny was spent cultivating the earth, I uplifted the earth by making it more flourishing and fertile, I served peace together with my fellow human beings, I brought healthy children into the world and raised them, I stood my ground in war, I professed and spoke the truth, and thus I brought the world closer to God's garden. Ainjahita, the Iranian goddess, says in her hymn: "Glory to you, God, that I may be here on earth to make it fertile, to turn deserts into gardens, into paradisiacal gardens - it will be good for God and the five servants to dwell in this worthy abode, in this flourishing garden!"
For prehistoric man, farming was not about plundering the poor, helpless land in order to accumulate wealth. The earth is not mine, but it has been given to me as a task to make the Golden Flower bloom from it and to redeem that piece of land. If I treat it arbitrarily, like a robber, I will push it even deeper into darkness. Farming is a cult.
For prehistoric man, nutrition is not selfish and gluttonous gorging, devouring as much as possible from others for himself. Manu says that those who cook for themselves and eat alone are committing a sin. They do not eat, but rather the food eats them; it is not they who are eating.

He does not digest f o o d , but food digests him. He himself becomes food, and he will be eaten and torn apart and digested with the same selfish gluttony with which he ate. For eating is one of the deepest cults on earth. "It is the eater who gives to the food," says Saint-Martin, "not the food that gives to the eater." "For by taking in and digesting food, the eating creature does not destroy it, but elevates and preserves it." Baader adds: "The nourisher takes the food and raises it to the place where he is, extracts the substance from the food, eliminates its external nature and makes it internal, making it essential again." Nutrition was one of the deepest mysteries for prehistoric man, which is why communal meals and feasts were so important. This is why there were magnificent feasts with rituals, whether in the East, Egypt, India, Greece or Rome. This ritual has survived in a distorted and repulsive form among the reverted primitives in cannibalism. Only modern man, who no longer feels the spiritual essence in food, could sink lower than this. "Where there was splendour in the old days, there was mystery hidden within," writes Schuler. The mystery of the great communal meals is that, on the surface, it is the food that sacrifices itself to man – but in reality, it is man who descends to the material and reaches down for the food in order to lift it up. This mystery is that food gives itself to man and man gives himself to food, and thus, in this double giving, like a loving embrace, the fire of sacrifice flares up: the gift. "If you want and desire life, give of your own life, give of your life without reservation or hesitation, if you want life to open up freely and abundantly before you; as long as you languish in your selfish interests, you are not yet in life, you are outside and you are a spectator, and you are also a spectator of the joys of life; only when you are in it, give and surrender yourself, do you have life." Because joy is not forbidden and the enjoyment of life is free. To enjoy is to eat, to make something external internal, to swallow, to lift up, to spiritualise, to return to its original place.

For prehistoric man, learning and knowledge, just like nutrition, were not selfish, self-centred activity. Learning is nothing more than eating, making something external internal. What I learn is not mine, and what I know is not the property of my Self. Spirituality is not at the mercy of the human self, just as the earth, fellow human beings, animals, and indeed nothing else in the world is at its mercy. The spirit is also given to cultivation. And learning and knowledge are just as much a golden age cult as any other activity.

The highest degree of learning and knowledge is participation in the sacred books. In a certain sense, this nourishment is the only essential and life-sustaining nourishment in human life on earth. This is participation in tradition: to know what God has directly revealed and to know what has been memorable from the beginning. When Confucius was asked what sustains the people, he replied: the army, bread and the spirit of the ancestors. If necessary, one can do without the army; if necessary, one can do without bread; but one cannot do without the spirit of the ancestors, because that is life itself. Without it, man is no more than any other animal.

For prehistoric man, the woman was not given to the man and the man to the woman as prey, but for cultivation and worship, so that they might nurture and love the Golden Flower within each other and be a source of delight to one another. And children were not given to men and women as servants, animals or private property, but to cultivate their souls and nurture the Golden Flower within them. Education is just as much a cult as love and learning, nutrition and farming.

In Mexico, when a newborn began to cry, the father would step outside the gate and solemnly announce to the universe: A new flower has been born.

Everything that exists and lives in the world, things and people, spirits and time, holds within itself the seed of grace (gratia, kharisz), just as it holds within itself the ancient image of the golden garden and the memory that it actually belongs to the golden garden. The grace found in people and things

, the immortal shining golden seed, is called asa in Iran. This is the thalesma of Hermes Trismegistus. This is gallama: this is gold, because the origin of the world is not matter, but spirit, and the origin of man is not the world, but God. Man must cultivate this golden seed, this gallama. This cultivation is cult. And education is nothing more than a form of cult.
For prehistoric man, art, painting, music, poetry and the creation of beautiful objects were just as much a cult as family life, education and farming. People did not create beautiful things for their own sake. The activities of masters of art, just like those of high priests, warriors and kings, were the most important in human society: art, just like religion, wisdom and rule, was what made this world most like a golden garden. In ancient Mexico, there was a people called the Toltecs, whose highest caste was that of the artist. The word Toltec means "master of the arts". Art was a cult, and it was the vocation of the masters to flood the people with beautiful objects, beautiful songs and beautiful poems.

3.

One could talk about how cultism is hidden behind every branch of prehistoric knowledge and in all prehistoric knowledge: the religious task of turning the world into a golden garden. How arithmetic was cultism, using numbers to create cosmos out of chaos, as Pythagoras taught following the Egyptians. How geometry was a cult. How astrology was a cult. We could talk about how social manners originally had a cultic meaning, how courtesy, etiquette, and especially the customs of the ruling houses had religious metaphysical weight and significance. How physical training was a cult, how the Greek gymnasium was a place of worship in archaic times. How competitions, the Isthmian and Olympic Games, had religious significance. One could talk about how the creation of calendars was a cult, but also writing itself, how the lighting of fires was a sacred practice not only in Iran, but also in Peru, Mexico, Egypt, Judea and India.
How bathing and washing, dressing, gardening, caring for flowering plants, industry, and healing were cults. How the pipe, the sword, the shield, writing implements, and coins, which later became money bearing the image of the individual self, were cult objects. How plant breeding and animal husbandry were cults, as if they were yoga applied to plants and animals, "to awaken in them the sacred life immersed in matter," as Zarathustra says. All this could be discussed, and it would be worthwhile to discuss it at length, broadly, calmly, so that the human mind can rest and shine with the feeling of a time when life was real. Only this feeling can create culture - culture, that is, not objects, but an ever higher standard of living.
Everything else only creates tools for the plundering of the earth and humanity.
At a certain point, all cults become incomprehensible. Incomprehensible, that is, they become impossible to follow with the intellect at the point where the effects of human activity appear: when man acts in the material world and under material conditions, but the results of his actions are spiritual and invisible. And the result has an impact on the material world. Man cannot see this point. It is hidden from him. Cultivation is a mystery. The cultivation of the earth, the raising of children, learning, teaching, art, industry, trade, physical training, yoga are all mysteries. Governing is a mystery, because it is nothing more than the sacred cultivation of the people: the king must turn the people into gold, just as yoga turns man into gold, into a golden garden, bright, flowery, rich and complete.
Nowhere can this mystery be experienced more deeply and directly than where war is treated as a sacred activity. For war is also an act, and the warrior soldier also performs a ritual when he fights and kills. This is the mystery of the act, as taught by the Bhagavad Gita, the Hindu poem. Arjuna, the hero of the Bharata, goes into battle, but is horrified to see that his brothers, relatives, friends and

and teachers in the enemy camp. He would be horrified even if he realised that there were people in the enemy camp, because that too is terrible. He falters. He wants to lay down his sword. But his charioteer, the god Krishna, speaks and initiates him into the mystery.
The meaning of initiation: not only is fighting permitted, but one must fight and kill. Man was not born to look at the earth, but to act, not to observe, but to be a being whose task is activity, and whose task is sacred activity: to churn the world like an ocean of milk. Man cannot be selective. I will do this, but not that. It is given to him, together with his destiny and talent, what he must do and what sacred task he must perform. Man's first and foremost knowledge must be this: surrender yourself to your destiny and do what the eternal order of the world prescribes and commands you to do according to your destiny. The foremost task of the human soul is to carry out its own heroic devotion, its bowing before its task, within itself. Above all, be the one who is: a heroic soul - obedient, self-sacrificing, devoted. For only those who have become this can make the world what it is. Only the heroic soul can make the world golden and divine again, can make life real and the world a sacred garden. When the soul realises this, it becomes the heroic psyche, the immortal soul. And when the soul becomes divine, knowledge shines within it: there is one task, devotion, nothing else.
This is the mystery that Krishna reveals to the warrior Arjuna. Must you shed blood? You will shed blood. Will you shed your brother's blood? You will shed your brother's blood. You did not choose your task or your destiny. Your task is to give yourself over to it and not worry about the rest. Stand your ground, do not run away from your destiny. Cultivate. Every action you take has a hidden meaning: you will strike gold with it. Every action you take is a cult. And the meaning of this cult is heroic activity. The teacher, the priest, the father, the mother, the farmer, the king, the artist all cultivate: you have been given the greatest mystery of cultivation: war. Cultivate devotion within yourself, and you will see that you must stand your ground. If you lay down your sword, you are a coward and you are running away from your destiny. Do you want to be an observer? You cannot be. Even if you lay down your sword, you are still acting. God has made your destiny what it is. Do not worry about victory, but fight as if victory depended on you. Be a hero. This is the mystery of this cult.

4.

"Man's task is not to wait and observe, but to act, to be an active participant in the redemption of the world."
Kabbalah has three words, and these three words are: elohut, kavanna, and shekina. When the unity between God and the world was broken at the beginning of time, everything was split in two. "One part is elohut, the divine part that is immersed in living creatures; the other part is divine glory, sekina, which dwells in things, wanders, strays, scattered and lost."
"Only redemption will reunite the two, and man has been given the ability to assist in redemption through his service." "This is kavanna, the hidden ability of the soul to serve the redemption of the world."
At the beginning of time, when the world was immersed in matter, there was a separation between beings and things, life and the material world, subject and object: that which is being, life, spirit, power, talent, knowledge, that is elohut, and this elohut fell into living beings. The glory of God, the radiance, the gold sank into things, into objects. This is the asa, the gallama, the théleszma. And man seeks it here, in things, which is why man cultivates things, to extract it from them again, and the elohut in man, the sekíná in things, is reunited, and the ancient first One is restored. Man must be the continuer and finisher of creation and the corrector of all evil spoiled by evil. This activity is the kavanna, the thirst of the soul to serve salvation. For only in a redeemed world can the divinity dwelling in human beings, the elohut, meet with the glory dwelling in things, the sekina.
It is not the substance of the activity that matters, but its sacredness. It is not

what a person does, but the indescribable inner touch, the inspiration, the involuntary or conscious service of the soul, that brought salvation one step closer: it absorbed something of the divine glory in things and gave something of the divine being within it to things.
What does sekína mean? It means that there can be more sekína in a peasant family's lunch than in a Eucharistic procession attended by a hundred thousand people. That there can be more sekína in a little girl's song than in a high priest's sermon. It means that God's glory is completely independent of the world, and here neither rank, nor power, nor violence, nor scheming, nor education, nor knowledge, nor boasting, nor bragging, nor noise are of any use - here, in a single moment, everything must be real and everyone must show their true face - not to man and not to himself, but to the glory of God, which is in things. At a peasant family's lunch, God's glory can shine more brightly for all time and for the benefit of all mankind than in the prayers of hundreds of thousands in a Eucharistic procession. The glory of God can shine more brightly in a little girl's song than in the speech of a high priest. This means that the deed itself means nothing; everything depends on sanctification. War and battle can also be sacred, and God's glory can be present in them if they are holy. If they serve to bring the divine being that lives in the living into contact with the divine glory that is in things, and thus redeem the world at this point. This is the shekinah.

5.

This is the meaning of the devotion of the heroic soul. This is the meaning of service. This is the meaning of sacred activity. This is the meaning of worship. This is the meaning of cultivation.
Man cannot separate himself and acquire his own wealth from the earth or nature, nor can he attain personal salvation, no matter how intimately he practises religion and yoga. There is no separate salvation: only together, universally, all of humanity with all of nature and the whole world. Every drop of elohut must meet every drop of sekina, the whole divine being must reunite with the whole divine glory, only then will the work of salvation be complete. It is man's task to work on this salvation. This is worship, this is spiritualisation, elevation, salvation.
I cannot withdraw and look for excuses not to participate; I am only an observer. I cannot avoid the task by preparing salvation only for myself. God does not accept anyone separately and does not accept any excuses: one must act. "The powers of the earth must be lived to the last grain." "And every soul must know the body." Thus speaks Ahura Mazda to Zarathustra. Earthly life has a single irreplaceable significance, which, as the holy books say, even the gods and angels envy in man. Man's task is to work for salvation and cultivate the earth, with his thoughts, words and deeds, and to serve in a way that even the gods and angels cannot serve.
And when man and the world are in need, it is because of sekina. When the connection with the divine being is broken, the glory in things begins to fade. This is how drought, poverty, misery, disease, epidemics, crises, and all kinds of hardship arise on earth. The sekina suffers because man does not cultivate deeply and truly, and this suffering has repercussions on man. "And man knows that the cause of all his suffering is the suffering of the sekina." Man must cultivate the earth and the world, the spirit and himself, his family, his people, his children, and his friends, ceaselessly, steadfastly, devotedly, heroically, using all his strength and abilities. "Everyone has been allocated a portion in space and time to redeem." The king has been given the people and the family, the priest has been given human feelings and thoughts, the soldier has been given his homeland and peace, the farmer, the father, the artist, the mother, the student, and the craftsman have been given their respective parts to redeem, to bring the sekina back to the divine being. This is the meaning of this cult. It is necessary

We must exchange our animals, our houses, our furniture, our clothes and our tools, because "if we touch them with consecrated hands, we release the divine glory contained within them". Woe to those who are cruel and disrespectful, even if only to a feather, a piece of cloth, or a garment; woe to those who are disrespectful to a withered fruit with its spit-out seed.

6.

"Things in space and time," says Saint-Martin, "were created by being separated from the glory of God." This idea is completely in line with Kabbalah. "Man is the being who continues God's activity where God is no longer recognisable by himself, in the realm of manifestations; here man takes over the activity, because here God can only be recognised in his likenesses and representatives. This is man's lawful position in the world."
As God's image and representative, man must continue God's work in the realm of manifestations. This work consists of lifting up what has fallen, finding what has been lost, cleansing what has been defiled, brightening what has been darkened, rebuilding what has been broken, and converting and reconciling what has rebelled. In a word: to redeem. The meaning of human activity is to lift the world into the spiritual realm, that is, to transform it into gold. Therefore, human cultivation is a sacred activity. "To have a beneficial effect on God's enemies" - even to illuminate and tame evil. The work of redemption can only be completed when the last scattered and lost speck of dust returns to its place, is transformed into gold, when the last lost soul knows that human activity is the service of God and not the arbitrariness of the Self. And there is no seemingly insignificant deed that does not have immeasurable impact and significance, because: no material deed is without corresponding spiritual impact. Every deed must be a sacred act.
Every action must connect something from the lost elohut with the lost sekina. The conscious action, performed with determination, grows steadily; the power feeds on the activity and becomes stronger and more powerful. This is the task and meaning of human destiny: "To spread eternal light; and if we freely let the divine light into ourselves, the whole world will tremble before us."

back

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1. Part
The spiritual tradition of prehistoric humanity
2. Volume
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TABLE OF CONTENTS

VOLUME

BOOK FOUR
INITIATION

1. External circumstances. Authorship
2. Authenticity
3. The institution of initiation
4. Rituals
5. The second birth
6. The experience of initiation

1. The mystical mountain sermon
2. The Sethi tradition. The dialogue
3. Magical Technique
4. Inward and outward
5. Detailed explanations
6. Rebirth

1. About the number seven
2. The number seven and epiphany
3. The degrees of initiation
4. The Mystery of Mithras
5. The realisation of the degrees
6. The seventh power

1. Elevating the level of existence
2. The Identity of the Degrees of Initiation and the Stages of Otherworldly Migration
3. The afterlife and universal existence
4. The activities of the master
5. A Glimpse at Pert em Herura
6. The Creation of Szahu

1. Prajapati. Solar and Lunar Vigilance
2. Otherworldly realms
3. Primitive Peoples. Magic. The Fathers
4. The World of the Moon

5. The Amduat
6. The meaning of Prajapaty's activity

1. The teachings of the Vedas
2. The Four Graces
3. Degrees
4. Chuang Tzu
5. Samadhi
6. Realisation

FIFTH BOOK
ANALOGY

1. Understanding Prehistory Depends on Understanding Pictorial Language
2. The stages of language
3. Recovering the original language according to Pert em Heru
4. Analogy and direct meaning
5. Analogical vision and thinking
6. Hen kai pan and analogy

1. Astrology: the archaic unity of cosmic analogies
2. Correspondences; horoscope and mandala
3. The astrological year and the fate of the Sun hero
4. The direct meaning of the planets
5. The constellation
6. Analogy and magic

1. Number theory
2. The number is the chain that links existing things together
3. The emergence of the Two from the One
4. The sacred ball game, the pair, the opposite, the dual, the two poles
5. Ahura Mazda and Ahriman
6. The elliptical existence

I. The Three. The Great Nine of Egypt
2. The Meaning of AUM and AUR
3. The Three Gunas and the Three Castes
4. The Mystery of the Four. The Tetraktys. The Cross. Yod-He-Vau-He
5. Closer and more distant analogies based on number theory
6. The Whole, the Complete, the All. Number and Time. The four seasons, the four ages, the four elements and the four stages of life

1. Analogy and universal intelligence
2. The analogy between illness and the number five
3. Illness and hierarchies
4. The unlawful state of dependence on the lower order
5. Archaic healing
6. The sacred vase

1. Analogy and the realism of archaic man. Transcendental perception of reality
2. Nature requires divine and non-human knowledge
3. Thales' water metaphysics
4. Water gods and water in individual prehistoric units
5. In a certain sense, the only element
6. The beginning of the existing world

BOOK SIX
THE KING AND THE PEOPLE

1. The hierarchy of the prehistoric community. Hierarchy and class
2. The Brahmin, the Kshatriya and the Vaishya
3. Efforts to restore hierarchy at the dawn of history
4. Tripartite and quadripartite hierarchy
5. The twice-born. The impure
6. The hierarchy and the four yugas

I. The charioteer of Delphi. Antarjamin. Krishna
2. The manifestation of the One in human life
3. The Tao Te Ching and the royal initiation
4. Initiation and the head of the hierarchy
5. Chuang Tzu, Bhagavad Gita, Kohelet
6. The king directs the reintegration of the human community through his existence

1. Prehistory and history
2. Homer and the philosophers
3. Brahman and Kshatriya
4. The kshatriya ressentiment. The way of life changes
5. The wild boar
6. The decline of power

1. The heavenly city and the earthly city. The primordial form of existence
2. The city and the number. Architecture
3. The palladium of open existence. City and countryside
4. Ars regia
5. The city in history. Utopias
6. The city and the community Záhuja

1. The primordial collective
2. The king and the people, the two poles
3. The divine epiphany
4. Analogies of the people. Earth, woman, yin, nature. The people and the number. The twelve tribes
5. Daena, the heavenly community
6. The reformation of the people. Zarathustra

1. Artha, Kama, and Dharma
2. Law and revelation
3. Manu. The spiritual order of the community
4. Sacred revelation. Following and breaking the law

5. The law places the human community before the spirit
6. Collective reintegration. Siddhata

FOURTH BOOK
Initiation

I. Hermes Trismegistus

1.
External circumstances. Authorship

Several dialogues and fragments from the Alexandrian period have survived under the name of Hermes Trismegistus. The language of these writings is Greek, and therefore it was initially believed that their author was an Alexandrian philosopher who lived at the beginning of our era, or at most one or two hundred years earlier. As for the content of the works, the almost unanimous opinion is that we are dealing with characteristic Hellenistic syncretistic works. Syncretism in this case means that the writer attempted to forcibly unify the different spiritualities flowing into Alexandria from all parts of the known world. His syncretic work differs essentially from his synthetic work; the former merely brings the material together, at most patching it together, while the latter creates actual unity.
This older position needs to be revised. Several scholars, among whom Mead is the most prominent and whose work, apart from his errors derived from theosophy, is the most reliable, consider the Greek text to be not only very ancient, but also a translation of Egyptian initiation documents dating back to the fourth millennium. The Greek language and Gnostic-like terminology probably changed very little in the original dialogues. At that time, a whole army of philosophers in Alexandria was working to collect all the archaic memories of the earth for the library. The library's agents travelled to China, India, Tibet, Iran and the Caucasus; the rulers of Alexandria used all their influence through their envoys to acquire notable manuscripts from foreign courts. The works were then translated into Greek and preserved in the library. The living influence of the sacred person had long since been lost, and only the book preserved the spirit of antiquity. The purpose of the Library of Alexandria was to collect the entire tradition of humanity in one place.
It can be assumed that the Greek text did not change anything significant in the original, except for the names. The name Hermes Trismegistus is such an Alexandrian change. Hermes was originally Thoth. Three symbols are hidden under the name Thoth: Thoth was an Egyptian deity; it was the name of the high priest of Egypt, as in Tibet the Dalai Lama, in Iran Zarathustra, in Delphi the Pythia; finally, Thoth was also the name of the high priestly caste and the initiates. After initiation, the priest and philosopher took the name of the deity and became Thoth, because he actively represented the spirit of the deity in humanity.
If the translator changed something in the text, he most likely did so in a manner consistent with the spirit of the work, so that the translation can be trusted to be faithful. At that time, such difficulties were not insurmountable; the universal nature of the Greek language allowed it to follow the universal language of Egypt with excellent correspondences. Today, if a Latin text had to be translated into French, Spanish or, even more so, Italian, the difficulty would be disproportionately greater, because universal Latin would have to be translated into individual modern languages. In such a case, the most important thing would be lost: universality. Universality in a language means the ability to describe all things in the world. Today, at most, diplomatic,

conversational or literary languages. These languages have lost their universality, but above all they have lost their ability to name the highest spiritual realities. Even today, we are forced to express the highest spiritual realities with Greek or Latin words.
As far as authorship is concerned, it is completely irrelevant. The dialogues did not have an individual author, as any document does today. The spirit of universality did not place any emphasis on individual achievement and was unwilling to appreciate or understand it. In Asia, where the spirit of tradition is still partly alive, this is still the case today. If a European traveller hears a musical ballad in India and likes it, he asks for the title of the work. When the opportunity arises, he asks another performer to sing the ballad. The performer does indeed sing it, but the European is dissatisfied. This is not what he heard before, he says. The Hindus then explain that in India, musical compositions and poems do not have a patented form as they do in the West. Performers adapt the works, but the essence always remains the same. This adaptation does not lead to arbitrariness or infidelity. The European is assured that poetic and musical works can live on in oral tradition for hundreds of years without changing their spirit.
The performance of Homeric rhapsodies in Greece may have been similar; the same may have been true of the performance of the Niebelungenlied and the Eddas. Faithfulness did not have an external character then, as it does today, in which the spirit is so often completely lost. At that time, true fidelity was preserved, and some rhapsodes were more famous because their performances were more authentic than others. The originality that today's individualistic man swears by would have been meaningless to them.
When a work of ancient tradition came to Alexandria, it was like a temple that may have been built by the ancient Greeks, later used for Christian mass, and today belongs to the Muslims. Religions have changed, but the temple has remained the same. The words, the language, the expressions, and the names have changed, but the essential spirit has remained the same. In most of the works that have come down to us under the name of Hermes Trismegistus, the ancient spirit is clearly visible. The ancient spirit settled in the Greeks of Alexandria and distorted nothing, just as the late Buddhist tradition did not distort the ancient Tibetan Bon writings or the Chinese Tai I Csin Hua Cung Csin.
The assumption that the documents were written by Manetho or another Egyptian high priest is only of external interest and has no significance. We know virtually nothing about Manetho, and so for us he is just a name, nothing more.

2.
Authenticity

The authenticity of the Greek translation depends on three essential elements: the first concerns metaphysical symbols, the second the names of the gods, and the third myths. Metaphysical symbols are preserved in words. However, these words are not words of everyday language. In the treatises of Hermes Trismegistus, the word that preserves metaphysical symbols is called logos. Logos means word, meaning, revealed spirit, and in the plural, logoi often has the same meaning as the Sanskrit sutra. It is a metaphysical proposition expressed in words. The meaning of logos is always supernatural. In many places, logos is equivalent to the Sanskrit buddhi and the Iranian chisti - in such cases, it means mystical intuition and transcendent awareness.
The secret of the logos is that things should not be revealed to the uninitiated, uninitiatedly, and in front of the uninitiated. If the uninitiated reveal it, a mysterious change occurs in the logos; it becomes strangely powerless and loses its effect. It is not uncommon for the true meaning to be reversed, especially when someone wants to use the logos for personal gain. The characteristic of the logos is not only that it is ineffective in the hands of the uninitiated, but also that if someone wishes to use it in a forbidden way, the divine-magical power of the speaker can put them in unpredictable danger.

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One of the goals of initiation is precisely that the master teaches the student the secret of the logos. Nothing should be said out of selfish interest; those who use divine words lightly are gambling with their existence, and the words will turn against them. The master initiates the student into the mystery of the logos. Myth arises precisely in the metaphysical place where the Logos stands. The first manifestation is always metaphysics. What the Logos says is actually the symbol of the invisible and inexpressible. What myth says is also inexpressible, but it is already visible. According to the Vedas, man perceives the metaphysical symbol with the buddhi, the mystical intuition, and the images of the myth with the manas. The manas is inner perception, the soul's sensitivity to archetypes. In Guénon's translation: sens interne. Logos and myth see the same thing, but with different organs: man sees logos with a universal capacity that transcends individuality, and myth with a universal collective capacity. Logos and myth say the same thing: unspoken and unspeakable.
The second aspect of authenticity concerns the names of the gods. The gods, even if they find this annoying, like algebraic formulas, cannot be defined. The gods are not solidly outlined and finished figures. Mystical intuition and inner sensitivity (manas) see ever new features and characteristics, and find new faces and names for them. A person sensitive to sacred vision sees theurgically. Theurgy is a creative activity, as opposed to modern theology, which seeks to establish abstract forms that are valid once and for all by scientific reasoning.
The third element of authenticity is seeing in mythical images. Great poetic works, such as those by Dante, Homer, Virgil and Shakespeare, are full of so-called meditative images that can be recalled at any time and on which the actual impact of the poetic work depends. The secret of these images is that they evoke a peculiar inner transformation, a turning point, a so-called purification, a catharsis, and thus they can raise the standard of human life. The significance of these images is that they startle us. They make us more alert. And what lives in poetic works lives to a greater extent in myths. The content of the myth is the awakening image, the archetype, the meditative image. The effect of this image is universal and collective; no one can escape the influence of these images. The authenticity of the dialogues of Hermes Trismegistus depends on whether they contain the metaphysical symbol, the logos; whether they contain the rich inner contemplation of the gods; whether they contain the mythical meditative image. All three elements can be found immediately in the dialogues of Hermes Trismegistus. The translator, who translated the works from an ancient Egyptian language into Hellenistic Greek, preserved what was important in these works.

3.
The institution of initiation

Initiation is always an initiation into some mystery, but it is also a mystery in itself. In ancient times, when initiation was an institution, indeed the most important institution of humanity, it took place regularly, under strict external conditions. Without initiation, one could not become a high priest, king, or chancellor, nor could one become a priest, soldier, judge, doctor, or civil servant. In addition to general caste initiations, which initiated young men into the meaning of their social status, the more alert beings
He also received special and higher teachings. These teachings were completely independent of school. School only provided material and quantitative, so-called knowledge; initiation provided spiritual level and awareness. The Veda calls the teaching of the school vidnya, and spiritual level and awareness vidnya. This distinction was made in Iran, China and Tibet, just as it was in Egypt, America, among the Orphics and the Pythagoreans. Today, initiation has completely disappeared, only the school remains, and it has become unhealthily inflated at the expense of the former. Precisely because today people only receive vidnya (knowledge, quantitative knowledge), they lack standard and alertness (vidya).

No, he doesn't understand the initiation directly.
The starting point is that human beings are bound to the material world by their senses and have no experience or perception of reality. They only have their lives; their existence lurks hidden in darkness. The more alert person earlier, the sleepier person later, but at some point in their lives, everyone reaches the end of their life, if not at another time, then at the moment of death, when they must open their eyes to reality. Death and initiation are related turns of events. Because initiation is both death and birth. Death in the material world, birth in the spiritual world. Death violently interrupts life and breaks man's seemingly necessary connection with material nature. Initiation does the same: it interrupts the continuity of life through artificial intervention and prevents the senses from turning towards nature. It does this so that existence can break through the gap created by the artificially interrupted life. In today's terms: initiation tears apart the relationship with nature by means of an external method controlled by the master and, at the point of rupture, introduces the spirit of supernatural existence into the human soul. The Hellenistic name for this transformation, which probably comes from the ancient Orphic-Pythagorean tradition, is metanoia. It means turning around. This initiation is akin to death, but at the same time it is birth. Some traditions also call it rebirth.
Rebirth sometimes occurs without intervention, when a person, guided by their alert guided by mystical intuition, is able to prepare themselves morally, spiritually and mentally in the necessary way. However, this metanoia is always only partial and therefore imperfect. In ancient times, sufficiently alert young men were initiated by masters.

4.
Rituals

Initiation involved significant externalities. From the moment the young brahmachari - brahmin disciple - appeared at his master's door with a burning stick in his hand, he had to go through a long series of rituals. Today, the individual elements of the ritual are explained symbolically. This assumption is wrong. The truth is that the inner process taking place in the disciple has its exact counterpart in the spiritual world and in material nature. "That which is above is the same as that which is below," says Hermes Trismegistus in his Emerald Tablet, "and that which is below is the same as that which is above."
What happens in nature is the same as what happens in the spirit, and what happens in the spirit is the same as what happens in the soul. The natural human counterpart to events in the spirit world is ritual. This is the correspondence that today is partly misunderstood or considered magic. The stages of the disciple's awakening must also be expressed in outward appearances: in clothing, the colour and cut of clothing, headdress, behaviour, and choice of food. When the Egyptian disciple passed his final, most difficult test, the high priest invited him to a communal meal. This meal was the szüntrophion, the ritual of unification through food, when the guardians of the spirit of the deity Thoth were united through food and in food. In Rome, the caena romana commemorates this meal. However, this dinner was a union with the deity. Because what is below is the same as what is above. In the spirit world, a union parallel to the unifying dinner took place, and this was the meaning of the ritual of eating together, nothing else.

5.
The second birth

Prehistoric tradition does not teach anything that no one has ever heard before, anything that is completely new, unique and strange, and therefore requires a long time and effort to learn. The ideas of tradition are absolute and eternal ideas that every human being knows and understands directly and that everyone recognises. The most important part of tradition is the sruti, the revelation, which came into being together with the world. It did not come into being because someone wrote it down and passed it on. The

Revelation is the alert clarity of existence, origin, purpose, meaning and reality in the Creator. When the world came into being, knowledge about the origin, existence, purpose, meaning and reality of the world also came into being, which was alert and clear in the spirit of the Creator at the same time as creation. At the same time, when the purpose, meaning, form, and reality of the very first creative impulse arose in the creative spirit, along with an understanding parallel to the impulses of creation, the conscious memory that has been characteristic of the spirit ever since was formed. The spirit preserved these thoughts. For the Soul is the Creator, the Being who creates worlds.

Tradition calls the first thoughts about the first creation, the ancient meaning of things, their original purpose, the mystery of creation, and the laws of life in the world "revelation." It calls them revelation because these thoughts arose at the very beginning of time, together with the opening of existence: they opened up together with creation and became conscious in the soul. The soul remembers all these thoughts. This memory is called anamnesis in Greek mysteries: the universal human primordial memory of the absolute things of existence. When a person living in the material world becomes aware of these absolute things with the help of anamnesis, this is what in ancient times was called understanding revelation.

Hearing and grasping revelation is not some vague miracle reserved for the privileged. One does not need to have special abilities, nor does one need to know where to acquire or learn this knowledge. The soul carries it within itself by its very nature. One only needs to awaken to it. The teaching of revelation is the most general and direct knowledge that everyone knows without having heard a single word about it. To hear, grasp, comprehend and understand revelation requires two things: one must rise to the level of the Logos and be alert. One must rise to the level of the Logos, because revelation can only be understood and grasped through the Logos; the world was created by the Logos, and anyone who wants to understand the secret of creation must know that the Logos, which created the world, is revelation itself. What created the world is reason, light, will, instinct; thought, idea, intention, abundance, fire, power, overflow, authority, measure, image, knowledge, blessing, love – which is precisely the Logos. That is why we must rise to the level of the Logos. But we must also be alert. For revelation is not grasped by the dreamy soul. "The audible revelation," says Böhme, "like an inner voice, is experienced only by the alert person."

The absolute and eternal ideas of revelation, which every human being remembers, which everyone knows from the beginning and without explanation, are the primordial experiences: the beginning of existence, creation, the purpose of the world and life, the laws of existence. Egyptian tradition says that in ancient humanity, it was Hermes Trismegistus who stood at such a level of awareness that he experienced "audible revelation as an inner voice". Hermes wrote his knowledge "into the ether" - into the human spirit. In India, the revelation was received by the seven rishis. In China, it was the Great Yellow King. In Mexico, it was Quetzalcoatl, the Feathered Serpent, the teacher and master of humanity.

In addition to creation, the beginning of existence, its meaning, purpose and laws, humans have also known since birth, since the beginning of time, the knowledge of initiation. What initiation is does not need to be taught, just as what existence is, what the soul is, what life is, and what the meaning and purpose of everything is, does not need to be taught. Embedded in the depths of the soul is the knowledge of initiation, the knowledge that it is not enough to be born into the light of nature – the true meaning and purpose of earthly life is that here, in this destiny, in this Self, in space, in time, in community, one must be born again, one must be born a second time, into a light brighter than the light of the material world.

Initiation is just as primal an experience as existence, the soul, life, destiny, reality. In archaic humanity, initiation was the most important institution, determining one's entire life. Those who did not undergo it were born only once. Such beings could not be taken seriously: they were like animals or

plant. True humanity is twice-born (dvidzsa), and true community is the community of these. Those who have been initiated, awakened, and become part of the revelation. These had a say in life, their logos in government, law, and creation; as the Veda says: in the weaving of life. These were the Veda-awakened, the true people.

6.
The experience of initiation

To the question of what the formal elements of initiation are, the answer must be:
- the first element is passionate activity for purely material goals in an irresponsible and sleepwalking life;
- the second element is the sometimes slow, sometimes sudden realisation that if one continues one's life in this way, one will scatter it into nothingness; this is the pause and the shock;
- The third stage is crisis; man clings with his whole being to the material world and desperately grasps at values that are impermanent and finite; slowly he begins to see worlds deeper than the material world, he awakens, his life opens up; this opening up and awakening sometimes happens in a moment, and is called enlightenment.
- the fourth stage is the long and difficult struggle to shed the transitory material and establish oneself in existence;
- The fifth stage is the realisation that there is no final liberation within the conditions of material nature; one devotes one's efforts and abilities to the service of universal humanity in order to save oneself.

When understanding these broadly outlined formal elements, no one can hide their surprise that they have encountered these elements countless times before, albeit in a different form but with almost the same meaning, and even more so with references to these ancient elements. After all, this is what they have seen so often on stage, heard in a piece of music, read in an epic or a novel. These are the geometrically simplified rhythms of existence: these are the basic forms, the basic formula. This is the absolute form that cannot be simplified any further. What is this form? A carefree, irresponsible and uninhibited life – a crisis of shock – a sudden realisation of what lies beyond and above life, and a slow inclination towards this higher existence. This is the basic formula on which the structure of tragedies rests, the structure of musical works, the structure of novels and poems, but also the structure of paintings, sculptures and philosophies: starting from the foundations of nature - becoming acute - reaching the critical point - experiencing catharsis and finding balance in clarity. Every creation that comes from human hands and has spiritual content preserves these rhythms: these are the rhythms of initiation – therefore, everything that comes from human hands recounts the primal experience of initiation once again. The archetype of all human spiritual expression is based on the primal experience of initiation, and it can only happen this way. Every human creation brings life into crisis, purifies it through crisis, and finally calms it down. Every literary, artistic, and philosophical creation is a faint copy of initiation—even the most insignificant preserves, maintains, and expresses the commands of shock and purification by communicating an experience that elicits a similar transformation in humans. And the more decisive and significant the work, the more clearly it expresses the primal experience of initiation and the more it resembles true initiation. Such works, standing on the very threshold of initiation, are tragedy and great music. Nietzsche derives tragedy from music. He may be right. But both originated from the mystery of initiation: it guides the human soul through a series of symbolic experiences - the secret of interpreting the symbols is that they are not about Oedipus, Antigone, Philoctetes or Ajax, but about the human soul, the soul that has a destiny here on earth and has been given that destiny in order to awaken. At this point in its destiny, the soul reaches a crisis and must be purified: it must awaken. Tragedy is the depiction of the heroic soul –

tész héroikhész tükhész episztaszisz – music is no different. And both symbolically express the same thing, the clear understanding and conscious experience of which is taught through initiation.

II. Commentary

1.
The Mystical Sermon on the Mount

The title of Chapter XIII of the Corpus Hermeticum is "Mystical Sermon on the Mount". It is called a sermon on the mount because, although there is no mention of a mountain, tradition generally expresses the initiation of the disciple with the symbol of climbing the Holy Mountain. "Epi tész tou orousz metabaszeósz." The mountain is Mount Olympus in Greece, Mount Sinai and Mount Tabor in the East, Mount Alborz in Iran, and Mount Meru in India. The names of the Holy Mountains of Europe, Tibet, and the American Indians are widely known. There are two characters in the dialogue: Toth and Hermes. The former is the disciple, the latter the master. Hermes is the Hellenised form of an ancient Egyptian name. All that needs to be said about this person is that, as they said in ancient times, he was descended from the lineage of Set. Set was the third son of Adam and Eve, the third offspring of the first humans. Cain was the earthly man, the being who awoke from below, as the Gnostics later taught: the corrupt church.
The word "church" (ekklesia) did not refer to a numerical multitude, but to a spiritual community of the chosen ones. The expressions of the ancients almost without exception referred to spiritual essences, such as politeia: it did not mean state, but, in today's terms, collective psyche. Cain is the symbol of the corrupted spirituality of the earthly, material man, whose sacrificial smoke bends towards the earth. Abel is the symbol of the man who came from above, the heavenly church. Cain's murder points to an event that took place in ancient times, in primitive humanity, when the material man defeated the heavenly man. Seth, the third son, came neither from below nor from above, but was the true man, neither devil nor angel, but man, the middle being, the symbol of humanity. In Seth, although matter reigns supreme, the memory of the great mysteries brought from the spirit world lives on. The generation of Seth does not possess the heavenly nature of Abel, but neither does it possess the heavy materialism of Cain, his greedy and dark fleshly passions. The descendants of Seth reach back to the world of Adam Kadmon. They are the teachers and awakener of humanity. Prophets, lawmakers, high priests, patriarchs. The most famous descendant of Seth in ancient times is Enoch, the apocalyptic seer. The generation of Seth is the leader on the path of Light; "on this path, it is not the teaching itself that is important, but the unpredictable inner transformation awakened by the teaching". Seth alone possesses the knowledge that "through countless traces, presences, images and symbols, leads back to Unity, and which can sense what man loses when he lives outside Unity".
The names Cain, Abel, and Seth should not be taken as persons, much less historical persons. understand. Names, just like words, almost without exception denoted spiritual essences. Manu among the Hindus, Buddha, Bodhisattva, Tulku in India and Tibet, Zarathustra in Iran, Thoth and Hermes in Egypt were spiritual essences, not historical human beings. Historical human beings only personified these essences. The essences were incarnated in human beings. The incarnations of Cain, Abel, and Seth did not mean that the personal, individual selves of Adam and Eve's children were reborn, but that an ancient and eternal spiritual essence had once again taken earthly form in a human being.
Hermes, as the very ancient Egyptian tradition teaches, was descended from the generation of Set, and after the flood, it was he who preserved the knowledge that existed before the cosmic catastrophe and began to teach it for the first time. Since then, Hermes has become a symbol of spiritual essence just like Set: the initiate who passed on the ancient Hermetic teachings was incarnated in Hermes, he was Hermes.
In the dialogue, Hermes leads his disciple Thoth to the sacred mountain of initiation. The core of the teaching is rebirth. The dialogue is, of course, only one stage of initiation

stage of initiation. The previous stages presuppose discourses on contemplation and moral purity. This time, it is a decisive moment: the disciple, now prepared for the mystery, must turn his gaze inward for the first time. This is the moment of metanoia. Contemplation, rituals, self-restraint and strict moral discipline have no intrinsic value. All this serves only to prepare the person for metathesis, the transition from the material world to the spiritual world. Enlightenment depends on the purity of the human being's coverings: the liver and spleen must be transparent. That is why one must live morally pure. Porphyry says: the gods will not appear until the soul is pure, that is, until the demons have been driven out of man. Moral vows, purity, virginity, and asceticism serve to loosen the connection between man and material nature and make him sensitive to supernatural experiences. The goal is sensitivity. This is why the Apostle Paul says in his letter to the Hebrews: carried away by faith. The word "faith" in its current form gives rise to fundamental misunderstandings, and for centuries this has shaken the foundations of religion as a whole. Faith is not an intellectual or emotional or any other human mental or spiritual activity: it is a supernatural experience and a superhuman sensitivity. "Faith is not opposed to knowledge," says Saint-Martin, "faith is a magical act, not knowledge." Faith is supernatural attunement and sensitivity and openness and the ability to orient oneself in worlds beyond material nature. And that is why the Greek word pistis does not express the word faith badly, but not at all. The Apostle Paul's teaching on faith, which saves, refers to supernatural attunement, not blind belief. Faith is the higher experience that enables man to undergo metanoia, the great turning, metathesis, the great transition. This is why Saint-Martin calls faith magic. A deep but decisive shift takes place within the believer, because "a person who has set out on the path to God must change completely, down to their physical cells".

2.
The tradition of separation. Dialogue

The great turning point of initiation: opening up inwardly. The intellectual preparation for this: the experience of Unity. From Unity, the disciple understands the unchanging and unchangeable, eternal, immortal reality. The passages in this treatise that speak of the immortal, eternal nature of the One could be substituted for the passages in the Vedas about the atman, in the I Ching about the Yi, in the Tao Te Ching about the Tao, and in the Kabbalah about the One or the Aleph. If the experience of unity is strong enough, a faint light begins to dawn in the disciple that the sensory multitude seen with the physical eye is pure magic. Reality: the One. At that moment, he exclaims, "Father, I see the universe, I see myself in the invisible." To which Hermes replies, "This, my son, is rebirth."
Initiation does not begin with this treatise, nor does it end with it. Turning inward is the biggest step – the decisive threshold. But just as it is not the first, neither is it the last. This is where true existence begins. "Faith". Supernatural sensitivity is now awakening. The disciple has only just broken through his closed life and stepped into open existence.
The first step in the magical technique of initiation is to direct the disciple's entire attention to a point outside the world. The effect of this concentration on the extramundal point is that when the human consciousness, under the influence of increasing tension and deliberate discipline, finally breaks away from sensory reality for a moment, it has something to hold on to. A point outside the world is necessary because only that which actually lies outside the world of the senses can pull a person out of the world of the senses. "Only that which is completely and perfectly different from the Self can liberate and free you." The significance of this moment is immense, profoundly affecting the entire destiny of the soul, decisive and fundamental. For it is not some new and hitherto unknown knowledge that opens up in man, but the "first knowledge written in the soul" - the certain knowledge that Hermes Trismegistus "wrote in the ether". In this knowledge, the soul awakens to the origin and true reality of its being.

He awakens to the fact that "man is only a copy, the original is God." This is sacred knowledge and this is sacred science. This is the beginning and end of all initiation and its very meaning. This is what in India is called Adhyatma Vidya. Manu says: "He who does not know this knowledge, all his actions and thoughts are empty inside... Only he who knows this knowledge can lead an army successfully, can judge fairly, can rule gloriously."
For now, let us just say this: self-discipline, renunciation, fasting, ascetic practice, prayer, meditation and other preparatory procedures for initiation are what alchemists call fire; in Sanskrit: tapas, self-denying burning. The ascetic life is nothing more than the awakening of the cosmogonic element of fire in the human soul. Fire is what "creates" things in the universe. Fire, the fire of Heraclitus and Jakob Böhme, or the logos, is the element that creates worlds. The ascetic ignites the fire within himself and begins to digest it. Meanwhile, he directs all his energy towards a point independent of the world. The point is an elementary archetype. Such archetypes include Thales' water, Anaximander's apeiron, Pythagoras' number, Confucius' Middle, and Lao Tzu's Tao. The history of philosophy refers to these extramundal archetypes as principles.
There is no question of principles. Archetypes are not principles, but meanings. And meanings do not stand alone: "Every meaning contains all the others" (Saint-Martin). The elementary archetypes are logoi, or as the Hindus say: maha vakyans, the great words of eternal wisdom, creative elements, hieroi logoi, as the Pythagoreans believed. "Holy fire" thoughts. They are not principles, because they are not separate from each other, independent, and have no unique character. Their meaning is only found together, in the "fullness of things" (pléróma), because the fullness of things is where all the ideas of the world, all the archetypes of the intelligible cosmos, live together.

3.
Magical technique

Ascetic fire and concentration on a point outside the world slowly detach the human soul from the sensual world. The big step is when the melting reaches such a degree that the soul breaks away from material nature. At this moment, the soul loses the material world, which it considered to be the only reality, from under its feet. This is the first and most difficult moment of initiation: the vacuum. The soul has been torn from the material world. It leaves the sensual world. Consciousness has nothing to hold on to. External experience stops. This is the moment of consciousness rupture.
Now that the continuity of consciousness has been broken, something more elemental than consciousness finds its way through the gap. In Europe, this moment has been misinterpreted and needs to be corrected. It has been presented as if the subconscious world were breaking in here - but in any case, the "unconscious". The mistake is that, as opposed to consciousness, they have only taken up its mirror image, the unconscious. Consciousness is an organ belonging to the material world. However, most of the unconscious is also. This is the subconscious Self. This is the samsara-Self, the Wanderer, the Stray
- this is precisely what the ascetic wants to get rid of during initiation. When the continuity of consciousness is interrupted, not only the subconscious but also the superconscious Self breaks in. For outside of consciousness there is something above it and something below it. For the sake of simplicity, these things can also be called Songs. The subconscious, collective Self below the conscious, physical, daytime, experiential, individual Self must be called the subconscious, collective Self; this is what modern psychology knows. Above the individual Self is the universal Self; modern psychology does not know this.
What modern psychology does not know and does not control, but what the masters of ancient times knew very well, is that in the moment of vacuum, it is not the subconscious but the superconscious Self that must be given voice in the initiate. The extramundal point is necessary so that when the vacuum opens up in a person and they lose their footing, this absolute point outside the world can pull them back. Without such a point, the interruption of the continuity of consciousness would be an unforeseeable danger. The ancient master's magical

knows this; he knows the method by which the superconscious, subjective Self, the higher Self, the pratjagatma, the "god" can be awakened in man. If the subconscious Self breaks through, in most cases it is fatal; if the superconscious Self breaks through, it is rebirth. The superconscious Self is the subjective spirit. For the aim of initiation is to free the human soul from the closed bonds of material nature, from samsara, from necessity, and to open it to universal existence. This is kaivalyam, the realisation of the primordial One, the merging into the unity of the universe.
Only the subjective superconscious Self can enter into universal existence. This Self is the bearer of the universal spirit, the all-knowing, the alert, the light – the "divine". This Self does not cling to the dark images of matter and the memories of repetition, to delusion, like the subconscious. The distinction in Hindu tradition at this point is as follows: bheda-buddhi lives in the multitude and sees the multitude; abheda-buddhi lives beyond the multitude in the One and sees the Unity. These are the two types of intellectual intuition. Abheda-buddhi is the primary one. This is primordial vision. Hen panta einai, says Heraclitus. This is the vision of the initiated, this is divine vision, supernatural, real, absolute, true, eternal, alert, sacred vision. This sacred absolute vision is called theory in archaic Greek. This is wisdom, clear vision, divine vision. Man sees and reads the secret that Hermes Trismegistus wrote in the ether. This is ta-va, mystical insight, as the Tibetans say.
By concentrating on a point outside the world, it flies out of material nature and settles at a point outside the world. From this point, the soul now has a clear and enlightened insight into itself and the world. It is liberated. It can control everything that happens, appears, and exists. It has measure. It has logos. Because logos also means measure in archaic Greek. It stands outside the world and is no longer interested in it. It has an independent perspective and a sure measure. This is what tao, the Middle, logos, water, apeiron mean. The soul has stripped itself of material nature and lifted itself out of matter.

4.
Inward and outward

Not only in the treatise of Hermes Trismegistus, but in all the writings of tradition, when it speaks of man and utters the word man, it never, not even once, speaks of the individual self. Man is always man, not the general man, everyone, but the universal man, homo aeternus, whose individual self is only a partial manifestation, just as his manifestation is the humanity of historical ages, the many nations, peoples and races. This fact must not be forgotten. The word "man" does not mean everyone in general and without exception, but refers to eternal man. Prehistoric anthropology does not see man (dzsiva) living in a given and historical time, but homo aeternus.
The second remark is also important. Turning inward does not mean turning in the opposite direction from outward. The image of the extramundal point facilitates understanding. The soul turns away from the sensual nature: it begins to see beyond it - just as the intellect sees beyond individual things and can establish connections - just as intuition sees world connections in a flash. It begins to see below and above and within. For the superhuman Self, the eternal Man, the immortal soul; the divine Self living in man is not within, but within, above, and outside. This is the core, the hidden being. The inner is not a mirror image of the outer, but the world beyond the senses and nature.
If someone now discovers the eternal human being, the universal Self, within themselves through a turning of the soul and begins to realise it within themselves, cosmic consciousness dawns within them. This consciousness is not the subconscious or superconscious, but the latent possibility of the "divine human being", the desire for the "higher human being". The awakening of consciousness means not only a way of looking at things, but also behaviour, example, idea, inspiration and clarity. Cosmic consciousness

raises the standard of human life by tearing it out of material nature and transferring it into existence. The autonomous material man is egocentric in nature and in life; after initiation, man is theocentric in the spiritual world; this is the theonomic, eternal man.
This is how man reaches the great step, which Hermetic treatises call the mysterium. The first degree of initiation is learning; the second degree is vision, the vision of the eternal man; the third degree is participation. The individual self merges with the eternal man. After the negative shock of this vacuum comes the pléróma – the positive experience of the fullness of being. Only those in whom cosmic consciousness lives alertly reach this point, where destiny is resolved and dissolved
- lűszisz tész heimarmenész. This is the great achievement of initiation.
At the beginning of his journey, the disciple had to choose between the path of earthly pleasures (pravritti-marga) and the sacred path (nivritti-marga). He chose the sacred path. He had to renounce pleasure. His earthly self had to be burned away in the fire of asceticism, in tapas, in self-denial. Now the sacred path was open to him. His attachment to material nature melted away. This experience is so intense that everything that follows stems from it. This is rebirth. This is the mysterium mega, the greatest of mysteries. This is the beginning of the spiritual life. This is the shock that Plato says is the beginning of philosophy: because the word thaumadzein means this shaken awakening, not, as modern science believes, simple "wonder".
Before the initiate, the new universal human community finally opens up above the chaotic and superficial community of material nature, based on languages, races and nations. The Hermetic tradition calls this new community, which "meets in the divine spirit", the Logos race. The people of the Logos race are Thoth, Hermes, Bodhisattvas, and tulkus - the descendants of Set. For them, the basis of community is not race, language, nation, or blood, but something deeper and more fundamental: they have been together from the beginning in the divine spirit, connected by eternal threads, sanctified in the mystery of the Logos. Human communities disintegrate, not only in death, but also in time. These are transient communities, not true units, but only imperfect copies of the One. The great community, the community of the Logos species: unity in the eternal spirit. This is the absolute, the real, the indissoluble: the ecclesia.

5.
Detailed explanations

The explanations of the details are as follows: The name Trismegistus referred to the first Hermes, who preserved the ancient knowledge before the flood and first taught it to humanity after the flood. At the same time, however, Trismegistus is a degree of initiation, namely the highest degree of initiation.
The "substance that is beyond the senses" is primary nature, nature that has not yet become material.
The expression "son of God" is probably of Gnostic origin. In the East, it is used in the form of "son of the World," "son of the Universe."
"This species has no teaching, but if it so desires, it can restore the memory of God." This refers to the Logos species. The Logos cannot be taught. Initiation is not teaching. What man can learn is only material knowledge, vidnya in Sanskrit, rtogszpa in Tibetan. Initiation, on the other hand, awakens; awareness is vidya in Sanskrit and rtogszpa in Tibetan. Knowledge can be gained from books, in a room, at a table. Awareness can only be attained through difficult and dangerous ascetic practices with the help of a guide - Hermes, guru.
"I am transforming into a body that can never die." This immortal body is called sahun in Egypt. According to Kabbalah, there is a small indestructible bone in the middle of the spine in the human body, which is the seed of the immortal body, and when the body is resurrected, it sprouts from this.
"He dreams while asleep, but without dreams" - an allusion to a higher state of consciousness. This is what was later

many times as ecstasy. Man is as if he were dreaming, because he is lost to material reality, but he is not dreaming, he is seeing.
The three gunas of the Veda-smriti: tamas, rajas and sattva are actually three stages of initiation. When a person is immersed in dark, dense matter, tamas dominates him; when the fire ignites within him, the passion of rajas burns; when he has crossed over the greatest of mysteries, this is the state of sattva.
Pythagoras' stages: the first is preparation - the spiritualisation of thought; the second is purification - moral discipline, tapas, asceticism; the third is perfection
- this is already an esoteric stage; the fourth is theophany, the realisation of divine powers: fulfilment.
To interpret turning inward: individual endeavour and ambition, whether expressed in learning, creativity or action, always remain at the level of the material man, at best putting him ahead of other people. Artists, statesmen, and thinkers may engage in activities that leave all other living beings behind them, and thus, as they say, they are ahead of their time. However, subsequent generations catch up with them. Why? Because individual activity can never rise above the material and historical level.
The direction of turning inward, or more correctly, turning toward the supernatural world, is not parallel to the historical path, but perpendicular to it. This is the universal aspiration, which means vertical elevation. The people of the Logos species are beings above history, who break out of time vertically and live in the unity of the supernatural world. This is the ecclesia.
The Corpus Hermeticum's image of the twelve executioners (the twelve obstacles to initiation - ignorance, despondency, intemperance, sensuality, untruthfulness, lewdness, deceit, envy, deceitfulness, anger, rashness, wickedness) provides insight into the boundless complexity and difficulty of the inner work of initiation.
Individuation is essentially nothing more than this: a person needs a lot of time. So much so that no matter how much they have, it is always too little, and it always runs out "before its time". Initiation prolongs time, showing the soul that its being is timeless, eternal and immortal. From that moment on, the soul no longer suffocates in the hopeless rush to catch up with itself. It no longer stands in the terrible state of rushing in one place. It knows that it cannot be late and has not been late.
The Twelve is nothing more than a symbol of life in the material world: the Zodiac. The Ten represents the supernatural world: there are ten Amsaspands in Iran, ten Sephiroth in Judea; Pythagoras' number system is based on ten. In Egypt, ten is the symbol of completeness. The Twelve and the Ten are related to each other as the world (material nature) and the spirit (the absolute). Here lies the occult problem of squaring the circle.

6.
Rebirth

The Shepherd of Man, Poimandres, the most significant treatise of the Hermetic tradition, the vision of Genesis. The passage in point XXI of the treatise, which speaks of parents in connection with rebirth, requires a more detailed explanation.
The anthropological view of prehistory is universal. In today's terms, this means that only beings immersed in ignorance were considered individual beings and Selves. Anyone in whom even a glimmer of awareness appeared was seen and understood in universal categories. Like a manifestation of the eternal spirit. The individual Self is not a manifestation of any spirit, any logos, any primordial reality, but merely
a samsara phenomenon, someone from the wandering chaos of the multitude. The individual Self must be discarded, one must become universal in order to be and become a spiritual being.
The ancient caste system is nothing more than a category of eternal spirituality. Caste initiation made this conscious in the members of the castes. The spiritual-priestly caste and the warrior-

the economic caste, but each also received universal initiation - in India in the teachings of the Vedas, in Judea in the teachings of the Bible and the Kabbalah, and in Egypt in the Hermetic initiation. In archaic Greece, Orpheus and Pythagoras attempted to establish the great prehistoric initiation process. The first philosophical theories are echoes of this endeavour. Plato is the last in this line; however, in his eyes it is no longer entirely clear what this is all about, what he wants, or even what he should want.

What was called Szetnek, logos-species, Hermes, tulku, bodhisattva differs from caste, occupation, and professional initiations. Here we are talking about the awakening of the sacred subject. The sacred subject had to be very closely connected to the other sacred subject. In prehistoric times, there were no individual expressions. All spirituality was universal, which means that it met the other in supernatural unity; otherwise, it made no sense.

The disciple does not see, live, or experience his master as an individual self, but as a guru, a leader, Hermes, an incarnation of God, the absolute manifestation of the universal spirit. Hermes, the leader, is not a teacher, but, and this is important, a procreative father. He is the one who brings the disciple's true being into the world. From this perspective, Socrates' puppetry takes on a whole new light. Socrates is also an incarnation of Hermes, who helps his disciples' souls into the world, even though he is completely unaware of this.

It sounds rather peculiar. But those who study traditional texts must become accustomed to language that is much more intense than ours.

In India, Iran and Tibet, the guru is father and mother. When the disciple crosses the threshold of the greatest mystery, he dies and is reborn. He dies, which means that he leaves the natural order. His father is no longer his father, his mother is no longer his mother, because he is no longer the being born of a natural father and mother. His father is the guru, the spiritual leader. Hermes. In some mysteries, his mother is Sophia. Therefore, if he is the son of Sophia, he is reborn: born of the Virgin. If he is the son of Isis, he is born of the Mother of God. The degree of Isis is one of the highest in the series of initiations. This corresponds to the degree of Demeter of Eleusis in archaic Greece. In India, the mother is Maya or Shakti. In Tibet, it is Vajrayogini, the patron goddess of ascetics. The initiated soul becomes the daughter of the great mother goddess, Magna Mater - in Greek: Persephone. She is called a daughter because even in the late Middle Ages, the soul was called a bride: waiting and longing, the beloved of the heavenly bridegroom. These are all intense images that arise directly from the experience of initiation.

When the disciple is reborn from heavenly and spiritual parents, he also receives a new name. The significance of naming is particularly great. For to name someone is to extend one's power over that person. Addressing someone by name is an awakening. Whom I call by name, I awaken, and whom I name, is mine. "I rule over him by his name." The choice of name, as with kings and monks, is not arbitrary. Through the name, man connects with the universal spirit, renounces his individual Self, and wishes to represent, continue and maintain the universal spirit that the name signifies. This is why monks take the names of saints. This is why kings take the name of their predecessor, in whose spirit they wish to reign. The initiated individual Self is completely absorbed, transformed, elevated and changed. Tradition calls the uninitiated the son of the woman, and the initiated the son of God or the son of the World. In contrast to natural birth, rebirth is also called birth from God. For the Apostle Paul, this is the difference between the natural man and the heavenly man: Rebirth is the actual birth: ousziodész geneszisz. As the Apostle John says: I tell you, unless one is born from above, he will not see the kingdom of God. This now sheds new light on the entire Hermetic treatise. The Hermetic tradition, the knowledge of Seth's generation: the knowledge of the secret of birth from above. This is also taught in the "Mystical Sermon on the Mount".

III. The Seven Sages

1.
About the number seven

The treatise on the path to mastery, Hé baszilikè hodosz, which originated in Alexandria but dates back much further, stems from ancient Egyptian tradition and corresponds to raja yoga in India. It states that humans are first born to mortal parents, father and mother, in a heavy physical body, into an earthly destiny; but secondly, alone from the Father, in spirit and soul, according to the Law of the Virgo Seven. This is rebirth.
The Way of Dominion, or raja yoga, is about dominion, not power. The use of the words basileus and raja here, as in the ancient tradition, is symbolic in every case without exception, and as in the tradition everywhere, it refers not to the individual self, but to the eternal man. The king is the royal soul, the first soul created by the Creator, and that is so that he may rule over nature. In its primordial state, the human soul is Adam Kadmon, the divine intelligence, the lord of nature.
Rule is an intellectual activity and must be strictly separated from the political exercise of power. Power is nothing more than the control of the masses in the world of the masses by the force of law, by weapons, by violence, however possible, and however compulsion, ananke, dictates. Power is a purely material act and has no meaning or truth in itself. Power must be sanctified by the spirit of rule. And if it is not sanctified, power is spiritless, unjust, meaningless and evil. Power is justified by rule, because rule preserves the higher mandate given to the exercise of activity. Power and dominion are of a material nature, and thus never coincide in human historical community: this is the irresolvable crisis and incurable wound of government and governance.
When the treatise on initiation speaks of kings, basileus, and rajas, it does not mean the manifestation and personification of earthly power, the kings of countries, but the kings of dominion. The royal spirit. The royal spirit is not of material origin. Man is first born of mortal parents: this is natural man; when man is reborn, he is born only of the Father, according to the law of the Virginal Seven. Material birth gives power at most; spiritual birth gives dominion, true kingship: not over the country and the people, but over nature and the world. This had to be understood first and foremost. Now we can turn to the explanation of the mysterious expression of the Virginal Seven.
Seven is a virginal number. Athena Parthenos, the Virginal Athena, was associated with the number seven. This is also indicated by the seven caryatids of the Erechtheion on the Acropolis. The Gnostics' Sophia is also associated with the number seven. Sophia's Palestinian name is Hohma, and her number is also seven. The Virgin Athena, Sophia, Hohma, the World Virgin - Koré Koszmou - was not born of a mother. According to the Law of Seven, birth is not birth from a mother; Pallas Athena sprang from the head of her father, Zeus. The goddess was conceived in thought and enters the world as thought.
A chapter of Kabbalah explains the mystical meaning of the seven-branched candlestick. Each candle symbolises one aspect of the human self. On the right, the first is the heavy physical body; the second is the so-called nerve body; the third is the primordial element belonging to the body, the unconscious. On the left, the first is the astral body, the second is the soul, and the third is the spirit. In the middle, between the two groups of three, stands the divine Self, the divine spark, the immortal Flame.
Kabbalah says that everyone has six Selves. However, the seventh, the immortal divine spark in the middle, does not burn in everyone. And in those in whom it does burn, it barely smoulders, flickering faintly in the depths of the human being. Initiation unravels the selves of the human being one by one and ignites the deeply dormant spark into a flame. It releases the seventh spark, which comes from the Creator. This seventh candle in the middle is the symbol of the true human being. When a person is born according to the seven laws, the seventh candle is lit.

2.
The seven and the epiphany

The seven sages of ancient Greece, the Iranian chiragivi, the Hindu sapta rishi, and other groups of seven sages known from tradition, whose symbol is the seven stars of the Big Dipper and the seven planets in the starry sky, do not actually represent a group of seven historical figures. The rank of the seven sages is attained by someone whose power, light, and sanctity far exceed the ordinary human level, and in whom the seventh candle bursts into flame. According to the law of seven, a reborn being is one in whom the deepest and most brilliant star of humanity shines in the middle between the material, natural, astral and other songs. The number seven does not mean that there happened to be seven sages, nor is it an arbitrarily chosen number, because even to the uninitiated, seven, like three and ten, has a symbolic meaning. In Greek tradition, we know the names of ten to twelve prehistoric figures under the name of the seven sages. According to Indian tradition, the seven sages were an institution, like the senate; for centuries, they stood above states and countries as the supreme council. The risik gathered every twelve years and made decisions.
In ancient times, belonging to the seven sages meant achieving a high level of initiation. In India, seventy Brahmins belonged to the Holy Council at one time, and only those who had undergone a very special examination could become members of the council. According to one record, only men over the age of seventy were elected to the council, but they first had to prove their virility. If a temple virgin gave birth to a son, he was placed in a basket and set adrift on the river. The fate of the basket was observed: if the water carried it to the side of the temple, the child was raised with special care and initiated into the greatest secrets. If the basket reached the other bank, the child became a chandala. In Egypt, as the story of Moses proves, a similar custom was practised.
Being one of the seven sages meant reaching the seventh degree of initiation. This is what the Pythagoreans called "realisation". This is epiphany, the realisation of divine powers. At this level, it must be understood that man does not exhaust himself in the achievements of his personal self: in spiritual contemplation, ascetic practices, meditations, but actively intervenes in history and the existence of humanity. The seven sages are the "universal" man who participates in the creation of the world, or, as the Veda says, in its "continuation". He gave advice to kings and governments, as in India, Iran, Judea and Egypt. They created laws for new cities and states, as in Greece with Solon and Bias. In some cases, they took over power as well as rule, as in the case of Pherecydes. Pythagoras' school was nothing more than raising his disciples to the seventh degree of initiation: to realise their liberated universal human abilities in healing, science, society, poetry, music, religion and state government. The Pythagoreans wanted to establish such a council of seven sages in Greater Greece, a universal spiritual council above states, nations, races and religions, which, as the Hindu record says, was not bound by any earthly ties and could thus manage the affairs of humanity freely and impartially. Following Pythagoras, Plato also wanted to raise this universal human ruler: the philosopher king, who was none other than the seven sages of antiquity: the spirit and head of humanity.
In Egypt, the symbol for the number seven was a human head. The virgin Athena sprang from Zeus's head

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The degree of initiation, which in ancient times was called realisation, can only be understood by man if he considers that at the time of initiation, after the birth of knowledge - noera genesis - the human soul was forever and finally at peace. It returned to its origin: the Creator. It shed its material existence and waited calmly, quietly, secluded, until its time came, its heavy material body

can cast it off and be free. This patient peace, far from the hustle and bustle and the necessities of samsara and ananké, far from the fluctuating fate of humanity as a whole and as individuals, is the antechamber of a state of spiritual bliss. And when someone is called away from the happiness of solitary peace and asked to return to the world, it cannot be compared to the vocation of a person who is completely immersed in the dark instincts of material nature, individual ambition, confused passions, prejudices, limitations, low spirits, and the steamy clouds of an immature and impure soul. For such a natural being, power is tempting and sweet. For the more powerful he is, the more he can indulge his passions, instincts, and ambitions. This man came from below and thus attained power. The initiate comes from above. The initiate is not attracted to power. For those who have attained dominion, power is already a burden. He does not willingly leave his peaceful solitude. He does not willingly return to the world of turmoil and need. But when he returns, he takes power, because humanity living in material nature can only be governed by the force of power, and he carries out his calling and activities out of a sense of duty and responsibility towards humanity. For him, the exercise of power is not a passion, not the dream and goal of ambition, but a ritual duty. The Hindu tradition calls it karma. It is a form of religious penance. And it is not owed to man, but to God. Having freed himself from it, he consciously takes on human destiny once again.
He judges and acts calmly, from a distance, with perspective, and without passion. He is not biased.
He does not sit on national, racial, or individual good and evil. He has only one aspiration: what would God the Creator do in his place? He does that. If the people do not like it, he either shrugs and leaves, or says: this must be done, there is no mercy, it must be carried out. The spirit of the archaic lawmakers: the Egyptian Menes, the Hindu Manu, the Cretan Minos, the Babylonian Hammurabi, the Chinese Great Yellow King, are like spirits from a foreign star, seeing nothing else and wanting to see nothing else but the truth. This is the spirit of the law – which is not humane, not partial, not soft.
However, it is higher than that. The wise man has already departed, but if he returns to life, he has made a sacrifice, and then he will make that sacrifice, perfectly and completely, flawlessly, like the absolute man: homo aeternus.

3.
The degrees of initiation

There is hardly anything more suitable for understanding the great work of initiation than the example of the seven sages. Initiation has a uniquely decisive significance in human life. The great work, which alchemists call the magnum opus, the creation of the spiritual man, is incredibly complex, lengthy, difficult and lofty. Historical humanity knows of no effort comparable to this. The true essence of man, in alchemical terms, was thrown into a melting furnace: for life or death, with an irrevocable determination to extract the gold from himself, again in alchemical terms. Gold is nothing more than the immortal spark, the seventh Flame, the divine Self. Regardless of whether the work takes months or years, he must renounce everything, submit himself completely to the master who is leading the initiation, break away from his family, engage in painful and dangerous self-analysis, strive towards a single goal, and see only one goal.
As in other areas of tradition, understanding here also depends on symbols. The totality of symbols cannot be found in any single tradition. In prehistoric times, India, China, Egypt, and even Peru, Yucatán, and Mexico undoubtedly possessed complete knowledge. The guardians of tradition in Egypt certainly had universal knowledge, perhaps based on a comparison of all archaic syntheses. In its present form, this teaching, like the others, is incomplete. A continuous, coherent, complete picture can only be obtained by gathering together elements from several peoples, religions and prehistoric entities. And here, too, there is a constant danger that

some detail will be misinterpreted, distorted or misrepresented.
One thing is certain: the seven sages represent the seven stages of initiation. And the seven stages represent the sevenfold distance between the human soul living in the material world and the divine soul. The interpretation of the seven candles of Kabbalah is this: in the beginning, God created the human soul, the immortal spark, the eternal Self. Everything that man carries within himself is only a covering or emanation of this Self, obscuring or materialising it. After passing from this life, these coverings fall away and these emanations cease. During the journey to the afterlife, all the coverings slowly fall away from the human being, because they are all transitory: only the immortal Self returns to the Creator. When the disciple walks the path of initiation, he must climb almost the same steps as the soul after death. This is the boundless danger of initiation, that man can only be reborn if he dies first. He must cross the threshold of death and suffer death. In Egypt, this ritual death had a shocking external appearance. After sufficient preparation, the disciple was locked in a crypt and artificially influenced to experience the crossing of the great threshold. The Mithras mystery and the Eleusinian mystery are milder forms of this ancient initiation.
The first emanation of the immortal spark is the spirit, the second emanation is the soul. The spirit and the soul, together with the spark, live in the shell of the astral body. It is this astral body that leaves the human being at the moment of death and begins its journey in the invisible world. The initiate must recognise separately the nature of the spirit, the nature of the soul, and the nature of the astral body. And he must recognise each of them separately, as the Veda says: not this, not this. He must learn not to confuse the spirit and the soul with his true being and not to commit the mistake of identification (adhyasa). Not this, not this - which means: my true Self is not this. The true Self is beyond qualities and forms, it is incomprehensible, invisible. But it is the one who is the true reality, compared to which everything else is just maya-magic, illusion, a shell, a cover. From earthly life, it seems as if this true Self is the furthest thing away. Why? Because earthly existence is illusion and earthly life is full of confusion (adhjasza). Earthly man identifies himself, out of compulsion and necessity (ananké), with the heavy material body, nature, the nervous system, unconscious memory, the astral body, the soul, the spirit.
Yet all this is just a burden. The initiate must recognise all these delusions. He must understand that the true Self is closest. This true Self is himself.
Recognition is not a calm, impersonal, uninterested, theoretical or contemplative activity, but the highest degree of effort of all forces. There is a guard at the threshold of every layer, every covering and every Self. This guard is the daimon. The daimon is the guardian of fate. The daimons were named after the planets in ancient tradition. This is no coincidence. Man sank into material existence through seven circles, and must return through seven circles. These seven circles correspond to the seven circles of the planets in the universe. This is the basis of astrology. But the universe and the human soul are not separate. The entire world was created in the human heart, according to a Hermetic treatise. The Moon is the physical body (phüszikon), Mercury is intellect and invention (hermeneutikon), Venus is the soul body (epithümétikon), which Hindus call prana, the Sun is perception (aiszthétikon), Mars is vitality (thümikon), Jupiter is action (praktikon), and Saturn is thought and perception (theoretikon, logisztikon).
The first three layers: the heavy body, the nervous system and the unconscious mind are easier to eliminate, examine and spiritualise. These three layers are looser, more like clothing, belonging to earthly existence, and this is what death takes away from a person anyway. However, elimination is not without difficulty here either. The master needs boundless caution and attention to be able to follow the disciple's path. Every step is preceded by analysis, dream interpretation and examination. Man, as he lives on earth, is only prima materia. This is natural man, with his confused elements mixed together. The master himself is not

knows what lies within. The disciple awaiting initiation knows even less, of course. But prehistoric times found an infallible method that reveals the secret of man's elemental nature. This method is the connection between human abilities and the planets. The basis of this connection is the number seven. This is the seven candles of Kabbalah, the sevenfold path that man has travelled to become heavy matter, and which he must travel if he wants to return to his origin. Astrology shows the path that the human soul has travelled. If the master sees this path, he can tell you what path you must take to return. But he can also tell you where you will encounter which daimon, where you will have to fight which battles, and what depths you will have to cross. Astrology is not simply characterology, as modern psychology would have us believe. Cosmic anthropology is completely incomprehensible and meaningless on the scientific or even spiritual level of psychology. It can only be understood in the greatest and deepest context, but there it is indispensable.

The initiate must become acquainted with his daemons in order to be able to fight them. This struggle has been a frequent theme in mythology, and these mythical elements have permeated and interwoven tradition. Prehistoric mythology is full of descriptions of the struggle between the soul and the daemon. However, this struggle is not at all picturesque, attractive, literary or theatrical. The daimon, as they say in India, is the karmic angel of the soul, and it does not let the soul go. The guardian of fate forces man to live his life according to his command. And if anyone wants to escape from him, he takes revenge. The myth also speaks of such a vengeful daimon. The struggle is completely internal, completely invisible and depends entirely on the magical technique of initiation. The technique itself is easy to name. It is all the easier because when a person faces difficulties in their fate, there is only one thing that can save them. That one thing is the word. The logos. The daimon is also restrained by the logos. When the word is spoken, it retreats and yields. If the disciple recognises and names the daimon, it becomes their servant.

The effort is not visible for a single moment. It takes place internally, and no one but the master and the disciple sees or knows anything. Turning inward, developing inner vision and sensitivity, is the elementary knowledge that precedes all initiation. The disciple must first learn that looking outward and seeing outward conceals the descent from the divine world; this is the katabasis, the descent into the heavy material world through the seven cosmic circles until it reaches the earth, the darkest, heaviest and outermost circle, matter, outer darkness. This is the fall, the descent. This outward looking is a secondary, disturbed vision, contrary to the divine path of man. Until man can look inward, the anabasis, the upward path, does not open up, he cannot step onto it. Until then, he cannot free himself from darkness. The most fatal of the adhyasas (confusions) is to consider external vision as primary and the darkness of material nature as light. And man has become so blinded by this external world that he can no longer see anything within. The first step for the disciple is to regain primary inner vision. Even before the initiation begins, the disciple turns to his master, Hermes Trismegistus, with the words of Horus: "I have come to seek my eyes."

4.
The Mystery of Mithras

The hermetic tradition refers to the seven planets as the seven breaths (hepta epithümata) of the Creator. And if one knows that these seven breaths are nothing other than the seven notes of the musical scale, the seven colours of the rainbow, the seven steps of initiation, it will no longer be difficult to understand the seven degrees of the Mithras mystery in this context.

The external aspects of the Mithras mystery are also significant, though not as shocking as the ceremonial elements of Egyptian initiation. The seven degrees are symbolised by seven caves extending inward from each other. The path opens inward, in the opposite direction to the outside world: from outer

darkness to the inner light.
The first stage lifts the disciple off the ground and raises him into the air. This is the very first step of ecstasy; ecstasy means the expansion of consciousness. It is a state of trance, or stepping out of the material self. The second stage is the transition from the air to the circle of planets. The third step is when the disciple leaves the circle of planets and arrives at the Pole Star. In the fourth stage, the Sun takes over the guidance. The Sun is the heavenly light. In the fifth step, the initiate meets the Fates. These female figures are daemons and Moirai, but they are related to Athena Parthenos, Sophia, Hohma, the divine virgin. In the sixth step, the human soul meets the guardian of the Pole Star. The seventh step is the highest degree of ecstasy, the complete transfer and transition of consciousness into the divine world: the sphere above the world beyond the Pole Star. The god Mithras appears and welcomes the returning human soul. This is salvation.
The seven steps of the Mithras mystery are almost identical to Bonaventura's seven stages of contemplation in the Middle Ages and the seven stages of ancient Hindu yoga, but also to Jamblichus' seven cosmic spheres and the hierarchies of existence.
There is not much to say about the first degree. This is the material and earthly world. What the human soul sees and experiences here, and what everyone in this difficult natural life involuntarily considers to be the only reality, is the world of the senses: the multitude of things, objects, phenomena, the material that can be seen with the eyes, heard with the ears, and touched with the hands.
The second level is deeper than this. This is the intellectual perspective. Intellectual vision. With their intellect, people see the connections and relationships between sensory things, objects and phenomena. When they establish similarities and differences, they do so not with their senses, but with their intellectual thinking. The intellect also sees the regularity and predictability of things. This is the logical step, the step of rational thinking.
Every person who does not live completely blind in external darkness reaches the second degree. Every alert person sees connections, similarities, differences, and regularities. The third degree, however, is disproportionately rare. Here it is no longer the intellect that sees, but the inner sense. In Sanskrit: the manas. Guénon translates this word as sens interne. Inner vision begins at this level. When Horus says, "I have come to seek my eyes," this is where he begins his search.
It would be wrong to call the vision of the inner sense psychological. Manas is not only vision, but also the constant production of images. Just as the sense is not only external vision, but also material illusion, reason is nothing more than the creation of intellectual connections and relationships. Perhaps - often - even where there is no image, no intellectual connection, no thing at all. Images flow from the manas as if it were the constant centre of dreams and imagination, and from here, incomprehensible and inconceivable visions flow unstoppably, as if from a spring.
Seeing at the first level is the least reliable. Most European thinkers understood that sensory perception has little to do with reality. The material world is pure magic, in which nothing is true. The second level is somewhat more true. It is as if something is beginning to dawn: unity, a premonition of pure spiritual perspective, which is expressed precisely in rational thinking. However, human reason is still only a glimmer. The third level is more realistic again. Images that are incomprehensible and meaningless to common sense and the senses are actually the masters of human destiny. For the real power over man is not sensory images or rationality, but the inner world of images. Fatal mistakes occur in the world of manas. Here, it is not facts that can be grasped by the mind that are identified and separated, but the transcendent, intangible, dreamlike figures with which the human ego constantly identifies itself. This is where the images of memory live, not only in personal individual life, but also in the memories shared by all of humanity. Emotions develop here under the influence of uncontrollable attractions and aversions, and these images, emotions, impulses, identifications,

Misconceptions are what guide a person's destiny.
The circle of manas is incomparably more real than either that of the senses or that of the intellect. It is as much more real as dreams are more real than waking life, and as the soul is more real than the body. Some of the images in the circle of manas still have a material connection to the lower world, but others have only a spiritual connection to the higher world. For manas, material nature is only a system of signs with which it expresses and understands itself. The inner sense of the Self judges the events of material nature impartially and with a sure perspective. Divination, clairvoyance, clairsentience and premonitions come from this sphere. The sphere of the senses is completely individual; it depends entirely on the individual Self. The sphere of the intellect is more universal. The sphere of manas is becoming increasingly universal. The significance of the images of the inner world is common to all human beings, just as all images of the world of dreams and imagination are common to all.
Myth stands at an even higher level of universality. This fourth level is even more realistic, deeper and more intense than manas. The validity of the world of myth extends not only to all of humanity, but to all times and all levels of existence. The senses know nothing but the objects and phenomena of the material world; the intellect knows nothing but connections and the laws of nature; manas knows nothing but the memories collected in human life and the experiences distilled from those memories. Myth transcends humanity. Mythical vision already knows demons, gods, angels, monsters, the afterlife, the dead, and unborn beings. Myth is infinitely clearer, more intelligent, more alert, and more sensitive than the senses, the intellect, or the inner senses.
The fifth degree is the world of ideas and idealisation. Ideas have the same relationship to myth as reason has to sensory experience. People living in the material world believe that sensory experience is the only reality; compared to this, even reason is abstract. And if a person living in material nature somehow acquires a concept of myth and idea, they find both myth and idea to be abstract. This is one of the characteristic confusions that characterise people living in outer darkness. Intellect is nothing more than the recognition and understanding of the principles and laws of the sensory world; the idea is nothing more than the recognition of principles and laws in the cosmic imagery of myth. Furthermore, the idea traces the entire cosmic imagery back to its source. Ideas are not faded myths, as people like to say, but rather myths that have been broken down, descended, and lost their intensity. Myths are still entirely pictorial. Ideas no longer contain images; what appears to be pictorial is already crystal clear: form. From this point of view, the idea is a shining form. It is more universal, more spiritual, more primary, higher and clearer than myth.
At the next level, the sixth, everything that the human soul experienced in the previous five steps
in a dissolved state, as a slow, calm floating, with fading outlines, now barely visible, only as a bright blue sky with an even brighter, shimmering silver-white mist. In this circle, which for lack of a better term can be called the occult circle or the antechamber of the pure spirit, the human soul experiences with wonder and awe the disintegration of all meanings. For the worlds experienced on the steps can be followed, albeit with difficulty, by the intellect. It can understand the world of manas, myth and ideas. Here, all meaning fails. But the perspective that operates in parallel with the intellect is also powerless. For even in the world of manas, myth and ideas, it was able to grasp and record images. Here, in the occult world, in the midst of immaterial floating that is incomprehensible to reason and inaccessible to perception, the soul stands disoriented: it sees neither form nor reason, neither a definite direction nor a goal, only an intense brightness, an even more intense, shapeless, changing, sparkling radiance that appears to be a body of light, swaying gently.
And on the seventh level, even this disappears. This invisible and meaningless radiance: the

Absolutely. No body, no form, no movement, no change, no insight, no self, only an existence immeasurably deeper and more penetrating than the previous degrees. And the higher the soul ascends, the easier it feels, the more at home it feels, the happier, more cheerful and quieter it becomes. Now it finally calms down. In the occult world, it already breathed a sigh of relief: in the floating radiance, it already felt close to home. Now, in the absolute unchanging, formless, boundless, motionless existence, it knows that it has arrived. Here, it can finally let go. And what is shocking is that it does not melt away. The circle of the absolute is such an intense existence that nothing negative can happen here: there is no dissolution, no disappearance, no absorption. This is the circle where everything is. This is the fullness of radiant existence, the balanced tranquillity of pervasive existence. This is absolute reality, that which the soul is made of, and which is the soul itself.

5.
The realisation of the stages

The path of the basileus and the raja is not as simple, smooth and triumphant as it seems at first glance based on traditional accounts. After all, what has been passed down to posterity in words is not a detailed description of the royal path. Nor can it be; every person's journey is different – every human destiny is threatened by different dangers – different forces live in different places with different impulses – hidden traps lie elsewhere and impenetrable walls loom elsewhere. The path can only be understood by those who know that it is subjective, which means that the path of the soul is nothing other than the soul itself; when the soul travels, it travels within itself; the light that illuminates the path is the soul's own light; the goal is nothing other than the soul itself; and when it reaches it, it has reached itself. But this is not the greatest difficulty.

In the realms and empires encountered along the way, such as the sensual, intellectual, manasic, mythical, ideal and occult worlds, the soul is transformed, taking on the character and nature of each world. The path is not a journey where the traveller is always and everywhere the same person. The path is a metamorphosis; and in every circle there is a danger that the helpless soul will be permanently transformed and become stuck and come to a standstill. "The first sign of separation from the sensual world, says a hermetic treatise, is that the soul turns into a demon." In the material world, it becomes matter; in the intellectual world, it becomes intellect; in the world of manas, it becomes a dream image; in the world of myth, it becomes a daimonic being. But even this is not the greatest danger.

The greatest danger is that, as they knew in the Middle Ages, "for every step you take towards God, Satan takes a step towards you." In metaphysical language: every step taken on the path to enlightenment brings deeper darkness.

The initiate is unaware of these dangers. There is no teaching about them. They are not written down anywhere. No one has ever spoken of them. They cannot be spoken of, written down, or taught. This is the personal knowledge of the master of initiation, and it cannot be passed on. The master takes the disciple's fate upon himself, lives it through, sees and suffers in the disciple's place, wards off demons, watches over and guards him. This is what tradition refers to when it says that the master is the Father, and when the disciple is reborn, he is reborn solely from the Father, in spirit and soul. The treatises that describe the degrees and layers or hierarchies and realms do not deal with the path of the disciple awaiting initiation, but only communicate the meaning of the seven colours, seven sounds, seven days, seven planets, and seven candles of the world. They do not talk about how these seven steps can be achieved. The historical man, when he senses seven school grades that can be achieved or perhaps even learned here, is disappointed. The seven degrees in India correspond to the seven steps of the perpendicular path leading out of the natural human community. The first stage is the head of the family (grihastha), the founder of the family, the citizen, the ordinary person fulfilling his vocation; the second is the person who sacrifices his life for a cause (purohita); the third is the person who restrains his physical being (fakir); the fourth is the hermit who has withdrawn into the forest (sannyasin); the fifth is the pilgrim who gives away all his possessions and breaks all human ties (nirvanis); the sixth is the contemplative who retreats into perfect passivity (yogi); the seventh is the one whom the Pythagoreans

They are known as those who experience epiphany, realisation, the realisation of the divine spirit; this is brahmatma. The symbol of brahmatma is a bamboo stick with seven knots: the seven knots represent the seven stages of initiation. Reaching each stage is a great task in itself. But each stage is also an end in itself. Most people will never be and cannot be anything other than grihastha; but there are fewer fakirs than purohitas; even fewer nirvanis than sannyasins; and even fewer brahmatmas than yogis. This is simply because the master of initiation rejects most people. "If someone's desire for liberation awakens before its time, says Manu's law book, and they set out on the path, the result of their endeavour will be that they fall even deeper into darkness."

6.
The seventh power

The reason we achieve so little in our lives, says Baader, is because we are unable to elevate ourselves to the seventh power. Historical man, especially in modern times, and even more so in the modern era, left to his own devices, neglected, living in ignorance of the essence of his existence, does not even understand what it means for someone to multiply himself seven times. The institution of initiation is replaced by mere material knowledge. The material learned, whatever it may be, does not elevate one to the power of seven. Learning is an external activity. And the external is the deepest, densest, and heaviest of all worlds; it is external darkness. Learning is nothing more than a kind of obscurity.
Initiation, when it leads you along the path of kings, initiates you into raja yoga - when, according to the law of the Virgo Seven, it kills the natural man and prepares for the rebirth of the spiritual man, it does not teach, instruct or educate. Initiation is the return of the human soul to itself and its original state: the awakening of the soul's original consciousness of dominion, its royal nature. The seven stages are the liberation of the human soul from planetary destiny, from the circle of the seven planets; the defeat of the seven lords of destiny, the seven daimons. This is the birth of the primordial essence - ousiodész genesis. This is the seventh power. For a person to multiply themselves seven times means that they multiply their own power, clarity, awareness and existence seven times over seven critical thresholds; they climb seven steps upwards, the same seven steps they took downwards until they sank into material nature.
He makes himself seven times freer, his abilities seven times more effective and richer. It makes its spirit seven times brighter, its soul seven times more sensitive, its intellect seven times sharper, its emotions seven times warmer, its imagination seven times richer, and its mystical intuition seven times deeper.
The path to initiation is dangerous and perilous because what happens during initiation is infinitely transparent. The difficulty lies in its simplicity. The peril lies in the fact that man has strayed too far from his original nature. For what must be attained is not something foreign and strange, but self-evident and natural. Initiation, as Sankara writes, "reveals the meaning of the soul's deluded wandering and recognises its own freedom and immortality." What is simple, natural and self-evident is that, in fact, nothing needs to be done: "liberation is not the result of words, thoughts or actions". "Neither change nor action can bring about liberation... liberation cannot be achieved; this freedom is real in the true nature of the true Self of man, it has always existed and is not something that has to be fought for." "The true Self of man cannot be subjected to contemplation, activity, or change—because then this Self would be the object of something, of that which contemplates, acts, and changes. And the Self is precisely the absolute person, the subject that can never be made an object."
Sankara's words say: when a person multiplies himself seven times, in the illusion of images, dreams, ideas and meanings, he believes that this activity leads to liberation. No. This activity leads to something completely different. To inaction

; to calmness; to refraining from change; to not thinking; to ceasing all effort. Liberation is not the result of change, thinking, exertion, or activity, but rather the realisation that all thinking is imprisonment, all thoughts are traps, and all effort is shackles that stand in the way of liberation. I can only be liberated if I abandon all activity, senses, intellect, thinking, imagination, intuition, and action, leave the circle of the seven daimons, reject the world as a non-existent illusion, and restore the direct vision of reality (szaksatakara), which is the original vision of the human soul.
The historical man cannot help but marvel at the fact that the significant words of the prehistoric tradition, the words of initiation, are all symbolic without exception. According to their meaning, they refer to something completely different from what they seem to say, and they point in a different direction from what they seem to indicate. This symbolic language accurately reflects what Sankara says: they speak of activity, change, transformation, perfection, clarity, steps, and stages. Every word is symbolic.
In fact, nothing happens, only the soul, shrouded in darkness, confuses itself with the images it has created of itself. To be liberated means not to confuse the images, or rather, not to imagine them. To be liberated means to "reveal the meaning of the soul's wandering and to recognise its own free and immortal nature". The path of kings, hodosz baziliké, is the same as what medieval mystics called via negativa. This is metanoia, metathesis. This is Mahayana. This is Tao. The Way. But this is the path that refrains from taking any step on the path. One must climb seven steps before one can reach the point where one no longer has to climb anywhere - and when one knows that one no longer has to climb anywhere, one has arrived and is liberated. One must multiply oneself by oneself seven times before one understands that one must cease all activity, and when one realises that there is nothing to do, one is liberated.
Csiradzsivi, szapta risi, the spiritual rank of the seven sages is this freedom. Those who elevate themselves to the seventh power achieve much; they achieve everything. They achieve liberation. They achieve the freedom that has been theirs since eternity, and the immortality that has been them since eternity. And they achieve it without reaching for it, because they know that it is within them and has always been within them, and that it is their true Self.
The seven stages of initiation are not the ultimate goal of human life. The liberated person knows that if they keep their freedom for themselves to enjoy, they will lose it because they will fall captive to their freedom. The seven sages bring law, govern, and think. This is the stage of epiphany, when man realises divine powers through his actions. As they say in India: he is no longer bound by any earthly ties. He once departed, but now he has returned, and his life belongs to humanity. Becoming one of the seven sages does not mean the end of one's life, but the beginning of true activity.

IV. Magical steps

1.
Raising the standard of existence

Only those, says Manu, who have passed through each stage with vigilance, exerting all their strength and determination, can be considered liberated.
A historian who has learned a little about prehistoric initiations believes, based on what he knows, that the starting point is a life lived in material nature, and that the ultimate goal is somehow related to redemption, salvation, happiness, eternal life, and immortality, which are difficult to understand. However, Manu speaks of the need to pass through each of these stages, and indeed to do so alertly, with full use of one's powers and with determination, but he has no knowledge whatsoever of how this is to be achieved. There have been a few mystics who have spoken of these stages, but their ideas have not become common knowledge, and in most cases they have not even been understood. And when psychology recently began to explain the mystics, the

A whole series of fundamental misunderstandings arose. Psychology believed that the mystics' ladder was a measure of the perfection of the individual self. This explanation is completely and unreservedly wrong. For mystics, especially in ancient times, the ladder was not a measure of the perfection of the individual self, but of the ascent to a higher level of existence. The steps cannot be understood psychologically at all. This is not about psychology, but metaphysics. The focus of thought is not on the individual self, but on existence; not on the individual, but on universal humanity. The stages actually represent initiation into higher life tasks.

To make the idea easier to understand: a person living in the material world, whose destiny is completely fulfilled by family, profession, physical pleasures and external ambitions, does not need higher initiation. Their existence does not require any particular vigilance. Hindu tradition refers to the general stage of a person living in the material world as grihastha, or head of the family. This stage corresponds entirely to the material world. What this means is health, procreation, nutrition, community, pure morals, taste, and humanity. Very little self-discipline, seriousness, common sense, and social awareness are sufficient.

However, as soon as a person sets higher standards for their life, the question immediately arises as to how they will acquire the necessary knowledge. Knowledge can be acquired with patience and diligence. What is more difficult is to achieve the higher standards required to satisfy these higher demands. Those who wish to be more than the head of the family need more than just knowledge. They must ascend to a higher level of existence. However, ascending to a higher level of existence does not follow from material nature. Nature has power, strength, talent, aptitude, skill - but it does not have a higher level of existence. The natural man believes that the secret of the leader, the priest, the soldier, the governor, the king, the scientist, and the poet is talent, ability, or strength. He believes this because, apart from material nature and the elements found in nature, he has no other means of understanding life. No higher level can be attained through talent or strength alone. Those who have higher expectations of life, who demand more of themselves and are more difficult to satisfy, must leave the level of material nature behind and move upwards. And to the question of how to acquire the knowledge for this upward movement, the answer is: the step can only be taken through initiation.

Initiation can only be understood metaphysically. Because just as there is no mention here of increasing knowledge

, greater erudition, the development of physical or mental powers, or the learning of a craft, which can easily be derived from nature, neither is there any question of perfecting the psychological Self of the human being. The steps of initiation are magical steps that lead to a world above material nature. And anyone who demands more from their own life than what is generally accepted and practised must climb these steps. If they do not ascend, but nevertheless engage in one of the activities of a higher level of existence – becoming a priest, teacher, poet, governor or warrior – they will achieve nothing, their activities will only cause confusion, and their work will be insignificant, futile, meaningless and worthless.

Stepping onto the magical ladder of initiation means that the initiate enters a more universal sphere of existence. Ancient tradition calls this step rebirth. All members of every caste must undergo this initiation, except for the lowest, the sudras. Therefore, beings living in the higher castes, who are called upon to perform higher tasks in life, had to ascend to a higher level of existence, they were born twice. Twice-born, dvidzsa in Sanskrit, are farmers, merchants, craftsmen, not to mention soldiers, judges, governors and priests. Everyone who desires more than the animalistic needs of material nature must be initiated. And the more a person desires, the more magical steps they must take. Those who want to reach the highest human level, where they can realise divine powers through themselves and realise the absolute spirit, must take all the steps, in other words: the

He must completely detach himself from material nature. This person is no longer bound to any profession. This brahmatma, as Hindu tradition says, can include art, prophecy, teaching, and state governance in his sphere of activity—it does not matter, because whatever he does, absolute spiritual forces are manifested in all his actions. This person, as Manu says, is liberated, and he says that only those who have passed through all the stages with vigilance, full use of their powers, and determination can be considered liberated.

2.
The identity of the stages of initiation and the stages of otherworldly migration

The magical steps that the disciple awaiting initiation must climb are, according to the unanimous teaching of all ancient traditions, identical to the stages that the dead soul, departing from earthly nature, must pass through in the afterlife.
This time, the explanation must be very thorough, not only because many opinions, some of them quite foolish, have been formed about this teaching of tradition, but also because nowhere else can one come so close to the spirit of prehistoric tradition as here. However, before a single word is said about the teaching of tradition, the experience of the threshold must be understood. The apparent obstacle to understanding is that those who have experienced it do not need it, and those who have not experienced it cannot be enlightened about it. However, the obstacle is only apparent. The threshold experience is not tied to age, gender, education or intelligence. Every soul knows the threshold experience directly and retains a memory of it, not in the memory of its individual Self, not in the unconscious experiences gathered in its personal life, but in its eternal and universal Self.
This eternal and universal Self, which lives in everyone, albeit obscured, directly recognises those thresholds that religious tradition calls fall, sin, awakening, or stepping out of the dark oblivion of matter.
In a way, the human soul keeps the stages of eternal human life in its memory. With some hidden ability, it can grasp what happens when a person is born and when they die. It is as if it had experienced it personally and directly, so much so that when it hears about the idea of transmigration, the idea is not at all foreign to it. Everyone has not only an experience of birth and death, but also, it seems, a personal experience, and what is most remarkable about it is that this experience is the same for everyone.
The threshold is a stumbling block that represents a sudden, complete and radical change in all external and internal circumstances; with the exception of a single invisible, infinitesimally small point of human existence, all connections, relationships, environments, directions and states disappear in a very short time, sometimes in a mere instant, and what replaces it is so radically and perfectly new, unfamiliar, alien and frightening that the radical and unexpected nature of the change threatens even the existence of that tiny core. The threshold is the stumbling block that the soul experiences when it passes from one world to another, from one world to another, when it is born and awakens from the thick darkness of oblivion, or when it dies and leaves the material world. Environment, living conditions, relationships, status, consciousness, outlook—all of this ceases from one moment to the next, and the soul seed is touched by the wind of destruction. Everything that was believed to be permanent and reliable is swept away by an invisible force, and the soul is threatened with falling. In the material world, it identified itself with the material body, whose existence depended on material conditions. Now these material conditions have vanished in an eerie way, and the soul believes that if the conditions have disappeared, it too must be destroyed. The force of the shock is so great that its entire being, except for that one tiny point, the centre, the innermost core of the soul, sinks into a state of stupor from fear and horror.
This is the downward curve of the threshold. The upward curve is that from the infinitesimally small point,

which never changes, never wavers, never fears, never shudders, never even wonders, which is calm and unperturbed and certain, clarity begins to shine forth. Consciousness does not return; consciousness is the organ of the personal self, and it has dissipated. Something else, broader and more universal than the former consciousness, begins to unfold. Hundreds of millions of experiences gained in material nature still play a part in this unfolding. However, these experiences are fading, just as grapes lose their sweetness in wine and are transformed into spirits. Of all that a person has experienced in their material life, only the concentrated essence remains: on a higher plane of existence. The consciousness of the individual self also evaporates. At first, the memory of this lives on as the experience of the journey taken; then the memory of the journey also fades, and the soul understands itself as a stage in the existence of universal man. But even this dissipates, or what is the same: this memory also condenses and becomes more concentrated. Separateness, the possibility of separate existence, which is individuality, gradually ceases to exist. The invisible, infinitesimally small core becomes clearer and more alert, rising into a more universal sphere and connecting more intensely with universal existence. The slow surrender of separate existence is accompanied by ever-deepening subjectivisation. The final stage is the absolute subject in absolute existence: this is the absolute place of the soul.

Every threshold experience that a person may encounter in their life is, to a greater or lesser extent, related to the experience of the threshold of death. It is related because, according to ancient tradition, the threshold, just like passing away from life, is actually "stepping into the light" - as they said in Egypt: the transition from human existence to universal existence. This state is commonly referred to as ecstasy. The threshold itself is the re-stau, the boundary separating light and darkness, nature and the afterlife, life and existence. The

Horus, the light, and Set, the night, battle each other at the border of re-stau. The human soul is the sun, emerging from darkness when it is born and leaving the daylight when it dies – rising in the east and setting in the west. Birth is not difficult, because the human soul brings nothing with it from the oblivion of matter; the difficult and critical threshold is death, when the soul must lift life into existence: the light and awareness it has acquired. There is only one true threshold: the threshold of death. Here, however, according to tradition, man is not awaited by anything that cannot already be known and foreseen here on earth. What awaits man is the same as what he experiences here, only immeasurably intensified, and that is: existence. One can prepare for existence. One can prepare by approaching existence during one's lifetime, and even realising it. The magical steps of initiation are the thresholds and stages that one can also experience in one's lifetime.

One can take them in such a way that when one dies and sheds one's physical being, death will be nothing more than the last magical step of initiation.

The ancient tradition identifies the magical steps of initiation with the stages that the departed soul must go through in the afterlife, because both the magical steps and the stages of the departed soul in the afterlife lead from material nature to universal existence.

3.

The afterlife and universal existence

All mysteries, all mystical experiences, and the entire initiation process are based on the identification of the afterlife and universal existence. Reaching a higher level of existence is equivalent to reaching a certain stage in the afterlife. The disciple awaiting initiation follows the same path as the human soul when it departs from the material world.

This teaching is very difficult for historical man to understand. His life is so closed that the boundary between nature and the afterlife, the re-stau, the threshold between life and existence, is an obstacle that he cannot cross. The question that arises here is whether the boundary has become an insurmountable obstacle as a result of the neglect of the institution of initiation, and whether life has become so closed because the procedure that would have opened it up has slowly been forgotten, or whether

life ended so completely that it was no longer possible to think of opening it up, and the institution of initiation ceased to exist. In any case, in historical times, initiation, or the conscious crossing of the threshold and the determined ascent to a higher level of existence, occurred only rarely, mainly among saints and mystics, and exceptionally among poets and artists — but even then, in most cases, the person concerned did not understand what was happening to them at all and had no inkling that existence and the afterlife were in fact one and the same.

From historical times, the well-known experiences of ecstasy and epopteia describe rapture, trance, and supernatural vision as something quite special, rare, and extraordinary. Opening up to the forces of existence and what this entails—the extinction of the individual self and the consciousness associated with it—is generally considered a pathological phenomenon. In the archaic era, in a life that was incomparably more open and clear, airier and more alert than today's, human beings were completely permeated by the forces of existence. In this open existence, the afterlife was not separated from life by the frightening threshold that arose later. This is the time that myth tells us when gods and humans lived together. This was the time when contact with those who had passed into the afterlife did not cease permanently and irrevocably. Man was constantly aware in his material nature that the place where he lived and the way he lived were only a very small and limited part of universal existence. Death is nothing more than the crisis and bankruptcy that the soul, identifying itself with the body, must inevitably suffer. But the bankruptcy that must be experienced here in time and space is followed by existence beyond time and space. And by living with this awareness, and indeed by stepping onto the steps leading to this existence with this awareness, the crisis was alleviated. The initiation was partly the awakening of a person living a closed life, and partly the breaking through of closed boundaries. The two are not only parallel, but one and the same. Awakening elevates one to a higher level of existence and at the same time brings about a more open existence. It elevates one to a level where, from the perspective of the spirit of universal existence, there is only a difference in intensity between life lived in material nature and life in the afterlife: natural life is narrower, more immature, more limited, more helpless, sleepier, more dazed, more confused, more meaningless, while life in the afterlife is freer, clearer, broader, more meaningful.

The similarity between initiation and crossing the threshold into the afterlife is as follows: both The change is entirely consistent in that the soul recognises the illusory nature of the material world and realises that the only reality is the subject, the spiritual Self, the soul itself. The significance of both thresholds is that the human soul finds itself in such conditions of existence that it awakens to the perfect dreamlike and magical nature of the material, natural, external, given, material world – the natural complement of which is that it is forced to recognise the reality of the spiritual, existential, subjective, absolute Self. Both initiation and death dispel the magic and reveal the true reality of existence: the subjective-spiritual nature of existence. In Schuler's words: existence is not the afterlife, but quintessential life: the dead. This distinction cannot be taken seriously enough. Initiation and passing away do not mean that the human soul enters a more realistic environment and nature; the environment and nature are precisely what is illusory and dissipates. At a higher level of existence, nature, objects, things, matter, and the external world are nothing more than the magic of the subjective soul. In initiation, as a result of a systematic spiritual process, one becomes aware of this fact; in death, one must inevitably become aware of it. And in the afterlife, one is not greeted by a higher nature and environment similar to the world experienced here; what greets one is the forced realisation that there is no external reality whatsoever. What exists and what is real, and the only reality, is the spiritual Self. The subject. This is why Schuler says that the afterlife is not quintessential life – Schuler calls existence this – quintessential existence is the dead. The afterlife is not an objective world, but a subjective one; it is not a world of objects and things, but a world of subjects and subjects, and apart from the beings of the dead, there is nothing at all in the afterlife. The whole afterlife is nothing but the subjectivity of the dead. But it is not only the afterlife that is such subjectivity,

but also a higher level of existence. When the human soul goes through the stages of initiation, or when it passes away, it undergoes a fundamental change: it finds itself torn away from the external and material world. It is forced to realise that the external and material world has always been unreal, and has never been anything other than the illusion of its own being in a state of diminished awareness.
However, the tradition must be misunderstood by those who interpret the teachings of the Egyptian Pert em Heru, Hermes Trismegistus, Zohar, the Hindu Veda, the Tibetan Bardo Thodol and other ancient sacred books as saying that the material, external, physical nature is the magic of man's individual Self. This is not the case at all. All the more so because the individual Self is itself nothing more than an illusion, which, on the threshold of initiation, partly on the step of departure, finally dissipates. The illusion is the illusion of the atman, maya, the universal human soul, the illusion of the eternal man. For this very reason, the individual Self cannot dispel the magic. It would have to begin by dissolving itself—by absorbing the ahamkara, the Self-maker, which creates not only the human Self, but also the material Self, that is, objects. This is precisely what is impossible. The elimination of the spell must start from the universal Self, the eternal human soul. Absolute insight must be achieved by the absolute subject. The individual Self is itself a creation of nature.
A creature, as the holy books say. The eternal subject is only a spell. Individuality, multiplicity, dream image, illusion. And on the steps of initiation, just as when moving house, the first and most frightening step is the destruction of the individual self. The first step on the threshold is to shake the dominant position of the individual self, the ahamka, and give voice to the atman, the eternal self. This is the essence. Without this step, initiation is hopeless. This is why any attempt at initiation in modern Europe is hopeless. One can only enter into being after the destruction of individuality, because being is universal. And when the individual self, the illusory personality, is destroyed, the soul slowly awakens to the real personality, the "divine Self," the subject.
The afterlife is not a world in the same sense as material nature, but the realisation of the absolute and universal subject at different levels. In the afterlife, there is nothing but person, spirituality, subject, soul: at different levels of awareness, which means: at different levels of realisation, which in turn means: at different levels of realisation of perfect, quintessential existence: from a dimly dawning state to a dazzlingly alert clarity.

4.
The activity of the master

Only in this way, under these circumstances and after these precedents, is there hope that historical man will understand the meaning of the magical steps of initiation. Only after such preparation can he understand expressions of prehistoric tradition such as "the severing of human relationships" - "the shedding of the body" - "the elimination of the sensual world". These expressions refer to the removal of the outer coverings surrounding the core of the human being, the immortal Self. These outer coverings are: the sensual-physical, or what we would today call the biological being, the nervous system, and finally, the psychological being, that is, the consciousness, the personal unconscious connected to the individual soul, memory, the world of sensations and ideas, reason, and imagination. These three together constitute the so-called experiential self. This is what has been considered human for several hundred years, in the belief that man is nothing more than physicality, nervous system and psychological being. The aim of the first major step of initiation is to shake this experiential self in its position of supremacy. This must be the first goal because as long as the soul confuses itself with the experiential Self, it must remain closed to the circles of existence. But this must also be the first goal because humans cannot take this step alone. Once it has attained the immortal Self, that is, once it has opened itself to existence, it can carry itself forward. However, the experiential Self cannot be grasped from within. A master is needed who can do this "from above".

He could not imagine initiation without a master in ancient times, because it is impossible to imagine. The master's knowledge is not individual. He received it from his predecessors, who in turn received it from their predecessors. In India, they say that it was Manu who preserved this knowledge from the era before the flood; in Egypt, the same person was called Hermes Trismegistus by his Hellenistic name; in Mexico, it was Quetzalcoatl. The Judean tradition says that initiation was first proclaimed by Seth, the third son of Adam and Eve. Another tradition holds that this knowledge was taught to man by angels. Knowledge itself was the highest priesthood, the spiritual caste, the secret of Zarathustra, Thoth, and Manu among all ancient peoples.

The answer to why the master must stand beside the disciple on the critical step of initiation is not particularly difficult. For something, anything, to be enlightened in man, a second moment is always necessary. If sensations, ideas, impressions, feelings and intentions enter and leave a person unhindered and without conflict, the person is unaware of them. Consciousness is the boundary where this nuance disturbance occurs: where all outward and inward impulses are broken almost imperceptibly, like a ray of light on the surface of water. This break, this blurring of shades, this immeasurably small delay and hiccup in the path of impulses is the certain "second" moment that is necessary for something to become conscious, for a person to become aware of it. Modern psychology calls this moment apperception.

If it were not for this tiny little break, and if, as a result of this immeasurably small inhibition, man were to receive and emit impressions and impulses uninterruptedly, his whole life would be played out unconsciously. Consciousness stands between external and internal stimuli, and its task is to refract the rays, thereby awakening the soul to consciousness. Consciousness is the organ of discontinuity.

When this process of discontinuity is interrupted in a person, during sleep or fainting, their alertness also disappears. The task, therefore, is for something or someone in the person to maintain alertness even when consciousness ceases, that is, to take over and maintain that certain second moment which is absolutely necessary for awareness of things.

Later, when the initiate is able to switch off his consciousness himself and experience the various stages of ecstasy while remaining alert, he can draw the second moment from the level of experiential self-consciousness into the alertness of the spiritual self, and thus does not lose himself even in the deepest state of samadhi. The Hindu tradition calls the complete switching off of consciousness samadhi. However, as long as a person is unable to suspend the continuity of discontinuity, but it is interrupted due to certain circumstances, this can easily turn into actual death. This is why the disciple must be accompanied by a master who, during the interruption of consciousness, watches over the disciple with his own awareness, replacing the disciple's consciousness with his own. This moment is, of course, so complex, delicate, daring, and demanding of such caution, sensitivity, and intuition that it is almost impossible to comprehend with the intellect of the historical age.

The task of the initiation master is to shake the absolute position of the experiential self in order to liberate the disciple from a closed life. He must awaken the deeper, more universal being that lives beneath, behind and above the experiential self, so that the disciple may realise the inferiority and transience of his outer self and focus all his energies on no longer identifying himself with the sensual self.

The intervention takes place at the most vulnerable point of the human being, through the consciousness. The master subjects the disciple to influences through the consciousness that slowly shake him. The unreliability of the consciousness begins to dawn on him faintly. The influence is very dangerous and risky. What the master wants to achieve is to break the continuity of the disciple's consciousness. He wants to break it so that the disciple can experience the state of no consciousness. This is the state that a person experiences at the moment of death. It is the frightening and terrible moment when a person's consciousness ceases to exist, and

at the same time, the so-called external world also ceases to exist, material nature simply evaporates along with consciousness. If the master has broken the continuity of the disciple's consciousness, the initiate understands that when he saw the natural world as real through his consciousness and saw his natural Self as real, he actually boarded a ship that was certain to sink. The body is this ship that is irretrievably lost: flesh, bone, blood, nerves, consciousness, mind, passions. As long as they only told him, he did not believe it. He could not believe it. But when he experienced the break in consciousness, he no longer had to believe it. Now he knows.

The act of interrupting consciousness is incredibly delicate; the ancient tradition, when it mentions death here, does not use big words unnecessarily. At this moment, the same fatal break occurs in humans as at the moment of death. And the awakening after the break, which is rebirth, in the language of tradition: birth according to the order of the eternal spirit, not from a natural father and mother, is the true entry into the world. This expression is not an excessive use of words.

In this sense, crossing the first great threshold of initiation requires knowledge that historical man has no inkling of. It requires knowledge of man, the soul, the spirit, the world, and reality that historical man lost long ago and whose fragments are now beginning to be gathered. And until man knows at least the broad outlines of archaic anthropology, he must remain silent about the details and techniques of initiation.

5.
A Glimpse of Pert em Herura

The connection between the opening of existence and death entitles us to take a few glimpses at the magical steps based on the death books that have survived from prehistoric times. The historical forms of these death books are the ancient and medieval catabases, descents, and journeys to the afterlife: the otherworldly experiences of Dante, Ardai Viraf, Odysseus, and Aeneas. Apart from the Mexican Popol Vuh and the Tibetan Bardo Thodol, the most important such prehistoric memory is the Pert em Heru, the "Exit into the Light", the Egyptian Book of the Dead.

The term katabasis, or descent, can easily lead to misunderstanding. In fact, there is no actual descent involved here. The word anabasis, or ascent, could just as well be used. Not only because, as Heraclitus says, "the way down is the same as the way up", but also because after death, the soul must start all over again in a cycle of existence where the directions up and down are completely relative.

The first threshold of the departed soul: the re-stau, the boundary between light and darkness, through which man leaves the daylight. The critical nature of this departure is determined by the soul's vigilance. The soul must identify itself with Osiris, the Sun, who is born every day in the east and dies every day in the west, but never loses his vigilance. Osiris is the deity "who hated sleep and despised sloth". He is eternally alert. He is the symbol of the immortal Self. The soul becomes Osiris by crossing the re-staun, if it is alert to what awaits it. What awaits it? The soul cannot shed its enchanted state from one moment to the next. It continues to be dazzled and believes in the reality of the images it dreams. These images are now terrifying monsters and predators that attack it. Snakes and crocodiles swarm around it, wanting to bite off its legs, arms and head.

The task of the Book of the Dead is to watch over beings who have passed into the afterlife. The Book of the Dead replaces the master. The very first thing to do is to open the mouth of the soul. Why? To give it back its voice. By voice, we mean what Hindu tradition calls mantra, and the later Hermeticists called logos. The mantra is not a magic word, as historical man believes. It is the magical ability to "say". To speak. To connect.

To move. Which is the same as loving. Speech is always speech with another: opening up and embracing. Opening up and embracing, loving and connecting, is opening up: intensity; this

is nothing other than: awareness. Through words, man attains awareness. This is the significance of the mantra. The sacred sayings, the prayers that the Book of the Dead puts into the mouth of the departed, rouse the soul from its stupor. They shake it so that the crocodiles and snakes—its own illusions—do not take hold of it. It is the word that awakens the soul's memory and the experience of initiation in its memory; it is the word that awakens the heart. The heart must be preserved, for the heart is the seat of heavenly consciousness, the seat of love. When the monster wants to steal it, he says this mantra: "This heart belongs to Osiris. Do not let them take my heart. Do not let them wound it." At the mention of Osiris' name, the monster retreats.

Now monsters are attacking words. This is the greatest danger. Because it is through words that the soul can name things and beings, and naming is the magical act by which it gains dominion over them. The word opens up the mysterious process that is most important in both life and existence: when a person touches a thing or a being with the word, its true face and meaning are forced to reveal themselves. What does it mean for the true face and meaning to reveal themselves? It means that the illusion is exposed. Every detail of prehistoric tradition is connected to a single metaphysical central experience, which is the source of all understanding. This single experience is that the reality of existence is the soul; everything that appears to be outside the soul is illusion, the magic of the soul's degradation. The word is the tool that reveals this primordial truth. In Hindu tradition, this word is called mantra-vid, the word that awakens awareness. In the Hermetic tradition, the knowledge of these words is the Mystery of the Great Secrets: Mysterium Mega. When the human soul, whether in the material world or in the afterlife, names something or someone with the word, its illusion immediately becomes apparent. This is the secret of the logos, the mantra. "My soul has come," says the otherworldly wanderer in Pert em Heruban, "it spoke with its father, and He, the Great Mighty One, saved it from the eight crocodiles. I know them by name." On another step, it says: "All things in the world were born in the palm of my hand; and those that have not yet come into the world are still within me." "My garment is your word, my god Ra!" The soul recognises that it creates things. Nothing exists independently of it. The world is the creation of the soul: "Things were born in the palm of my hand." And in the soul lie countless possibilities for worlds: countless images and thoughts that have not yet been realised: "that have not yet come into the world". The soul makes this realisation with the help of words. Words are the true body of the soul: "My garment is your word, my god Ra!"

Among the chapters of Pert em Heru, there are many mantras and logos against snake bites, crocodile attacks, and scorpion stings. Historical man stands perplexed before these mantras, because he cannot imagine why the dead need to be protected against scorpion stings. Why must the fearsome Rerek snake be driven away? Why must the goddess Selket, the ugly worm, be fought? Why is it necessary to fight Apeppel, the enemy of the god Ra? The scorpion, the monster, the snake are nothing more than illusions that disturb the vigilance of the soul in the afterlife. The power of the mantra dispels these illusions.

Now comes the metamorphosis of the soul. It turns into a lotus, Bennu turns into a bird, a swallow, a snake. Another temptation, another danger. Another step. The open mouth saves it. Later, it encounters a ship. The task is to name every part of the ship. The mast, the rudder, the sail, the bench speak, and the soul must say their names. The soul travels along the scales of karma: it must recognise each one and name each one. What does this mean? In short, woe to the soul that gets stuck on a step. It immediately transforms into a lotus or a snake or a scorpion, just as it transformed into material nature at the beginning of time. The power of the mantra is that it sees the karmic nature of the step, recognises that it is only a step, a station, a stage. An illusion. Do not stop! Do not get stuck anywhere! The word opens all doors and dispels all spells. The word is the greatest power in the world. The word is light. The word is awareness.

The ultimate goal is for the soul to reach the level of Nab-ertcher. This level means: the

Lord of the Universe. For the first man, Adam Kadmon, was the king of nature. He is called Osiris when Set, the outer darkness, divided him, but Isis gathered the pieces and put them together. The Lord of the Universe is the one who was divided in the dense and dark oblivion of matter, that is, in multiplicity, he confused himself with things and beings. In today's words: he became individualised. However, Isis, who is the first nature, Hohma, Sophia, Shakti, gathered the pieces together, and Osiris was resurrected. Now the soul has moved into a new body, a form more perfect than the previous one. This is called sahu. It is the imperishable spirit body that has attained the level of knowledge and dominion. The sahu is secretly connected to the word. Every conscious word perfects it. Prayers spoken on earth, in material nature, elevate the sahu. That is why we must pray for the dead.
At the same time, the light of the soul, the khu, ignites within a person, because in the afterlife, the soul sees in its own light. The afterlife is a world of subjectivity and the subject, where the only guide is the alertness of the soul. Now that the soul lives in a shahu, an imperishable spiritual body, in an immortal form, and the khu, the seventh candle, has been lit, the members become gods one by one. Every member is guarded by a deity. The hair is Nué, the eyes are Hathoré, the ears are Apuaté. Under the power of the mantras, the members become deities.

6.
The creation of the Sahu

The first of the magical steps of initiation is the most frightening: the re-stau, crossing the line of death, separation from the experiential self. The most difficult, however, is one of the last. It is the most difficult simply because no master can help here. Man must do this alone, without support or advice.
To make it easier to understand, one must recall the basic idea of archaic metaphysics that the only reality is the soul, and everything outside the soul is magic. In the afterlife, the human soul, wandering fatefully along the scales of karma, follows the same path as the disciple under the guidance of the master during initiation. Until the soul has developed the sahut and until the khuja is present (the khu is the seventh candle, the "triumphant and radiant vigilance"), it is constantly in danger of being carried away by illusions again, of confusing itself with its own dream images, of its vigilance becoming clouded and its existence degraded. In this situation, the soul wanders on in an increasingly painful fate until, sinking deeper and deeper, it arrives in the "underworld" before the "judges" who pass judgement on it. In extreme cases, the judgement may be that the soul is cast into "outer darkness", which means that it is trapped in its own projected images. This is exteriorisation or extraversion; if this state is irreversible, tradition and tradition-based mysticism call it the second death. This is when the soul dissolves, disintegrates and is destroyed in its own images.
Its origin is forgotten, obscured, slowly darkening until it is completely extinguished.
However, if the soul has already reached the sahut, it says: "I am one of the great Khuk, who dwell together with the gods Khu. My form is like theirs when they emerge from darkness and shine forth. I am the spirit body. I am the sahu." "The perfect khu is complete within me, who spoke on the day of Osiris and rose to eternal life." The soul arrives at the row of columns of Sekhet-Aura. This is the gate of Osiris' house. Steps and thresholds lead to the house. There is a guard at every threshold. The soul must address the guards by name. "I have made my journey. I know you and I know your name, and I know the name of the god who watches over you." The thresholds, the Aritok, lead to the house of the Silent Heart. Finally, the soul arrives at the secret chamber of Osiris.
The realisation that the soul wandering in the afterlife, or rather the initiate, makes here, in the innermost secret of the Silent Heart, does not find it unprepared. On each step, it had to say the appropriate mantra-vija, the awakening word, and the word awakened it: it became clear that both the steps and the guards were illusions. Now, in the hiding place, fulfilment awaits it in a special way. It wanted to open, and now it has opened. It wanted to

wake up, and now he has awakened. He wanted to break through the walls of his closed life, and now he has broken through them. He wanted to cross the thresholds, and now there are no more thresholds before him. This is open existence. "The sky is open, the earth is open, the east is open, the west is open, the sky is open to the south, the sky is open to the north." There are no more obstacles. The soul awakens to reality. It awakens to the fact that it is the only reality. The king of existence. "I am the crowned king of the gods, I am the one who no longer dies, who knows no decay and who has become immortal."
The soul, in its open existence, when it recognises that it is the crowned king of existence, and when it says, "I will not join the army of the gods" - takes the greatest and most difficult step, freeing itself from the most powerful illusion: the images of the gods. It awakens to the fact that it was an illusion, a material, sensual reality, that the army of demons and monsters, the many thresholds, were an illusion—and now it learns that the image of the gods was also an illusion. In his immortal awareness, beyond space and time, in eternal light, in silence, in the secret of the Silent Heart, he says: "I am Yesterday, I am Today, I am Tomorrow, I have the power to be born again, I am the hidden divine soul who created the gods." He already knows that there is only one reality: the soul. This soul is himself. This soul is the world and existence and light. And the soul is the One. Everything outside of it is illusion and untrue. Illusion is the multitude of things and beings, multiplicity, the bustle of Song, the army of demons. But illusion is also the army of gods: "I am the divine soul who created the gods." I am the one who conjures their existence into the world. However, this magic is intoxication. The soul sees that magic only takes hold in a state of intoxication. Now it has awakened and opened up.
Initiation is a religious process. Every step must be taken in the name of the gods and under their protection. When the initiate takes the final step, he realises that by gods he meant the soul's own highest powers, abilities, the most brilliant rays of its spirit, the dazzling images of its splendour. He has reached a state beyond religion, the Unity of Being. The soul has returned home. In this One, there is no separate life. The gods are images of stillness, delight, beauty, greatness, power, light; these images guided him on his way as he rose and was purified and sanctified. Now it became clear in the One that these were the enchantments of the great and holy and eternal immortal soul. There is one reality: the soul. Space, time, past, future, present, life, death, wandering are all dreams and magic of the soul. Divinity is no different. "I am Yesterday, I am Today, I am Tomorrow... I am the eternal soul who created the gods."

V. Nature and the afterlife

1.
Prajapati. Solar and lunar awareness

Ancient tradition teaches that at the highest level of initiation, a person can acquire knowledge that enables them to communicate with the world of the dead. In India, this level of initiation was called prajapat, in Iran amsapand, and in Judea sefiroth. The Egyptian name has not survived, but it is certain that this level, as in the Far Eastern tradition, was associated with the number ten. Pythagoras adopted this knowledge in this sense, and his teaching was the mystery of the esotericists.
The basis and meaning of contact with the world of the dead is everywhere what prehistoric times always found necessary and natural: the openness of existence. The afterlife was a complement to life lived in the material world. Existence could only be said to be open if there was a connection between the two worlds. And while only those initiated into higher knowledge were able to maintain contact with the afterlife, ordinary life also cultivated this contact through numerous rituals. In Rome, even under the emperors, circus games, chariot races, baths, and caena romana, as Schuler writes, were rituals whose purpose was to maintain the openness of existence. But the lares, the patriarchs in Judea,

In Iran, the fravasis, in India, the pitris, in China, the ancestors, in Mexico and Peru, the dead are honoured in the same way. The meaning of the cult of the dead is the same for all prehistoric peoples. In Egypt, it seems that the life of nature is completely overshadowed by that of the dead: the centre of gravity of existence is not here, but beyond.
The connection with the afterlife had to be maintained so that life would not end, so that forces could flow freely from there to here and back again, so that the living would not be separated from the dead, the ancestors from their descendants, the fathers from their children. So that those in the afterlife could make their knowledge and power available to the living? No. That was of secondary importance. Historical man, who has only a vague idea of open existence, finds it difficult to imagine what maintaining the openness of existence meant in prehistoric times. It is difficult to imagine because we are unfamiliar with the sacred, elevated, clear and alert state of life that existed in prehistoric times. The secret of this life is that it is incomparably more open than historical life. And opening up life means maintaining contact with the spirits of the dead.
The following can be said about the prajapatis for now: in ancient times, emanation and creation were carefully and clearly distinguished: the essence of emanation and the created being. The former is the emanation of the Great God, the instrument of creation. Tradition recognises ten emanations; the embodiment of the emanations are the ten archangels. The symbol of the ten archangels is the first ten numbers. Apart from these ten beings, all other beings, forms and things are no longer emanations, but creatures. These no longer have a direct relationship with the Great God, but an indirect one. Prajapati, Amsapand, and Sephiroth are the stages of initiation when the human soul has shed its creaturehood and is about to return directly to the Creative Spirit.
There are ten prajapatis. Iranian and Hebrew traditions, and later Gnostic literature, gave different names to these ten numbers. Those who entered the circle of existence in which they could place their being entirely at the disposal of the spirit that created and governed the world distanced themselves from their own selves, renounced their passions, and no longer had individual desires, wishes, or goals; they could no longer be considered created souls. They have become a radiation, a direct instrument: this is the prajapatti, the amsapand, the sefiroth. The connection with the dead is maintained by the prajapatis, and only they are allowed to maintain it. This position in life can only be occupied by a soul who has become noble and awakened. This is mahamudra, the so-called Majestic Seat, the Great Conduct, the position of world domination. For the prajapatis possess knowledge that allows them to draw whatever power they desire from the world of the dead. The prajapatis therefore stand by the ruling king with their advice, directing teaching, justice, religion and government in the community.
The prajapatis maintain the lawful connection with the world of the dead. However, others can also learn this knowledge. But this person's contact with the afterlife is illegal. This is the sorcerer. The black magician. This is the one who, unclean and unawakened, has only mastered the technical procedure and often uses the powers of the afterlife for personal gain. Although this would be a later step, let us first understand the following in order to understand prajñā: a distinction must be made between solar and lunar awareness. Lunar awareness is intense sensitivity in the occult world: a realm in which neither beings, nor forces, nor objects, nor relationships, nor impulses have any definite direction, measure, or form. Lunar sensitivity can see and perceive things beyond the realm of reason without understanding them, through impressions and vague intuitions. This is the certainty of experience in semi-darkness, like the touch of a blind person. Solar awareness is the sensitivity of intellectual intuition, which opens, connects, sees through, guides, grasps, creates connections, illuminates and sees to the bottom of things. It is sharp, fast as an arrow, a flash, absolute, clear and fiery.
The most important difference between lunar and solar, moon awareness and sun awareness,

is that the lunar has no logos, while the solar does. Therefore, solar awareness is "logical", while lunar awareness is not. The former sees clearly and can justify every step it takes; it is consistent, reasonable, absolutely transparent and intelligent. This is accompanied by spiritual content that is relatively easy to express, name and describe. This is what is "logical". The images and connections of lunar consciousness are vague, hidden, "occult", barely comprehensible, very difficult to communicate, and never connected to reason.
The prajapatti stage is the realisation of the unity of lunar and solar consciousness. With his occult abilities, he searches, informs himself, senses, gropes, feels and sniffs; with his intelligence, he grasps, sees and rules. Intuition and logic together: he extends his senses into the invisible circles of existence with the lightness of a dream, and thus acquires the necessary moonlight-like perception there, in uncertainty; but it cannot gain power over anything, nothing seduces, dazzles or enchants it, because it draws its experiences into the circle of its brilliant intellect and exposes them with its radiant knowledge.
Only this degree of initiation is capable of maintaining contact with the world of the dead with impunity: the occult instinct and clear intellect together, the unity of the world elements of the Moon and the Sun. This is why in Egypt the high priest was called the son of the Sun and the Moon. The symbol of the Sun is the right eye, that of the Moon the left eye: the son of the Sun and the Moon is between the two eyes, above the nose; here, under the forehead bone, dwells the immortal soul. In Egypt, priests who had attained a high degree of initiation wore a golden snake in the middle of their foreheads: the symbol of vigilance. This is the prajapatti.

2.
Otherworldly realms

All peoples of antiquity viewed the realms of the afterlife in almost identical terms. The two circles, which the Vedas refer to as the path of the gods and the path of the ancestors, were separated in every tradition. The path of the gods is the direct ascension of the initiated, awakened soul into immortal eternal life, where it unites with Brahman, that is, it becomes atman. This soul is awakened and disconnected from the world process once and for all, because it has returned to the existence above existence. This is devayana.
The soul that follows the path of the ancestors remains connected to the material world. This is pitriyana. The path of the ancestors. The place of the ancestors in the afterlife is the Moon, Seol in Hebrew tradition, Tlalocan in Mexican tradition, Amduat in Egyptian tradition, and Hades in ancient Greek tradition. Those who have passed away live here in lunar consciousness, in a diminished state of being, in a twilight state, "like scents," as Heraclitus says. After consciousness has faded, the soul remains in the body for a while to develop a light astral body suitable for wandering in the afterlife, and only then does it depart. According to Egyptian and Hebrew tradition, this time is three or three and a half days. In Egypt, it was taught that during this time, the soul relives its earthly life once more, but in reverse. The symbol of the soul during this time is the two-faced head.
When the astral body developed, it moved away from the re-staun, crossed the boundary between darkness and light, and left the daytime.
The soul travelling on the devajana rises straight and easily. In earthly life, at the time of initiation, its vigilance was revived. It was able to do the greatest thing a soul is capable of: it crossed the threshold of death while fully conscious. "He did not forget his name," as the Egyptians say. For in darkness, those who dwell there have no names. To these, Pert em Heru says: "He did not depart from here as a dead man, he departed from here as a living man." In Tibet, the lama sits down next to the dying person and reads the Bardo Thodol to maintain their awareness, so that they "depart from here as a living person," do not fall into unconsciousness, and do not become prey to darkness.
The soul travelling on the pitriyana, who lived a dull life on earth, who only imperfectly mastered the initiation, who indulged in passions, who blindly confused himself with his experiential self

, collapses on the threshold of death. "It forgets its name." It falls into darkness. Those who dwell in darkness have no names. Monsters attack them at the threshold. The Mexican Book of the Dead teaches that snakes and alligators rush forward. A windstorm attacks.
Sweltering heat greets them. The soul flees in terror, but notices that its feet have turned backwards. In Egypt, demons rise up and bite off the limbs of those who have departed.
Those who were noble, kind-hearted, compassionate and selfless in their earthly lives are not tormented by demons: they enter the realm of the blessed. The judge of the afterlife weighs their hearts, as they say in Egypt, and then they ascend to the Great Western Paradise. This is Sekhethetepet. According to the Greeks, it is the Garden of Hesperides, according to the Tibetans, it is Chen-rezigh. All ancient traditions saw this country in the west. The soul enjoys the fruits of its good deeds. However, paradise happiness is not limitless and inexhaustible. This soul has not been freed from illusion. It must return to the cycle of life. When the capital of its good deeds is exhausted, it must participate in the cycle of the world again. Good deeds, nobility, compassion, almsgiving, and religious life do not liberate; only and exclusively: mindfulness; the realisation that the core of the human soul is the eternal and immortal soul - to cast off illusions and be cured of delusions forever. No otherworldly paradise is permanent. The soul has not been freed, and the illusion sucks it back into the hustle and bustle of life.
The irresponsible, selfish, evil, passionate, and malicious, who have accumulated sin upon sin, end up in the underworld. The underworld is the lowest level of the supernatural world; it is the closest to material nature and is in direct contact with it. This is where the souls live whose beings are still full of material concerns. Desires and passions still live within them, and they constantly prowl at the edge of nature, entering and migrating wherever possible to places where they ate and drank lavishly, where they hid their wealth, where they had their homes, and where they committed their misdeeds.
The vast majority of otherworldly beings are souls living in the lowest circle, Hades. In historical time, people believe that these are the souls that tradition calls ancestors. This is not the case. When historical time attempts to understand tradition, it always makes the same mistake: it always takes the individual self as its basis. The basis of prehistoric thinking, however, is the universal Self. Not the jiva, but the atman, not the empirical human individual, but the eternal man, the homo aeternus. When tradition speaks of ancestors, it does not mean the ancestors of individual human beings, but the ancestors of humanity, the fathers and mothers of universal man.
A small fragment of the knowledge of the prajapatis has been preserved by the Hindu Agroucsada Parikcsai. This memory says: "The pitris are the souls of the ancestors who live outside the circle of material nature, are invisible but in constant contact with humans, and direct the forces of the afterlife towards the earth." "At the beginning of time, the Pitris rebelled against the Creator and lost the perfection of their existence. Some of the souls have since returned to existence through earthly life; some have lived out their earthly lives but have not been able to free themselves; for these, when this world comes to an end and a new world is created, a new life awaits them. However, some of the souls have not yet been born because they have not fallen into matter. Some of them may appear on earth in human form as great kings, leaders, prophets or sages. However, most of the souls have not yet taken on an earthly destiny. These spirits are the guardians of human life, the fathers of humanity. Ancient tradition calls these souls pitris, or fathers of the human race. These are the souls who inspire lofty thoughts in people, who guide the destiny of nations, who are the masters of inspiration and who inspire prophetic revelations.
The knowledge of the prajapatis is precisely that they can distinguish between the unity of solar and lunar consciousness, the inspiration of the pitris, the fathers, and the inspiration of ordinary otherworldly beings. This is what the sorcerer and the black magician do not know. The sorcerer, precisely because he is only lunarly conscious, is not master of this distinction.
The ancestors are not the ancestors of the human individual self, but the fathers and guardians of humanity, high

and pure souls, with knowledge immeasurably deeper than that of humans. The prajapatis establish contact with the spirits of these fathers and nurture and maintain this contact. This is so that humanity may remain under the protection of the good fathers. For if man breaks away from the spirit of the fathers, he falls under the dominion of the demonic forces that dwell in matter. This is what happened at the beginning of historical time.

3.
Primitive peoples. Magic. The Fathers

Some primitive peoples have preserved the procedure for establishing contact with the afterlife. Primitive peoples, such as the Negroes, Indians, Malays and Papuans, who are degenerate, truncated fragments of a higher spirituality, have preserved the ritual of opening up existence in a distorted form. In most cases, the ritual is full of magical elements and is closer to black magic than to the rites of the prajapatis. It suffices to mention two such magical rituals: one is preserved by a North American tribe, the other by the nomadic peoples of Eastern Tibet.
Among the Blackfoot Indians of North America, when a particularly important decision affecting the entire tribe must be made, the medicine man consults the spirits. The ceremony is public, and the entire village is present. In the middle of the tent, an area of barely four square metres is surrounded by man-sized stakes, which are sharpened at the top. When the tribe has gathered, the shaman enters. His assistants tie him up and bind him with straps so that he cannot move. They sew him into an animal skin and lay him on the ground outside the stakes. Then the summoning song begins, accompanied by pipes and bells. The bound and sewn-up wizard begins to call the spirits, louder and more urgently. The music and singing grow louder. Suddenly, the sorcerer jumps up. No one understands how he does it. At first, he makes small jumps around the space marked out by the stakes, but the jumps become bigger and bigger. It seems impossible, but it is true. Meanwhile, he continues to call the spirits in a language that is barely understandable to the tribe. The elders say that he is speaking in the ancient language of the people; they still remember some of the words, heard from their grandfathers. The dance becomes wilder and wilder, until finally the sorcerer leaps over the man-high stakes in a single bound and lands on his feet inside the enclosure. It's unbelievable! Now, frantic shouts and chaotic sounds can be heard coming from the top of the tent. The wind howls, the stakes creak, and the tent fabric stretches as if torn by a hurricane. The voices are shouting in the same language as the wizard. They ask questions and give answers, the wizard rattles off a rapid stream of words, and the spirits respond. Suddenly, a bone-chilling scream pierces the air. Some force lifts the wizard up to the top of the tent. The next moment, there is silence. The wizard hangs there, clinging to the opening of the tent, stark naked. After the ceremony, the elders of the tribe gather and listen to the message from their ancestors.
The other invocation ritual is from Eastern Tibet. The external elements here are: a large orchestra with pipes,
horns, drums, and a choir consisting of the sorcerer's assistants. The sorcerer sits on a chair in the middle of a large crowd. Some of his assistants dance around him with ritualistic steps. The ngagsz-pa, the magician, begins to tremble, babbling in an unknown language, groaning and sighing. The audience sees it as if supernatural forces were tearing his clothes and tearing his limbs apart. The room is filled with strange sounds. Often the delog, the astral body, appears, returning to earth and telling his fate. Although the magician does not wish to make contact with him, he cannot drive him away. Because then the others will become angry and resentful, and all the spirits will leave. Finally, the spirit who can answer the question appears. The ngagsz-pa recites the mantra, the magic spell, and the spirit must answer.
The grotesque outward appearances of these rituals are deceptive. One is inclined to assume that the whole thing is little more than a clumsy charade. The reality is that what is happening here in a degenerate form is what is known in India, Egypt, China and Tibet as consciousness transfer, a technique that was the basis for communicating with the dead. Some ancient documents, especially the Tibetan Pho-va, provide sufficient information about what happens in such cases.

What happens. Under the guidance of an initiated master who knows every detail of the transfer, the dead soul is summoned, its consciousness is taken over, and in this way, insight is gained into what one wishes to know. It is always dangerous to go through the stages of initiation without a master or guru. It is impossible to drive out the Pho-va without a master. The human soul must follow the same path as the dead, step by step: it must cross the re-staun, attract the astral demons, and recite the mantras in the right place, otherwise, as they say, other spirits will take over its body and it will remain stuck in the world of the dead. The ritual is all the more dangerous because some of the astral spirits sense the Pho-vat. The astral souls gather there and fight each other over which one will occupy the living body. There is a demonic species, called breath stealers in Tibet, which steals the breath (prana, or spirit breath). The astral beings living in Hades have an insatiable hunger for everything related to life, and they shamelessly throw themselves at it. But they crave nothing more than spilled blood: where blood flows, millions of astral beings gather. The bloody sacrifices of primitive peoples in ancient times, including the human sacrifices of the Aztecs, were performed in part to appease these demons and win their benevolent help. Baader's opinion on such misguided rituals is that bloody mass sacrifices are mostly performed by tribal organisations and alliances of national communities with the powers of darkness: a misuse of the true sacrificial ritual.
In Mexico, the validity of this statement is immediately apparent. Small
In order to gain power, nationalities formed alliances with the Political Death Gods: because the inspirers of the power instinct are always death gods. The great spirit gods, just like the fathers and ancestors, know neither national nor other partiality. The impulses of the Political Death Gods always lead to bloodshed: revolutions, wars, strife, and murder. The impulses of the Fathers serve peace and the good of universal humanity.

4.
The world of the Moon

There is a learnable procedure for establishing contact with the world of the dead. This procedure was known to the initiates of ancient times, even Pythagoras knew about it and probably taught it. The knowledge required prior to applying the procedure can be summarised as follows:
The transition to the world of the dead takes place through consciousness transfer. The moments of consciousness transfer are identical to the moments of moving away. However, the initiate must remain alert, that is, he must maintain that certain second moment, the clarity. This complex process, like all manifestations of power, ability and talent, was linked to the female principle in ancient tradition. The woman, the Shakti, is the mistress of the productive and the produced, that is, the created world. She is the quintessence of the created forces. The initiate must therefore acquire the power and ability of Shakti, which will assist him in his task. The prajapatti level turns to the highest female deities: the great and luminous figures of Shakti, Wisdom itself, Sophia. The sorcerer and the magician do not discriminate.
Whatever power it gains, it is satisfied. The forms of low-level magical powers were called dakinis in Tibet, kinapipiltin in Mexico, and huitaka in Peru. Folk belief calls these incarnations witches. These supernatural quintessences, in China the spider, help the sorcerer to make contact with otherworldly spirits and, with their help, to perform deeds beyond human capabilities. In ancient Greece, the goddess Hecate was the mistress of these spells. The goddess was served by women, and everyone is familiar with the story of the Argonauts and the spells of Medea, the priestess of Hecate. Hecate is the queen of the lunar world, the great power of the astral circle of the afterlife, Hades.
The first task of the sorcerer is to persuade and conquer such a dakinit, or cinapipiltin, or huitaka

conquer them so that the po-soul, the lunar consciousness, is at their disposal. Naropa, the famous Tibetan ngagspa, gives a detailed account of the sorcerer's efforts, the rituals, prayers and invocations, until finally the dakini was at his disposal. Naropa ultimately acquired the mahamudra dakini, or magical powers, of a murdered woman. When the initiate reaches this level, he becomes a siddhi. The hallmark of a siddhi is that he is at home in the circle of the Moon Mother, Hecate. He has lunar awareness. They have already transcended the human realm, but have not yet reached the realm of the gods. They already have supernatural abilities, but cannot yet devote their abilities to universal humanity. Of the three levels: human (manava), magical (siddhi) and divine (divja) - they have only reached the second. The magician—called araff in the Sufi tradition—however, if he walks the path of darkness, if he wants to be a black magician and desires nothing but the practice of supernatural powers, he will stop at this siddhi level. He will be content to unleash or bind occult forces at will.

The siddhi cannot establish contact with the Fathers. The Fathers do not engage in low and dark activities. The souls with whom the siddhi can make contact and who are at his disposal are the astral demons living in Hades, the lunar underworld, nekudaimones, as the Greeks called them, po-souls, as the Chinese believed. The use of supernatural powers is theurgical in the prajapatis; for the magician, it is merely magical. This difference must be emphasised repeatedly and emphatically. Theurgy is the acquisition of supernatural abilities so that the human soul may partake of the light and greatness of the gods and radiate this light and greatness to universal humanity. Magic serves the interests of the human ego, seeking protection, prevention, privilege, and attack. The result of theurgy is that the prajapatis surround themselves with the spirit of light and imbue their being with superhuman light. "The spirit of the Fathers," says Manu, "once invoked by the initiate, follows the initiate invisibly everywhere; the Fathers accompany him on all his journeys, and when he sits down, they take their places beside him." The magician, on the other hand, is followed by the dark beings of Hecate.

5.
The Amduat

Based on these insights, it no longer seems strange that tradition says that the task of the prajapatis was to maintain contact with the souls living in the afterlife. Initiation involved teaching the disciple how to transfer consciousness and familiarising him with the nature of the afterlife. Beings living in the afterlife also have bodies, but these are airy, ethereal, astral, like air and fire. When Heraclitus says: pszükhai oszmóntai kat Haidén, he means that souls in Hades have astral sensitivity: they live in ethereal bodies. However, the afterlife is not only Hades. The initiate must be familiar with the different realms corresponding to different degrees of consciousness. In the afterlife, only those with a similar level of consciousness can live together, and only they can see each other. When the living human consciousness begins to grope with its lunar consciousness, it naturally searches first in the lowest realm. And this is precisely the most dangerous place. Here swirl lost souls, rebellious spirits, those who live in the passion of materialism, souls in purgatory, elemental demons, material demons, beastly, evil, bloodthirsty creatures who have been excluded from every world and live here outside the law.

Certain memories of ancient traditions, especially the Indian Agroucsada Parikcsai, emphasise this. that these astral demons are immeasurably more evil and depraved than those human souls who have been condemned to suffer in hell, or Gehenna. Abbé Constant, following rare works of Kabbalah, says that these beings, living in atmospheric bodies, are moved only by the breath of the universe, but matter has an irresistible effect on them. They always strive towards the earth and here

They seek activity. They intrude into dreams, gathering where crimes have been committed. However, they slowly dissipate in cosmic radiation. Those souls who have not atoned for their great sins committed on earth parasitise on the souls of evil-doers in a distorted form. Constant calls them embryos. Their kinship with po-souls is obvious. The vast majority of astral beings can never leave the Earth's atmosphere and cannot cross over. They languish in larval form, craving mainly warmth and blood. These larvae flee from the light, and "a single flash of intelligence is enough to make them crumble and sink into the bottomless darkness of the universe."

Based on Egyptian and Alexandrian writings, Sampson says that during dark times, especially during and after wars and revolutions, the earth is flooded with these depraved astral beings. Sometimes fallen angels also come down to earth. They never come without the express authorisation and commission of the powers of darkness. These beings are the so-called great historical figures who disrupt order, incite peoples against each other, cause wars, shed blood, oppress and destroy millions, condemn them to poverty and make them fugitives. These impure and shameless devilish beings, as traditional anthropology teaches, are the only ones in creation who lack the immortal and eternal divine spark, the Living Flame. How and when they lost it is not revealed in tradition. The Iranian holy book calls these beings the army of Ahriman, the drugos. These are the Hindu rakshasas and gandharvas. They are the followers of Typhon, the servants of Seth, the children of disobedience, sin and betrayal, whom Enoch calls the Nephilim.

If the power of the Fathers on earth is not great enough, and the ancestors cannot flood people with sufficient clarity, the children of disobedience and sin will come to power. The activity of the prajapatis is to restrain the powers of darkness with the help of the Fathers. Human power is insufficient for this. Even all of humanity combined cannot drive away a single otherworldly influence. The influence is incomprehensible and unattainable to humans, but above all, the influence is more powerful than humans. The prajapatis, the amsapandas, the sefiroth, are the only ones who are connected to the Fathers and can ask the Fathers to restrain the powers of darkness. The prajapatis know what the initiated must learn right from the first step, that in existence they are never opposed to human beings. Humans are helpless souls living in the material world, whose actions are controlled by powers. Those who want to intervene in the fate of the earth, whether to lead, give advice or teach, are not opposed to humans, but to powers. And dark powers are not restrained by human force, but by the Lords of Light. The prajapatis are priests of the powers of light, the Fathers.

6.

The meaning of the activities of the prajapatis

After crossing the threshold of death, says the Veda, every soul first ascends to the Moon. Those who lived a carefree, drowsy, sleepy life fall back to earth in the form of rain from the Moon. Those who lived an alert life are passed through the Moon and ascend to Brahman to unite with him.

Understanding the symbolism of the Moon is not particularly difficult now. It is the Amduat, the Tlalocan, the Seol. The Mexican tradition of Tlalocan, the water underworld, is not widely understood. Nor is it understood why Tlaloc was so greatly revered in Mexico. Tlaloc is the name of the rain god, the water god, the Indian Okeanos. They do not understand the Egyptian cult of the Nile, the cults of the Euphrates, the Ganges, the Brahmaputra, the Yangtze, or the ancient peoples' reverence for water, Thales' metaphysics, according to which water is the mother of life. The inclusion of the appropriate place in the Veda clarifies the situation considerably. Water is an essential element for fertility. But water is more than that. Water is "the blessing of heaven". The soul that has passed into the afterlife falls back to earth as a blessing. The Mexican, Egyptian, Iranian, Chinese and Hindu rain cults are closely related to the cult of the dead, and rain spells are connected to the afterlife. The worship of water is a form of worship of the dead and the Fathers.

Gender: Tlalok, the rain god of Tlalocan, lord of Hades' lunar sphere. The connection between the moon and water is also quite clear elsewhere. Astrology is well aware of the essential connections between them. Rain is a blessing from the afterlife: it gives rise to life, wheat, corn, rice and fruit. It provides the nourishment necessary to sustain life. From water, that is, from the dead, ultimately from the Moon, in other words from Hades, from the ancestors. The ancestors, the forefathers, return in the form of rain, in the form of food. This is the meaning of the Mexican and Peruvian corn cult and the Egyptian and Greek wheat cult. In water, prehistoric man saw not a material substance, but a world-creating primordial element, indeed the element of fertility, blessing and grace. Water dwelled in the sky, which is why the Egyptians said that "living water has its home in heaven". This view also underlies the ritual of bathing, even in times as late as the Muslim era.

The world of the Moon, the Water Paradise, as it was called in Mexico, is nothing other than the world of lunar consciousness. We have already discussed how this relates to the quintessence of creative forces. This world is the actual productive world, the circle of Sakti. And if one thinks about it carefully, it will not be particularly difficult to see one of the important aspects of the archaic view, the metaphysical place of women, from this perspective as well.

In the water paradise, or Tlalocan, the Moon, lie the creative and fertile forces that have recently become known as the Mütter, or world of Mothers, following Goethe's vision. This makes it possible to understand not only that it was the Moon, Sakti, the Mothers, and Fertility that were revered and worshipped by prehistoric peoples, rather than the atmospheric phenomenon of rain, but also that it was the symbol of the Moon that brought together all the great goddesses of the archaic age: Artemis, Hera, Demeter, Persephone, Hecate in Greece, Isis, Nut and the others in Egypt, and all the goddesses in Mexico, Peru, India, Iran, Tibet and China.

In this context, however, something else becomes clear. For about a hundred years, the ancient matriarchal society described by Bachofen has been accorded special significance; many have assumed that this ancient matriarchal society was a reality in prehistoric times. In this form, it is, of course, abstract and naive. The fact is that lunar consciousness has been dominant in earthly life for a long period of time, and the myth knows this through its image of the so-called Lemurians. In the afterlife, the same lunar consciousness prevailed in a vast empire; this consciousness corresponds to the female being, the productive, the fertile, the Mother—ultimately, the Moon. Water. It is pointless to talk about matriarchy, or female rule. What we should talk about, however, is the moon-like, shimmering, dim nature of this awareness, which is hidden in all material and spiritual manifestations, predictions, inspirations, intuitions, as well as in growth, development, and the occult. Occult because this circle is the specific place of the occult in the world.

If one now thinks of the huitaka, the dakini, Hecate, that is, the po-soul: the obscure but all the more fertile world of the maternal soul – or, to put it another way, the world covered by the veil of Isis or the veil of Maya: soul, human, being – all meet at a single point, it is quite easy to imagine that archaic tradition considered this point to be the quintessence of fertile life, It called it Shakti and made the Moon its symbol.

The fact that the Veda says that after death, every soul first ascends to the moon means that in the first period of its passage to the afterlife, the soul has lunar consciousness. And the fact that the Veda says that sleepy and dazed souls return to earth in the form of rain from the moon means that those souls that are not released by the Mother Spirit of fertility must manifest themselves again in nature as forces of fertility: these souls are the ones who sustain life as mothers.

The difference between the magician and the prajapatis is now completely clear. The magician remains in the world of the dakini, the po-soul, Hecate, the Moon. In the world of the Mothers. The prajapatis

It transcends this world and ascends to the solar world of the pitriks, fravasis, patriarchs, and huan souls, connecting the two worlds. Of course, one should not believe that there are degrees of value between the worlds, the Mothers and the Fathers. Po and huan are two poles, like yin and yang, the Sun and the Moon. The two elements of the world are only two in their manifestation, but in reality they live in the marriage of the Sun and the Moon and are One. The prajapatis stand above the magicians, not because they have realised solar consciousness, but because they have united the two poles.

VI. The unity of being

1.
The teaching of the Veda

The purpose of initiation is to restore the unity of being. But it is not the unity of being that is restored with the birth of the individual human being, but that which homo aeternus lost through his disloyalty to materialism. For when the individual human being is born, he emerges not from the unity of existence, but from the darkness of material oblivion, from the state in which he was one with the darkness of matter. The unity of existence was lost not by the individual human being, but by eternal universal humanity at the beginning of time, when it fell from divine existence and its consciousness became clouded.
When asked about the nature of separation, what has been separated and from what, archaic tradition teaches that eternal man has lost his true essence and taken on a material, natural self, confusing himself with this self and identifying himself with it. The result of this mistaken identification is that he lives not in the unified, universal human Self, but in multiplicity, divided into individuals. The Veda makes this distinction with two words. The eternal human being: the atman; the individual being: the jiva. The cause of confusion is the decline of awareness, the disturbance of the pure spirit, drowsiness, sleepiness, stupidity, which is a kind of madness, abhimana.
The purpose of initiation is to dispel this abhimana in man, to remove dullness, to awaken him from sleep, to remove confusion of mind, and to restore him to his original state of alertness. The initiate thus realises that his separate individual self is nothing but a false confusion. There is no separate individual self, it only appears to exist in a degraded state of being. There is only one human being, the eternal, immortal man, the atman. This is reality. Anything that appears to be outside of it is illusion. The entire material nature, with all its things, objects, beings, stars, trees, animals, spirits, demons, gods, life, birth, death—all of this is illusion. Reality is the one, unchanging, immovable being: the soul, the divine Being, the atman.
The distinction made in the archaic tradition, the separation of the individual self and the immortal being, does not mean that we are dealing with two separate elements of the world. The individual self is not an element of the world, but maya, magic, the abhimana of the immortal being's diminished awareness, its insane confusion. There is only one existence and only one being. The archaic tradition, not only the Veda, not only the I Ching, not only Heraclitus, not only Plato, not only the Kabbalah, but also the Egyptian, Iranian, Tibetan, Peruvian and Mexican traditions profess advaita, which means: not two, but one. Hen panta einai. So when the disciple awaiting initiation understands unity, awakens to reality, and casts off his mad delusion, he does not return from two to one, but realises that what he saw as two, what he mistakenly saw in his diminished awareness as separate individual selves and immortal beings, is not two, but one. And here there is no question of some new, unexperienced and attainable stage of existence.
In fact, nothing happens. "Some say," writes Sankara in his commentary on the Vedanta, "that the sacred book is about the path to the immortal being and refers to something higher. This view is mistaken: the immortal being cannot be

To arrive... where man is, cannot be reached. The atman does not need to be reached. Why? Because the atman is man himself. Man has no real being, because there is no real and no unreal. There is only one, and that is the atman, one only needs to realise it, but realisation is not something under which something happens. Nothing happens, only the immortal being recognises its identity with itself, awakens to its own reality. Initiation is the time and process during which "nothing happens", the realisation that: I am the immortal being. I am the atman, who I have always been, for whom this world and life are an illusion, who was not born, who is not in a human body, who has no senses, emotions, thoughts, images, dreams, only eternal and unchanging existence. I am "the lotus flower blooming in the heart". I am the atman, who is "smaller than a grain of rice, smaller than a speck of dust, smaller than a mustard seed, smaller than the eye of a mustard seed, my soul, who lives in my heart, greater than the earth, greater than the universe, greater than the sky, greater than all the worlds. This almighty, all-knowing, all-perceiving, all-encompassing, silent, carefree, this is my soul who dwells in the depths of my heart, this is the atman, and I will become the atman when I depart from here. He who knows this no longer doubts."

2.

The four graces

The traditional srutija, or revelatory teaching, is that nothing actually happens during initiation except for the awakening of dormant awareness. This awakening dispels abhimana, or insane confusion, allowing one to realise one's true nature, the atman, and be cured of the disease of delusion. This teaching is the absolute, the reliable, the sabda.

The reliable, absolute teaching, the srutis, is complemented by the smritis. This smriti is memorable from the beginning, no longer reliable, not revelatory, that is, asabda. This teaching is linked to different images, myths, experiences, names, gods, and opinions in the traditions of different peoples. Smriti is the application of revelation. The teaching and knowledge of initiation, the steps, the stages, the practices, the asceticism - the multitude of words, images, emotions, experiences, thoughts are all just applications, memorable from the beginning, but not reliable. The stages of initiation differ according to peoples, traditions, schools, masters and disciples. The same thing happens everywhere, that is, nothing happens. Man cannot attain the atman because man himself is the atman. The illusion, externality, form and path of this realisation is smriti.

The purpose of initiation is to restore the unity of existence. This restoration occurs when the human soul awakens to its own being and realises that existence is one, that there is only one reality, itself, the immortal being. According to the smriti, the deepest depth, the complete extinction of consciousness, slumbering in the darkness of matter, is the image in which the human soul existed before birth. When the soul entered nature, that is, when it was born, it had already taken the first step towards awakening. In the oblivion of matter, outside of space and time, outside of light and abilities, unconscious, forgotten, lifeless, it stood on the border of non-existence, in a state outside of law, like the astral demons who lost their immortal spark. When the soul enters nature, it receives a whole series of gifts of existence: it has time at its disposal to regain its light; space, which is the focal point and controller of countless abilities: the senses, emotions, thinking, will, instinct, consciousness. Space, time and the Self are the soul's tools for regaining its awareness within and through them, and for making that awakening possible, during which "nothing really happens".

Birth is the first step towards lost unity, just as death is the last. The
human life, destiny, the irreplaceable significance of the Self is that mindfulness here,

Now, in this space and time, and with this Self, in this material natural form, body, senses, and talents, you must acquire it and return to the unity of being, to reality, to the immortal soul. This is the opportunity and occasion. There is no more. Initiation is nothing more than enlightening man about this. Initiation is therefore not human, natural, earthly knowledge, but a clarity beyond the senses. The graces that open up to man: space, time and the Self. The fourth: knowledge of initiation. Thus, man has been given every means, opportunity and tool to return and take his ancient, original place. All the abilities carried by the experiential Self are opened up to them; the place suitable for practising these abilities is opened up to them: space; the continuity of practising these abilities and the possibility of their unfolding: time; and finally, the awareness of the goal, its measure, method, direction, meaning and essence: the teaching of initiation – the fourth grace.

Initiation is the teaching about the meaning of life, the purpose of life, and the use of the Self as a tool so that man can restore the unity of existence and return to his lost primordial state, or, as the Veda says, realise the reality of his immortal being.

From the beginning, a memorable tradition has said that the restoration of the unity of existence can be achieved in two ways: communally or individually. The ritual of restoring unity in the community is called sacrifice. This is not to say that the method of restoring unity individually is not a sacrifice. It is also a sacrifice, but not in a ritual sense, but in a figurative sense. The individual method, meditation, asceticism, practice, and efforts to attain mindfulness are not usually considered sacrifices.

In the mystery of sacrifice, "we all attain the true meaning of our lives: we enter into the unity of being, we share in the attributes of the One, we rise above space and time into the centre of all forces". Baader says that when the eternal man broke the law of his existence at the beginning of time, he infected himself, and this infection spread to all of nature. Therefore, man dragged all of nature into darkness with him. Sacrifice prepares the return to the lawful state of existence. Man and, with him, the whole of nature sank into earthly blood. When the priest opens the veins of the sacrificial animal and lets the blood flow, this bloodshed has an effect on man, because the soul that has sunk into the blood is freed. The sacrifice is the spiritual act in which the animal soul, indirectly bound to the spilled animal blood, ascends and lifts the soul bound to human blood with it. The soul in human blood becomes awakened, and the path to existence opens up. Sacrifice is the preparation for rebirth. Humanity participates collectively in this mystery.

The return, the rebirth, the restoration of the unity of existence, the reintegration, the divinisation.

- different names for the same event. In addition to sacrifice, prehistoric times knew many ways of preparing for and partially achieving this reintegration. The great moments of human life, rituals, dharma, observance of the laws of the world, fulfilment of caste duties, and service are all such attempts at reintegration. But phenomena that appear to be mere customs, such as communal games, communal feasts, holidays, baths, marriage, birth, death rules and rituals and laws, all point in one direction: mysteries live everywhere among the roots; and the meaning of these mysteries is to restore the unity of being. All such so-called customs, such as sacrifice, are extraordinary, unnatural, anti-material, festive and highly meaningful because, just as in sacrifice, spiritual forces are released when the custom is performed, separating them from the material and preparing them to return to the unity of existence. Such spiritual forces are released in mysteries, in communal singing, and in the ball game of the Mexicans. This is also the basis of the mystery of theatre. The Hellenistic Greeks called spiritual power thalesma; thalesma is quintessential life, says Schuler. The word itself comes from telein, which means

It signifies completion and initiation. And "the father of all things in the whole world is the thalesma," says Hermes Trismegistus. Sacrifice or high-minded custom, mystery, communal singing, sacred play, when it liberates and realises the thalesma, initiates the community collectively. At such a moment, the unity of divine existence appears in human life - the universal shining conscious being Horus - the winged Sun - Quetzalcoatl, the feathered serpent. The winged Sun is the soul sun, the symbol of the light of the soul. The feathered serpent is the symbol of inspired matter: because the serpent represents matter, and the wings and feathers represent the soul. Every sacrifice, every sacred custom and game loosens the connection with matter and dissolves the connection with darkness. It does this in a supernatural and incomprehensible way, which is precisely the mystery.

3.
Stages

The individual path to initiation is meditation, asceticism, self-denial, the fulfilment of duty, the observance of the law – but never for its own sake, always alertly, purposefully and clearly for the one and only.
Dhyana establishes four stages: the first is vitarka - discrimination; the second is vichara - meditation; the third is priti - absorption; the fourth is sukha - grace. At the first stage, one learns to distinguish between the essential and the non-essential. The central idea here is also the separation of the atman and the jiva. At the second stage, one learns to turn away from the external, sensual world. At the third stage, one learns to walk the inner path; this is the stage at which one must cross dangerous inner thresholds. At the fourth stage, one becomes accustomed to the primordial state of the soul, the joy of uninhibited, open, free existence, and blissful happiness.
Sufism also teaches four stages. The first is Hasta, humanity; at this stage, man casts off his individual, racial, national, tribal, so-called collective bonds and learns that all humanity is one, and he dedicates himself to this one humanity. He rises from the darkness of the collective to the light of universality. The second stage is Taregut, the possession of power. Man gathers spiritual powers and acquires forces that enable him to exercise power over others. He makes laws, governs and commands. The third stage is Araff, in which man acquires superhuman abilities. The limits of nature are no longer limits for him. He freely communicates with the other world and with the Fathers. The fourth stage is Hagegut, holiness, the state of arhant; man has realised within himself the primordial state of the soul, the immortal and eternal spirit.
The Agroucsada Parikcsai teaches three steps: the first is the leader, the guru. This is the teacher, the ruler, the master of initiation, the leader of youth, the advisor. The second is the spirit summoner, the seer, the magician, who possesses superhuman abilities. The third is the master of all the forces of the world, the lord of Sakti, the incarnated deity. This is what the Veda calls the state before salvation, aiszvarijam, world domination.
Pythagoras taught two great degrees. The first was about the virtues of active life; this was mastered by the exotericists. The second dealt with the virtues of spiritual life; he taught these only to those whom he allowed into his living quarters, the esotericists. Hierocles says that the actual initiation was only the latter.
One had to know about the help of the gods and how to call upon them: "Never put your hand to work until you have first prayed to the gods that they may consent to what you are about to undertake." "Once you have learned this, you will know the secret of men and the immortal gods" - "and how great and significant different things are, what their essence is and what connects them - you will understand the law of the universe, its nature, and what is one and the same in all things - so that you will no longer believe what you should not believe, and nothing in this world will be obscure to you."

Then came the great teaching about fate, about heimarmené. "Fate is what blinds people and robs them of their common sense." Initiation is nothing more than "lüszisz tész heimarmenész" - liberation from the shackles of fate. What is this heimarmené? The senseless bustle of the multitude, the disorder and strife of interests, instincts and passions – this is the mad confusion of the human soul, when it identifies, confuses, sees dream images as reality in its stupor, craves news, wealth and glory for its individual self, fights, struggles, rushes – and people, as Pythagoras goes on to say, "roll about like terrible mud balls, colliding with countless troubles forever – from birth, fatal confusion pursues them everywhere and drives them up and down - and no one understands what it is about, what it means - instead of begging for deliverance, they demand that they be allowed to rush along their path, that others give way to them and serve them. Oh, Father Zeus! If you want, you can free humanity from this oppressive evil. This is heimarmené. This is samsara. This is the turmoil arising from insane confusion, which is the irresolvable conflict of Song with diminished awareness in a state of intoxication. "Beware," cries Pythagoras, "man is of divine origin!" Man is not a dazed being, not a bustling insect, whose task is to gather news, wealth, power and pleasure in this heimarmené, always rushing, sweating, working and panting. The true nature of man is that he is divine - motionless, unperturbed, eternal, immortal. One only has to look around. The peace of nature, the harmony of the stars, the order of the world, the innermost silence and purity of the soul all tell us that it is man alone who creates disturbance. "Holy nature reveals even the most hidden secrets - it shows you its mysteries, and you can easily do what I have decreed." What did Pythagoras prescribe? Healing from the heimarmena. Awakening. The dispelling of abhimana, so that man may know: I am atman, I am reality, the only thing that exists, the One, immortal being. Everything else is an illusion. I see these nightmares in my sleep. "And when your soul is healed, you will be freed from all evil and turmoil - let your alert mind guide you in all things in life, the mind that comes from above, and whose reins you must hold in your hands; and when, after such a life, you cast off your mortal body, you will arrive in pure light, you will become a god, immortal, eternal, and death will no longer have power over you."

4.

Chuang Tzu

It goes without saying that the revelatory teachings of the Veda-sruti are the basis of a memorable tradition from the very beginning. This is so clear in itself that it is not even worth drawing parallels. One example out of hundreds will suffice. This example is the teaching of Chuang Tzu and the Tao.

What does the Veda teach? That the jiva and the atman must be distinguished. The jiva is the individual self, an illusion; the atman is the immortal being, reality. The jiva is multiplicity, the atman is the One. What appears to be manifold, a thing, an object, is not true, but magic. "Boundaries did not arise from the soul," says Chuang Tzu, "there is no explanation for the constant and strict meaning of words in existence. The distinction is made by the individual self." Right and left, part and whole, outside and inside, action and reaction exist only for the personal self. "From the point of view of multiplicity and difference, there are individual organs such as the liver and gallbladder, individual provinces such as Chu and Yue; from the point of view of universality, all things and beings are One." "From the point of view of the non-Self, things do not exist at all. Things can only be seen from the standpoint of the Self." From the standpoint of the non-Self, the general Self, the universal Self, there are no distinctions. The two are opposed to each other. But "the state in which the non-Self and the Self are no longer opposed to each other is the cornerstone of existence." "The ancients took their knowledge to the ultimate cornerstone." "In the golden age, people sat quietly and did not know what they were doing;

They left, not knowing where they were going; their mouths were full of food, they were happy, they aired their skin and walked. This was what they called life until the saints arrived, who then harmonised customs, regulated behaviour, drew up moral laws, and made the world dance to their tune in order to comfort hearts. And then people began to hurry and rush and break through barriers, they pursued knowledge, they began to quarrel, argue, and hunt for profit, until it was no longer possible to stop. This is all the fault of the saints." As long as existence is one, there is no need for rules, laws, goodness, or saints. The power of the unity of existence is so great that people just walked around, and yet their mouths were full of food, and they were happy. But when the saints came and brought goodness and law, they brought distinctions. Unity ceased to exist. Existence was divided into good and bad, north and south, east and west. And with the boundaries came the self, property, passion, instinct, personal desires, goals, and then people suddenly began to hurry and rush and break through boundaries and rebel against rules, and strife arose, war, many views, worldviews, many races, many religions, many nations, many tribes, many classes, all of whose interests and passions clashed. The unity of existence was shattered.

This is all the fault of the saints. The fault of morality. The fault of borders. The fault of Song. "Borders

They do not arise from existence... the distinction is made by the personal self." "From the point of view of multiplicity and difference, there are individual organs... from the point of view of universality, all things and beings are One." And universality is existence.

"Does a robber need morality? Of course he does! Without morality, he cannot even move. He instinctively senses where something has been hidden: this is his talent; he must break in: this is his courage; he must flee: this is his duty; he must know whether he will succeed or not: this is his wisdom; he must share: this is his honour. It is completely impossible for someone who does not possess these five virtues to be an excellent robber."

And: "as long as the generation of saints does not die out, excellent thieves will also live on". Saints and thieves complement each other: the saint calls forth the thief, the thief calls forth the saint. Often in the same person. Why? Because both set boundaries, both have morals, excellence, difference, prominence. Neither lives in the One, the universal, where there are no boundaries, no differences, but everything is One.

"A being living in existence acts without worry or fear. He is not concerned with what is right or wrong, beautiful or ugly. His joy is when everyone on earth enjoys the good things in life. His peace is when he can interact freely with everyone. When such a person passes away, the people mourn them like a child mourns the loss of their mother." This is a being living in the unity of existence, who is "identical with the universal. Those who are identical with the universal have no self. Since they have no individual self, they do not regard existence as private property." He does not draw boundaries, he does not make laws, he does not separate good from evil, truth from untruth, beauty from ugliness, right from wrong, he does not separate languages, nations, languages, provinces, or fields. "Boundaries do not arise from existence... it is the personal self that makes distinctions... from the perspective of the non-self, there are no differences between things."

And in order for man to restore the unity of existence, he does not have to do anything. He does not have to rush about and struggle. When the unity of existence is restored, "nothing really happens".

You must let go, and then everything will fall into place. The little parable about the groom says: it is the groom's duty to keep away all harmful things. Nothing else. "He who wants to improve his nature through worldly learning in order to attain the primordial state, he who wants to control his passions through worldly learning in order to see clearly, is a fool and has been deceived." "Let yourself go so that your spirit can rise above the sensual world; gather your strength where it does not clash with matter; let things go their way freely and do not tolerate the thoughts of the ego within yourself: you will see that the order of the world will be restored."

5.
Samadhi

The state in which a person has restored the unity of their being is called samadhi in Hindu tradition. Samadhi is the highest level and state of meditation, when a person completely switches off their consciousness, allowing the soul to detach from the world of illusion and manifest its awareness. The realisation of the superconscious state, Brahma-vidya, is the experience of the awareness of the highest deity. In this state, the soul awakens to the truth of its own reality, that reality is one, that it is immortal, eternal and infinite. "Awakening to the atman does not mean that one becomes something or someone; it does not mean that one achieves it through actions, striving, or discipline. Awakening is completely independent of human endeavour. It cannot be the result of research, it cannot be influenced by knowledge and pious deeds. Even writing itself is only helpful insofar as it removes or dispels the confusion and obscurity arising from insane confusion." Revelation itself, the Veda, cannot evoke complete awareness in the unity of being, only: it is indispensable, and as Chuang Tzu says, it keeps all obstacles at bay. The soul must awaken itself, and the mystery in this necessity is that both the necessity and the awakening are something that does not happen, does not occur, because when a person awakens, "nothing happens".
In samadhi, which in Greek is called epopteia, the highest degree of ecstasy
which was later called methe nephalios in the Hellenistic period, the intoxication of dry fire, and which, according to Heraclitus, is the highest degree of consciousness of the soul living on earth, one gets a taste of the eternal peace of the atman, its tranquil calm, its unshakeable and ultimate happiness. This is bliss. "This is reality in the absolute sense, the highest, the eternal, transcending change, the satiated, satisfied, undivided, by its very nature luminous and radiant existence, in which there is no good and evil, no action and reaction, no past and future, this immaterial, supernatural state: salvation (moksha)."
Realised existence has no attributes. The supernatural manifestations of the divine soul's powers, which are connected to nature, are the gods. These gods are the Powers and the Names. But when the soul attains salvation, it transcends the Powers and the Names. In ancient traditions, the highest state of the soul had no name. Kabbalah says that Yahweh - the four letters Yod Hey Vav Hey - represented the combination of all divine attributes, but also the unnameable, incomprehensible absolute being above the One. According to Hindu tradition, the atman has no name; the word atman, the highest deity, who is no longer force, Power and Name, was given by Brahman to the primordial state of the soul, to existence. This deity, which cannot be addressed by name, is the one Dionysius the Areopagite speaks of, and it was his work that brought the ancient tradition of unclassifiable, incomprehensible, universal existence to medieval Europe.
The earthly soul realised in the state of samadhi: the arhat, who lives in the awareness that he still temporarily has powers, abilities and qualities, but these no longer constitute his Self. They are now only tools, just as the Self itself is a tool. The arhat lives in the complete unity of being, in kaivalyam. This is liberation, redemption, salvation, the returned soul-Buddha: the perfectly awakened one. The soul has cast off everything that is not soul, that is not reality, that is only maya, illusion, name. It has risen above the determining factors, the upadhikas. It has attained pure, radiant existence, the thalesma, quintessential life (Sanskrit word: rasa), it has attained happiness, because this quintessential existence is happiness.

6.
Realisation

If a person has attained the highest state of consciousness in their life and dissolves in this state, they can no longer return to material nature; the intense experience carries them beyond the boundaries of life. This is the state of nirvikalpasamadhi. If a person has attained awareness and returns to material nature, the arhat, no longer human, but the realization of the original state of the ancient man, homo aeternus, divine reason. This person has realised the "great Work", as taught by the Hermetic tradition. He has broken away from Mother Earth, the Magna Mater, and has married Wisdom, Sophia, the Heavenly Virgin. Sophia is the mother, beloved, wife and daughter of the initiated soul. The great work of initiation is complete. He has reached the stage where, as the Tabula Smaragdina says, "his father is the sun, his mother is the moon, the air carried him in her womb, the earth nourishes him" - solar and lunar consciousness has awakened in him, his body has become air, that is, a spirit body, sahu, and the earth nourishes him: he still lives here temporarily. This is the person whose "power is untouched when he returns to the earth". Meaning: he can act freely, think freely, pursue his activities, teaching, or governing, or leading - his power is already untouched. He has no inhibitions, passions, prejudices, individual desires, or hidden instincts. He has no self other than as a tool through which he interacts with the world of people living in the material realm. He has realised Dharma Kai, the form of salvation: the universal being (Dharmadatu), the mirror-like Wisdom (Aksobhya), the beautifier of the world (Ratna Sambhava), the clarity of understanding (Amitabha) and the Power that reigns over change (Amogha Siddht). For the initiate does not realise himself, but the divine eternal, immortal, perfect being and existence. Son of God: he mediates supernatural powers.
The purpose of every initiation is to elevate man to the unity of being, and through divination, once they have reached their goal, the redeemed, liberated person, whose unity of being has been restored, then returns to life and elevates humanity to their level: this is what the Vedas, the Tao, Hermes Trismegistus, the Kabbalah, Zarathustra, Pythagoras and the entire ancient tradition teach.

FIFTH BOOK
The Analogy

I. The Language of Images

1.
Understanding prehistory depends on understanding pictorial language

In the late historical period, people tend to assume that everything in language that is imagery or ornamentation does not belong to the essence of language, and even if it is beautiful, it is in some respects superfluous. This is why the images of language are considered mere similes and embellishments, playful and frivolous. This is why poetic language has become secondary to intellectual and colloquial language. In the historical era, people no longer know that what we call poetry today was a natural expression in prehistoric times, and thus in its ancient, original state: a higher-intensity expression of a higher-intensity existence; for this very reason, poetic language is not only more original and primary than today's intellectual and colloquial language, but also more true and complete. As they say, poetry is the mother tongue of humanity. But just as this sentence is considered merely beautiful and not real, merely an image and not essence, it contains the entire distrust and incomprehension of historical man towards the ancient language, and considers poetic language to be false, unnaturally embellished, exaggerated, perhaps bombastic and pompous, but in any case excessive, because they do not understand the intense existence of which it was a self-evident expression.
There are countless examples of words that still exist in historical language but are no longer used in everyday speech.

lifeless images in prehistoric times were not, as we would say today, carriers of meaning, but rather direct messages, to which meaning was only a secondary addition. For what we call meaning in language is never direct. What is direct is the idea, that eternal something that language touches and expresses. In this way, it could be said that in prehistoric language, the word "sword" was dangerous with the light, double-edgedness, sharpness and lethality of the divine word, with its ability to attack and defend, as an instrument of absolute activity, an instrument of domination, the master of life and death. But it would be wrong to think that this is a symbol. The relationship between the sword and the word is not symbolic, that is, the meaning is not veiled, but direct. The whip is discipline, law, rule - "they guard us with a whip," says Heraclitus. The angle is loyalty, the glasses are illusion, the cross is light, the circle is perfection, the hand is peace, brotherhood and love, the star is the glorified soul, gold is wisdom, silver is knowledge, blue is truth, green is immortal youth, red is love. Thus, colours, human limbs, animals, plants, flowers and household items have a direct meaning. The historical man would think that this meaning is secondary, artificial, late and poetic, whereas this meaning is primary, natural, ancient and direct.
Understanding pictorial language is key to understanding prehistoric man, prehistoric humanity as a whole, and
the entire prehistoric era. Anyone who sees only poetic exaggeration, unnecessary embellishment or perhaps childish expressions in the written records and images of prehistoric times is in a hopeless situation. They will understand nothing about prehistoric man and will be unable to do so. And those who also assume that the abstract and dry language of the historical age is more perfect than pictorial language and that modern man must stoop to pictorial language are looking at the situation the wrong way round and are unable to grasp what is crucial here.

2.
The stages of language

In brief, and in a few words, since no further explanation is necessary at this point, we must identify the stages of language that have been affected from prehistoric times to the historical era. These stages are: 1. the proto-language, 2. the language of ideas, 3. the language of symbols, 4. the mythical language, 5. the poetic language, 6. the common language (vernacular), 7. the abstract (conceptual) language. Each stage corresponds to the metaphysical maturity of man, the universality of his spirit, and ultimately and ultimately to the degrees of initiation.
Conceptual language is abstract. Words do not relate to reality, but to an artificially constructed world of ideas. Concepts have no content, only rationality: they are abbreviations, formulas, or equations whose connection to things is not real, but based on agreement. Most of the words of the philosophy, science and statecraft of the historical age are such concepts. The concept has lost its actual meaning: it is empty inside. This is a mechanised word, which is suitable for performing actions applied to the surface of existence and, due to its lack of content, is excellent to work with, but like a machine, it is insignificant and empty.
The common language, the language of the people, especially the language of fairy tales and folk poetry, is uneven and unbalanced: rich in certain features, poor in certain respects, but sometimes of rather low quality, and sometimes further removed from the universal language than conceptual language, because it easily picks up individual features, dialect, clichés, easily becomes rigid, easily dies out, becomes sparse and deteriorates.
Poetic language is an intense form of vernacular language. The power of the ancient language has not been preserved in vernacular language, but in poetic language. Poetic language is immeasurably closer to the ancient language than common language. The imagery that the people playfully use but never truly understand begins to be seen as having a direct meaning in poetic language. However, poetic language is even more unbalanced than vernacular language, because here everything depends on individual character. From the hymns of the Vedas, the songs of Orpheus and Pindar, to

, there is ample opportunity to make individual distinctions. The historical era in Europe, beginning with Homer, regards the image as a secondary means of illuminating human feelings and thoughts, thereby betraying its lack of understanding of the nature of the image. It does not know that the image comes first, capturing the whole person, and only then do the emotions, thoughts and moods that the image evokes in the person follow. A characteristic form of this reversal in poetry is the so-called simile, which sinks into common parlance as an empty phrase. The simile confuses the external and the internal, believing that it must illuminate the image, and sees the image as external, when in fact the image is internal, and that is what must be illuminated.

There is no such mistake in the language of myth. Myth knows exactly what is inside and what is outside, and knows that the only possibility for linguistic expression is projection. The language of symbols breaks away from the external, the language of ideas breaks away from reason. This is precisely why these two forms of expression are superior to myth, which always takes into account the external, the rational. Symbols seem to hide what they express and express what they hide. There is a peculiar charm in this paradoxical behaviour, and it is this charm that makes it similar to the ancient language. The language of ideas, on the other hand, is the expression of a meaning beyond reason: it is already elusive, unique, exceptional, absolute, tied to the moment and unrepeatable. The sacred books of prehistory and the rare works of the exceptional poets and thinkers of historical times speak this language of ideas: the absolute language of elementary expression.

The primordial language is an elementary revelation that is inaccessible and incomprehensible to reason, intellect, or external or internal senses. In prehistoric times, as records tell us, this was the language of seers, sages, saints, and sacred subjects. People living in the material world can only understand this language as an expression of ecstatic rapture, when "higher powers manifest themselves through humans". The primordial language can be recognised by the fact that it utters words in their original meaning, original intensity, original creative tension and radiant power.

Absolute expression, when it descends and reaches meaning, becomes an idea; when it connects to the external, it becomes a symbol; when image and reason begin to appear in it, it becomes a myth; when the idea, symbol and myth fade, it becomes poetic language; when poetic language also fades, common language emerges, and when the contents of common language are also lost, conceptual language develops.

3.

The recovery of the original language according to Pert em Heru

The literal translation of Pert em heru is: Stepping into the light. It was primarily a book for those preparing for death, a guide for souls passing into the afterlife, for souls passing from life into the afterlife. But the path that the soul and every soul must take after death, under all circumstances, can be taken by the soul of its own accord here, in the material world. Therefore, the Pert em heru is not only the Book of the Dead, but also the book of initiation; those awaiting initiation must step out of life and cross the threshold of darkness just as those who have passed away. The path to the afterlife and the path to initiation are the same: both are a stepping out into the light, a gradual dismantling of the illusions of the material world, and a slow awakening to a supernatural, immaterial reality.

If one approaches Pert em heru with this understanding, the book will reveal mysteries that would otherwise never be accessible. The last of these mysteries are precisely those that relate to language as the manifestation of the awakened spirit. For the spirit, on the steps of initiation, or, which is the same thing, the departed human soul on the threshold of the afterlife, becomes clearer and brighter if it follows the right path. The book says: "It becomes more and more like the living, sunlit air." The change it undergoes is not perfection. The soul does not become greater,

greater, wider, deeper, brighter, or more divine. The soul merely regains its ancient nature, which it lost when it plunged into material nature. Man regains his original heavenly nature, and Pertemheru is the most accurate book on how man regains his original organs, heavenly heart, heavenly limbs, spiritual form, eternal body, sahut, and celestial intellect—how they regain their immortal name, which they lost, and how they regain their celestial speech.
The thresholds that the soul must cross are questionable and ambiguous. Every threshold is a step: either up or down. Either towards darkness or towards light. Either one takes the step upwards and approaches one's ancient state, or one is unable to do so and falls even deeper into material darkness. The path is either up or down; but at the same time, it is either in or out. For the path leading upwards leads inwards, and the path leading downwards leads outwards. Inward is upward, and there is light and awareness and spirit and divine existence; outward is downward, and there is darkness, stupidity and matter. At the top of the inner path is the divine man, divine intelligence; at the bottom of the outer path is the outermost veil of material nature: outer darkness. Pert em heru designates these two ultimate places with two divine names: the heavenly man, alertness, the god "who abhors sleep," the god of the Sun, Osiris; the outer darkness, dullness, matter: Set.
Man must journey from the world of Set to the world of Osiris, either as a soul that has departed from the earth and passes through the threshold of the afterlife, or as one awaiting initiation, ascending the steps of initiation. And on the first level, the level of outer darkness, what you call language is something dark and external that has nothing to do with the expression of the soul. This language, which is full of phrases, clichés, rhetoric and chatter, is superficial, evaporating immediately, meaningless, empty talk. This is common language. However, the soul must regain its original language. At every threshold of the afterlife, at every stage of initiation, if it has successfully crossed over, it becomes more alert: and the more alert it becomes, the deeper reality opens up within it, and the deeper reality manifests itself to it.
From the beginning of the soul, it wanders among images. Every threshold is greeted by an image: a snake, a crocodile, a scorpion, an insect, a bird, a wild boar – perhaps a goddess or a god. The soul is tempted to become helpless and fatally transformed into what it desires. This is how it became matter in the beginning of time, when it desired matter, and this is how it is now slowly turning back into spirit, if it truly desires spirit from the depths of its being. That is why images stand at the thresholds: to tempt and seduce the soul. They stand in line: the dewy lotus flower, the god Ptah, the bennu bird, the flaming fire spirit, the swallow, the snake. Now the soul stands at an immeasurably higher level than when it set out. Then it lived in outer darkness, completely blind. Now it can see. Then its language was only confused and meaningless chatter; now it can recognise the images and address them. This is the language of images: the language of poetry, myth and symbols. The human soul has now matured to the point of awareness, so that it no longer immerses itself in the multiplicity of sensory matter and its multiplicity of emptiness, but sees reality and expresses the reality of images.
When the initiate reaches the degree of Osiris, that is, when the departed arrives at Osiris, he enters the sun barque and merges with the deity: he is transformed into resplendent light - the language of images also ceases, because the images also melt into the fullness of absolute being. The eternal body, the sahu, is above images and forms. The language of the sahu is the elemental creative manifestation of the spirit.

4.
Analogy and direct meaning

Language can only exist at two extremes without images: at the very bottom, where it is either just a concept or empty speech; and at the very top, where it is an elemental creative expression above images. In the intermediate circles of existence, language must be image-like. The image is what indicates and expresses that the thing experienced by the senses, the visible being, the phenomena and events of nature, are not the original. The original is the idea. That which

being, thing, phenomenon, and event. Image. The historical man, who perceives and considers the image in language as mere decoration, no longer understands that the image refers back to the original. The sword refers back to the creative and ruling power of the word; the whip refers to discipline and law; the butterfly refers to the soul; the nail refers to loyalty. Every human face, limb, body part, every flower, bird, animal, every colour and sound refers back to the original: to the idea of limbs, animals, flowers and colours. Because the idea contains the direct meaning and expression of reality. That is why historical man, if he considers the image to be decorative and superfluous, no longer understands the essence of language. The essence of language is not to express similarities between things, but to reveal analogies between things in the world. The meaning of the image is not poetic simile, but metaphysical analogy.

The analogy primarily means conformity, mutual agreement, connection, but a connection that refers to nature and points to a common origin. There is an analogy between the word and the sword, just as there is an analogy between the angle and loyalty, the colour red and love, the hand and peace. This connection and this reference live directly in every prehistoric language, and if someone does not understand the significance of this connection and reference, they cannot understand the essential difference between prehistoric man and historical man: prehistoric man saw, experienced and expressed analogies directly, constantly discovering new analogies, seeing new images, and constantly revealing new connections to his intuition. The images in prehistoric language are not poetic similes, but correspondences to archetypes, to the contents of ideas in the Platonic sense, which is nothing other than transcendental intelligence.

Language today is still full of images, but these images mean the opposite to historical man than they did to prehistoric man: today they are seen as circumlocution, whereas then they were seen as directness. This is the greatest obstacle to understanding prehistory. Not only the images in individual sentences, but also the inexhaustibility of myths and symbols make the expressions of prehistory incomprehensible to historical man. He does not know how to describe the history, science, cosmogony and metaphysics of peoples in a vivid way. He views Herodotus' historical books with suspicion, just as he does the metaphysics of Thales or Parmenides, the creation story of Bundehes, and the world explanations of the I Ching or the Upanishads. He approaches the Genesis of the Testament with disbelief and even contempt because it is full of symbols and myths; he has lost his sense of ideas and images. He does not know that these myths and images, ideas and symbols are immeasurably more precise than the factual statements and definitions of conceptual or colloquial language. They are more precise because they are based on analogy.

The law of analogy is stated in the Tabula Smaragdina, attributed to Hermes Trismegistus: "That which is above is the same as that which is below; that which is below is the same as that which is above." This law exists in Chinese sacred books as well as in the Vedas, the Kabbalah, the Pythagoreans and Heraclitus, where it says: "the way up and down is the same" - "Hades and Dionysus are one" - "the mortal is immortal, the immortal is mortal, the life of the one is death in the other, the death of the one is life in the other". There is such a complete connection and unbreakable relationship between beings, events and phenomena that one is interchangeable with the other. What is below is nothing other than what is above - the life of material nature is nothing other than a copy of cosmic life, and the cosmic world is nothing other than a copy of the spirit world. I do not understand things by separating them and defining them in isolation, but by seeing how they are connected and stand in an unbroken chain that reaches back to the origin.

5.

Analogical vision and thinking

Prehistoric imagery should not be confused with today's poetic imagery. Behind today's poetic imagery lies a sensory perception based on external similarities between things.

observation. Prehistoric language was based on analogy, and analogy sees the inner identity of things: identity in difference and difference in identity. Analogical vision and thinking are metaphysical in nature. This is because analogy is the supersensible identity between things – despite appearances in the lower, material world, there is identity in the higher, spiritual world, because what is above is the same as what is below. The path up and down is the same.
If we were to start from a given case and understand analogical thinking, we could not find a more suitable example than what every eye sensitive to transcendental experiences, from the Vedas to Swedenborg, has known: the symbolism of the human being. The universe, according to analogical thinking, is nothing other than man, and man is nothing other than the universe. In a late, clichéd, almost empty form, this is the connection between the microcosm and the macrocosm, as they say: man is the small world, the world is the big man. Li Ki says: "When a man called to the royal throne sits there and radiates a life-giving spirit, there is no disease among the people, no epidemic among the domestic animals, no weeds or rust on the grain, no strife among the princes of the provinces, and no need for punishment among the people." "But if disease arises among the people, epidemics among domestic animals, and weeds and rust cover the grain, it is because the stars in the sky do not follow their proper course, and the stars in the sky do not follow their proper course because the halls of the temples are neglected."
Here is the analogy. Here is the supernatural identity between things, which, if disturbed at a single point, immediately disrupts the whole. The halls of the temple are neglected— epidemics, disease, and poor harvests arise; the stars change their course. Why? Because there is a hidden identity between the life of domestic animals, human health, harvests, and the movement of the stars.
The analogy can be fully developed within the sphere of human beings. That which is called individuality, character, individual, indivisible, can be seen in a definite physical form. This form has weight, colour, hardness, bones, muscles, hair, eyes, face, skin. There is a hidden uniformity in every external characteristic, which is expressed in speech, voice and action. Physiognomy is based on this uniformity, as is chiromancy, the science of the hand, because a person can be recognised by the shape, colour and hardness of their hands, the lines on their palms, the length of their fingers and the shape of their nails, just as they can be recognised by their handwriting, face and gait. But the face, hands, handwriting, build and shape refer back to the being itself. There is an analogy between all manifestations. But there is also an analogy between the inner life of the being and the external, historical existence of the environment and the community. Certain human beings correspond to certain communities, and certain human beings correspond to certain social forms. Among other things, just as dullness and alertness relate to each other in each individual, social orders relate to each other in exactly the same way. The social hierarchy corresponds to the order of clarity in the human soul.
However, this is not the end of the story. The human soul corresponds to the physical constitution of man, and the
human being's existence corresponds to the collective life of the human community. However, the collective structure of the community cannot be other than the fate that the community experiences, meaning that the collective character will always cover the history of the collective. The history of the collective, however, not only covers its position on earth, but is also connected to cosmic constellations, as Li Ki says, to the orbits of the stars. There is an analogy between the spiritual world and physical life of each individual, the fate, way of life and history of the community, and the movement of the stars. But the movement of the stars also refers to something even higher: the world of ideas and the spirit world.
The analogy means that what is above is the same as what is below: the stars look down from the eyes of man, cosmic lines run through the palms of man, the order of the people's lives is reflected in the health of their domestic animals and the abundance of their crops, and the temple hall reveals whether a worthy or unworthy king reigns.
In this way, the analogy becomes immediately understandable. To see, discover, and understand an analogy

understanding and expressing it means seeing the world in its impermanence, its eternal connections, its unchangeable interdependence. This is why one can be exchanged for the other, each image is an image of the other: the eye is an image of the stars, the butterfly is an image of the soul, the lines running across the palm are an image of the movement of the universe, the face is an image of individuality, and the community is an image of man's inner life. The language of images lives in these images, lives with these images, because prehistoric man sees these images.

6.
Hen kai pan and analogy

The answer to the question of which metaphysics is based on analogical vision and prehistoric imagery is very simple and brief: metaphysics hen kai pan, one and all, meaning that everything is one. This is advaita. The metaphysics of everything being one is not only the secret of Heraclitus, Parmenides, and Pythagoras, nor is it only the secret of the Egyptians, the Kabbalah, the Vedas, and the I Ching; the metaphysics of everything being one is the tacitly accepted, self-evident metaphysics of the entire prehistoric era, from which all thought originates and to which all thought returns.
The visual language is based on the idea that everything is One. What is above is the same as what is below. The path up and down is the same. Why? Because hen panta einai – everything is One. That is why the elements can be exchanged. Every exchange takes place within the unity. What exists is part of this One. The human face represents this One, just as the lines on the palm of the hand, handwriting, the nature of the soul, the way of life of a community, the harvest, the value of a king's reign, and the orbit of the stars. Everything is One. The soul is a butterfly and the cross is light; the fish is the saviour of mankind and gold is wisdom. For everything is One. Otherwise, the relationship could not be a correspondence, that is, it could not be an analogy, a hidden identity in the differences visible on the surface. The images express this hidden identity, and therefore they are not similes. The soul is not like a butterfly, but the soul is a butterfly, because there is an analogy between the soul and the butterfly. The two are one. But the three are also one, and the five are also one, and the hundred are also one, and the hundred thousand stars are also one; the hundred thousand stars are not like the human soul, but there is an analogy between the entire universe and the human soul, because despite outward appearances, the world and the soul are One.
However corrupted language may have become during the historical era, and however much it may have lost its connection with metaphysics, it still preserves images in a germinal form, even if there is no way for these images to regain their original meaning. What is fatal in historical man is not that he has inhibitions, but that he has inhibitions towards natural and ancient truth
and, due to a peculiar compulsion, is unable to grasp the true content of his existence. This is why he cannot grasp the meaning of prehistoric images and why he does not understand the language of images. This is also why the whole of prehistory remains a closed and forbidden territory for him.

II. Astrology

1.
Astrology is the archaic unity of cosmic analogies

Recently, astrology has come to refer to a relatively narrow part of original astrology, namely the chapters concerning human character and destiny, or horoscopes. Although this is completely incorrect in this form, it is still clear that astrology is an archaic synthesis that explains analogy on a global scale and applies it in an exact manner. The metaphysics of astrology is the only metaphysics of prehistory: Everything is One. And just as this metaphysics is expressed in the thesis of the Tabula Smaragdina - that what is above is the same as that which is below—and as it relates to the creation of the world, the geological formation of the earth, as well as the history of peoples, classes, nations, and all of humanity, the individual destiny of man, and his individual nature, it expresses a single fundamental idea:

analogy.
There are plenty of examples of the spread of horoscopes and their misinterpretation, and as a result, it may seem that we are dealing with principles here, and that astrology is nothing more than a causal chain that starts from these cosmic principles. This is modern astrology in its scientific form, and as such, it is unreservedly wrong. Astrology has no principles: no first principles, no first essences. In astrology, everything is one. Another way of expressing this oneness is that what is above is the same as what is below, that is, another way of expressing the analogy. The assumption that earthly beings and events are determined by the cosmic radiation of the planets is completely false. The definition, or in scientific terms, the concept of determination, is immediately recognisable in modern science, which has attempted to recreate astrology in its own image. There is no mention of cosmic determination. But there is also no mention of anything related to astrology: astrology is based on the ancient geocentric view, so to speak: prehistoric humanity believed that the Sun revolved around the Earth, not the Earth around the Sun. Suffice it to say that the Middle Eastern tradition considered Enoch to be the discoverer and founder of astrology. Enoch's book contains passages that explicitly refer to the Sun being at the centre of the solar system and all the planets revolving around it. Nevertheless, Enoch is not "heliocentric", and it is a mistake to think that either the geocentric or heliocentric models of the universe are of any importance here. First of all, prehistoric times did not consider the material reality of the cosmic system to be important, just as the story does not consider dates and data, i.e. externalities, to be important. What it considered important here is that the Earth has a matrix-like nature in the universe: the Earth is the archetype of all cosmic celestial bodies. Its central position is not because everything else revolves around it, but because the Earth is the archetype and the primordial mother. The existence of every celestial body can only be fully understood in relation to the existence of the Earth. In this view, the astronomical position of a planet and whether it is stationary or orbiting is completely irrelevant. Secondly, neither this nor that nor the other is noteworthy, because, as already mentioned, astrology is not about principles, cosmic centres of power, radiations or influences, or ultimately about determinism, but about analogy, that is, that what is above is the same as what is below. Astrology teaches this analogy in a global perspective and in a pictorial way. The images it uses are the signs of the zodiac and the planets, whose analogy with the ideas that constitute and govern the world astrology has intuitively recognised and elaborated in detail.

2.
Correspondences; horoscope and mandala

Everything is One. The only difference between things is the quality of their existence, the manner of their existence, and their place in existence. This is what makes them different from each other. And everything that lives and exists in the universe is necessarily connected and related to the greater whole.
Human beings need countless actions, signs, symbols and mediums to be able to return to the One, to be able to feel the loss they suffer due to their distance from the One: this is why the Creator gave human beings a multitude of powers.
Astrology starts from the premise that everything is one. It knows that beings and things differ from each other only in their modes of existence. It teaches that all things and beings necessarily belong to the One and are connected to the One. Therefore, astrology turns its attention to the multiplicity of actions, signs, symbols and media that man needs in order to recognise his situation and the

return to unity. Astrology uses the multitude of forces and abilities within human beings to clearly see analogies and, with the help of these analogies, to awaken the consciousness and experience of belonging to unity. It expressly emphasises that "every physical and perceptible being and thing is an imprint of the spirit world and a repetition of processes that have taken place in the spirit world". The movement of the planets and the cycle of the signs of the zodiac refer to the world of ideas, because the meaning of these movements and cycles lies there. The correspondences are by no means limited to the analogy between the nature of beings and the cosmic situation. There are correspondences between food, vegetation, the mineral composition of the earth, human talent, social situation, historical moment, astral atmosphere, colour, number, sound, temperature and humidity. The number of correspondences is infinite. Every being and thing corresponds to another being and thing, and this corresponds to thousands of earthly, cosmic, astral, and ideal beings and things.
A brief explanation of this essential point is necessary to prevent anyone from confusing modern horoscopes, which are partly based on medieval astrology, with archaic astrology, let alone identifying them as one and the same. Prehistoric astrology is an archaic synthesis with a single secret, meaning, message and teaching: every being in the world – animal, plant, mineral, bird, demon, insect, element – is analogous to a planet.
Whether a horoscope refers to a human being, a nation, a country or an event in history, it does not show the dependence of earthly beings, nations or events on the stars, i.e. on the position of the stars. A horoscope is actually a mandala. A mandala is a drawing of the world, but it also hides the meaning of existence. A mandala is a picture puzzle that has no intellectual solution or meaning accessible to people living in the material world. The mandala can only be understood by the transcendent intellect. It usually consists of a few figures drawn in a circle: images of living beings or geometric figures, letters, numbers, symbolic forms, images of animals, plants or flowers, roses, lotuses, chrysanthemums in China, dahlias in Mexico. The mandala is seen by mystical intuition, and during meditation, mystical intuition is immersed in its contemplation. Immersed in the contemplation of the mandala, a person disconnects from their consciousness used in material nature and is transported to the world of transcendental meanings. One such mandala is the horoscope, which depicts the signs of the zodiac and the positions of the planets. This symbol cannot be approached by human consciousness, or if it can, it is nothing more than an astronomical image of a moment in time. Its true meaning only unfolds when one places the images of the zodiac and the planets in a series of analogies.

3.
The astrological year and the fate of the Sun-hero

The belief that the natural cosmic situation is primary, and that there is no further discernible meaning in the position of the stars, the cycle of the zodiac, and the movement of the planets, is overturned the moment one considers the following:
The astronomical year ends and begins when the Sun reaches its lowest point, i.e. when it is at its shortest: at 30 degrees of Sagittarius, and crosses into Capricorn (21 December). The Sun now rises gradually, and the days grow longer. There is a time when the rise becomes rapid, when the Sun enters Aries at the beginning of spring (21 March). The Sun reaches its highest point at the end of Gemini and begins to descend again in Cancer (21 June). The descent becomes rapid in Libra, i.e. when autumn begins (21 September). In this way, it reaches the 30th degree of Sagittarius (Centaur) again, and then rises again. This is how winter, spring, summer and autumn alternate.
Ancient mythology links the cycle of the seasons to the fate of humankind. He is born in Capricorn, at the moment when the Sun begins to rise, and is glorified during the rapid ascent in spring; however, he receives a mortal wound from the spirit of darkness and begins to fall when the days begin to shorten in Cancer; the three cursed dark

Sign: Libra, Scorpio and Centaur These are the three days that man spends in the grave, in darkness, to be reborn in Capricorn and rise again.
In modern times, it has become customary to view the myth of the Sun God as secondary and to explain it as an illustration of cosmic seasonal changes. There is no question now that the movement of the stars follows the fate of the Sun God, or that the myth of the Sun God is just a beautiful series of images that illustrates the rising and setting of the Sun. On the one hand, this is because the fate of the Sun hero is not a metaphor applied to astronomical phenomena, but a myth, i.e. an archetype, and the metaphorical thinking of prehistoric peoples, which is "as if", was completely unknown and alien to them. But there is no mention of it either because this is not primarily or secondarily about astronomical or mythological phenomena, but about analogy. This has already been discussed, and it has become clear that historically, the fate of the god-man is incomparably older and essentially incomparably more important. At this point, it is enough to refer again to the analogy and say that there is a connection between the cycle of the seasons, the path of the Sun and human destiny. A person born during what the myth calls the three dark months (21 September to 21 December) is different from a person born during the three periods of rapid lightening (21 March to 21 June). Why? Not because of astral determinism, but because every living person must follow the fate of the human race, just as the fate of the human race is followed by the movement of the stars and the cosmic year: without reservation, with the same self-evident naturalness with which one must follow the changing seasons: follow, experience, endure and suffer.
Every person is connected to the astronomical year in a different way and in different respects, and the fate of humankind, and thus the manner, nature, degree and depth of its suffering also vary. The condition of human existence is that it must endure the physical changes of the seasons; but it is also a condition that it must bear the fate of the Sun hero. There is an analogy between the physical cosmos and the mythical world, and even if man does not experience this himself, because his awareness is too dulled, he must experience it in nature. The Sun has twelve stations in the year, which it must pass through from its birth to its death or rebirth. The four major stages are: Capricorn - birth, Aries - glorification, Cancer - wounding, Libra - decline. The second four stages are: Aquarius, Taurus, Leo and Scorpio, which are the signs that astrology calls fixed. In these signs, the Sun's position is stabilised: in Aquarius, it is rising; in Taurus, it is bright; in Leo, it is falling; and in Scorpio, it is dark. The third four major stations are signs of change: in Pisces, it changes from brightness to darkness, in Gemini from victorious to defeated, in Virgo from brightness to darkness, and in Centaur from dead to alive again.

4.
The direct meaning of the planets

The meaning of the signs of the zodiac is constant because the great physical universe and the corresponding cosmic event, the fate of the Sun God, are a given, unchangeable reality into which all beings and things are born. The variable elements of astrology are the planets, namely the seven planets: the Sun, the Moon, Mercury, Venus, Mars, Jupiter and Saturn. Only modern astrology attributes significance to the more recently discovered planets, Uranus and Neptune, and this is questionable in its entirety. It is enough to take just a few of the analogies at this point. Saturn is the state of the soul when, having fallen from its ancient wholeness and spiritual position, it lies buried in the dark oblivion of matter. Jupiter corresponds to the first state of the soul when it awakens: great patriarchal tranquillity, serene peace. Mars corresponds to battles, wars, struggles, and individual conflicts: the passionate and relentless rush for power, wealth, and fame. Saturn is prehistory, Jupiter is the golden age, and Mars is the iron age. Venus

corresponds to flourishing culture and world peace: the brotherhood of humanity and the spiritualisation of material reality. Mercury corresponds to the glory of celestial intelligence, the ultimate triumph of the spiritual human being, the fulfilment of humanity's task as mediator between matter and spirit. The Moon corresponds to the penultimate position of the human spirit, which is not yet fully independent, but only a mirror, a mere recipient of the primordial light. The Sun corresponds to the final state, when man has returned to the light.
Another correspondence: the Saturnian era on Earth is the age of stone, barrenness, lifelessness, the geological prehistoric era; the Jovian era is the appearance of the first living creatures; the Martian era is the age of giant animals and bloodthirsty reptiles; the Venusian era is the emergence of mammals; Mercury brings human intelligence.
Another correspondence: in prehistoric light, the Sun represents the soul's identification with light; the Moon is separation from light; in the sign of Mercury, the soul is born as a human being, as an intellectual being on Earth; Venus, when the desire and passion to return to the great Unity awakens in man, therefore Venus is the sign of union: of love, friendship, community; Mars brings the struggles of fate, that man must stand up for the spirit within him and carry it through; in the age of Jupiter, man finds peace and tranquillity: great and deep perspectives open up - this is the age of marriage, starting a family, raising children; in the age of Saturn, people mature into wisdom – this is serene old age, the age of quiet, solitary and dispassionate tranquillity, when people understand the ultimate things. That is enough of analogies. This is enough to show what we are talking about. The images of astrology are inexhaustible for the human mind, only more or less graspable correspondences, at the bottom of which lie direct meanings, in other words: ideas. When the soul was first created, it saw these ideas directly; after its second creation, that is, after its immersion in matter, after its awakening from darkness, it only vaguely senses the ideas, and only the exceptional human being, the sacred subject, rediscovers them through words. At the time of its second creation, it became mixed up with the elements, but it has already forgotten what the elements are called and what they are like. It fell seven degrees until it sank into dark oblivion, and now it must rise again seven degrees. These seven degrees are the seven spheres, the seven circles of the world, the seven planets. Here the soul ascends, with difficulty, haltingly, as Plato says: every soul is connected to one of the eternal stars. The heavy forces of Saturn pull it down, the forces of Jupiter tempt it to stop, the forces of Mars drive it to passionate excesses, to the pursuit of selfish interests, the forces of Venus bind it with pleasures, the forces of Mercury often lead it astray, the forces of the Moon flood it with illusions. But: Saturn's forces give you thoughtfulness, insight, tireless tenacity and unbreakable perseverance; Jupiter's forces give you superiority, humour and patience; the forces of Mars bring fire, enthusiasm and vigour; the forces of Venus bring confidence, health and companions; the forces of Mercury bring intelligence, knowledge and agility; the forces of the Moon bring good physical constitution, good nerves and a strong imagination.
The analogies do not stop at relating the universe and humankind to each other.
bring. The idea of Saturn corresponds to old age, stone, dark colours, solitude, perspective, severity, patience and work; the idea of Jupiter corresponds to moisture, manhood, blue colours, family, community, conversation, public life, teaching and learning; Saturn corresponds to servitude, labourers, miners and farmers among social classes; architects and sculptors among artists, because they work with earth and stone; ascetics, mystics and philosophers among intellectuals, because they are solitary people. Venus corresponds to merchants among social classes, painters among artists, and all occupations that deal with decoration and colours: the gardener, the hairdresser, the dressmaker, the jeweller, the goldsmith ; just as Mercury corresponds to the writer, the orator and the actor among artists, and the banker, the journalist and the lawyer among occupations - Jupiter corresponds to the

civil servant, judge, teacher, priest.
When a Jupiterian ruler ascends the throne in a country, they radiate Jupiterian powers, quiet humour, benevolent superiority, a love of justice, honour, the cult of family, and purity in public life. If a Saturnian ruler ascends the throne, the country will be dominated by avarice, harsh selfishness, taciturnity, unfriendliness, poverty will spread, and all high positions will be occupied by heartless old people. If a Mars-like ruler ascends the throne, the people will become warlike, soldiers will have the final say, wars will break out, internal unrest will erupt, violent excesses will be the order of the day, married life will be neglected, and street women will proliferate.
This, of course, goes far beyond what modern horoscopes teach; it is the application of the correspondences of the great cosmic analogies.

5.
The constellation

Without taking a single step towards explaining the entire system of prehistoric astrology, we must nevertheless attempt to understand what makes astrological images applicable. This is what is referred to as astrological constellation, i.e. the position of the stars, or their relationship to each other. This constellation, which can be easily sketched out using very simple calculations, preserves a moment in the life of the world in the form of a puzzle, like a mandala. The planets are not elements, but elementary symbols of ideas; the signs of the zodiac are the cosmic places through which these elements migrate, and they have different meanings in each sign. This is one part of the constellation. The second part is the relationship between the planets at a certain moment in time. This relationship is expressed by the horoscope.
The image has three interpretations: the first is the photograph – the image of a second; the second is the drawing or painting, the image of a moment; the third is the horoscope, the absolute image of the state of the world. The second floats on the surface of the world, insignificant, purely external, false, sensual and illusory; the photograph never shows a face, only the face of the second. The moment is of a higher order; the moment captures the whole of life lived in material nature and shows beyond it; therefore, the artistic drawing or painting gives the face in the depth and truth of the soul. The third image is the horoscope, which reveals the state of the world - the face in a transcendent relation, in its connection with ideas. The photograph as a second has no analogy: it is the individual self in itself, without correspondence, alone, without metaphysics, as an image without meaning. In the painting, a series of analogies opens up; in the moment, matter and soul and spirit, the visible world and the world of meanings, enter into relation with each other. The horoscope expresses all analogies: those of ideas, elements, matter, soul, lines of destiny, intelligence, temperament, and abilities. Therefore, the horoscope expresses the world situation in all its depth and magnitude.
Hence, the horoscope mandala: a world puzzle, an eternal image, absolute meaning.
There is no need to discuss the 60-degree, 90-degree and 180-degree relationships in detail here. There are manuals that do this, sometimes with quite a good sense, not in a mechanical, scientific-determination interpretation. Of course, there is no mention of those modern interpretations that are limited to describing "good" and "bad" relationships - such astrology is mere quackery, nothing more than superstitious fortune-telling. The horoscope goes far beyond good and bad: beyond a pleasant life, luck, prosperity, and fame, what it says is the eternal destiny and eternal face of a person—the unique, unrepeatable, indivisible, and indelible being.

6.
Analogy and magic

Anyone who has ever picked up an astrology book and glanced through it casually will have been struck by the long list of planetary correspondences, such as how the planets relate to colours, metals, time of day, geometric figure, number, day of the week, fabric, gemstone, certain animal, certain place and environment. He was struck by this and considered it superstition because he did not understand the meaning of these analogies. Of course, modern astrologers rarely know the explanation for these analogies, and therefore it is necessary for people to reveal the analogies at this point as well.
In ancient times, it was the duty of some members of the priesthood to maintain contact with the Fathers. The Fathers – known as pitris in India, fravasis in Iran, and Ancestors in China — reside in the astral world, where departed souls also go. From this realm, the spirits of the departed and the Fathers can be summoned through certain rituals, and contact can be maintained with them. Whether for divination, counselling, teaching, healing or other purposes, the Fathers can be asked to perform certain activities, but this request is subject to a strict ritual order. This order is based on analogy.
A priest who wishes to summon the spirit of the Fathers or any of the departed must first choose the place and time. If the place is suitable for performing the ritual on Wednesday and the environment also emphasises this, he must know that Wednesday is ruled by Mercury. Mercury prefers either the early or late hours, around sunrise or late afternoon. The colour of Mercury is yellow, its fabric is very light linen, and its metal is mercury. You should dress in Mercury clothing and wear a ring with a Mercury stone, chrysolite or chrysoprase, adorn yourself with decorations made from Mercury bird feathers, and step onto a rug made from Mercury animal skin. He must choose different fabrics, metals, precious stones, flowers and animal skins on Sunday, the day of the Sun, and different ones on Monday, the day of the Moon. Only those who can answer the question of what analogy means can understand the connection between these colours, days, places, metals and precious stones. "At the root of everything lies analogy, the hidden, secret connection between things. Analogy is also the basis of magic."
In the last century, Abbé Constant attempted to summon Apollonius of Tyana based on traditional memories. He wrote in detail about the external aspects and course of this magical invocation, describing the special care he had to take in choosing the location, the ceremonial clothing, the animal skin, the flower wreath, the jewellery – and, in accordance with the laws of conformity, the day, the time of day, the hour and the metal. At the same time, he cannot emphasise enough how fatal even the smallest mistake in this magical ritual can be for the person performing it, since the astral being summoned has a power many hundreds of times greater than that of a person living in the material world. Even though the rules of prehistoric times were followed, the magical activity still had an almost devastating effect.
This example is enough to make one understand that the analogies between metals, flowers, fabrics, colours, days and numbers found in astrological books are not a game, let alone superstition.
For archaic man, astrology was not only horoscopes, but also a magical practice. And this practice, just like foresight, the calculation of events, the reading of human characters and talents, and the understanding of historical events, was guided by analogy.

III. The twins

1.
Number theory

The myth tells that at the dawn of time, humanity lived in blissful contentment but complete ignorance. In this happiness, there was nothing but the most beautiful animals on earth. And the daughters of men were so beautiful that even the angels desired them

them. Some gave in to the passion that burned within them and descended to earth. These angels then taught humans the knowledge of the gods, how to make tools with their hands and build houses, how to artificially plant wild grains and tame animals; They taught them how to use fire and understand the movements of the stars. But no knowledge was as great as that which concerned numbers.

The science of numbers, number theory, numerology or number metaphysics was known to all prehistoric peoples. It was used in Peru and Yucatán just as it was in China, Tibet, India, Iran, Judea and Egypt. Pythagoras brought it to Europe and made it popular; Plato probably adopted its later form in part. Its archaic form was preserved by the Hebrew Kabbalah as a summary of the Chaldean, Babylonian and Egyptian traditions. More recently, when Court de Gebelin deciphered the meaning of the Gypsy fortune-telling cards, he traced their origin back to Hermes Trismegistus, saying that these fortune-telling cards, like the Chinese fortune-telling sticks, were the first book of mankind. This tarot, in its later form of tarok, compared with the Chinese I Ching, Peruvian knot writing, kipu, and Aztec-Mayan pictographic writing, does indeed hint at the outlines of archaic number metaphysics.

Archaic numbers relate to historical humanity in the same way that prehistoric pictorial language relates to the conceptual or common language of historical humanity. From historical humanity, the idea, metaphysics, image, perspective – in short, analogy – has disappeared. It has become a mere formula and abstract quantity. Archaic numbers, on the other hand, represent not only ideas and images. Numbers are the radix of all meanings. Human understanding reaches the absolute in material nature at only one point, and that one point is numbers. Numbers are the key with which spiritual understanding can unlock all the secrets of matter, and with which material understanding can unlock the secrets of the spirit. The number is the great mediator, the ultimate intellectual but already perceptible elemental reality that connects the visible and invisible worlds. The number is the medium in which matter is solved for spirit, and spirit is solved for matter. The number is the basis of order and value; the number is the ultimate meaning of all laws; numbers are the foundation of human destiny, the destiny of the community, thought, beauty, truth, prosperity, health and knowledge. The number is the simple element that cannot be traced back to anything else, through which man comes into direct contact with the existence of the world.

In Hebrew, the word for number comes from speech and book, and actually means God's voice: writing and speaking are nothing more than counting, and numbers are God's writing and words. Knowledge of numbers is knowledge of the transition where perceptible and experiential reality becomes pure spiritual reality and is transformed, where analogies end and crystallise into unchanging eternal ideas.

"Numbers are not ideas, but the meanings of ideas; the power of beings is not in numbers, but numbers are in powers, and numbers must not be separated from powers and ideas, but neither must they be confused with them."

Pythagoras was the last prehistoric man who clearly understood this. Plato confused the relationship between ideas, numbers and forces, and the clarity of prehistoric times became obscured. Since then, this knowledge has been completely forgotten, until in modern times numbers became mere quantities, countable entities, and lost their spiritual content. The knowledge that numbers, with their divine-spiritual-natural triple meaning and root position, maintain and direct the relationship between the circles of existence has disappeared. The knowledge that the basis of analogy is the number has been lost. This number, which Pythagoras called harmony and Heraclitus called logos, because the word logos also expresses the relationship between two numbers, that is, it means measure.

2.

The number is the chain that links existing things together

A brief glance at number theory does not reveal much. There is nothing in archaic knowledge that is readily understandable and transparent. Alchemy, astrology, the I Ching, the Sankhya, and all archaic syntheses reveal their true depth and greatness only after prolonged and intimate study. And this applies to no other prehistoric discipline as much as it does to number theory. At first glance, it seems like nothing more than an interesting game. When historical man then delves deeper into it, he becomes confused. He cannot follow the train of thought. He does not understand the analogies. Few reach the seriousness of metaphysics. Perhaps no one reaches complete understanding.
Eckartshausen, a thinker who lived at the end of the 18th century, was the one who, in modern times, restored ancient number theory as far as possible, mainly based on rare books on Kabbalah. He was the one who understood Plato's idea that "the world is a reflection of ideas according to numbers" and knew that "sensory experience is false calculation". In number theory, Hermes Trismegistus' great analogy is that what is above is the same as what is below, as follows: "Nothing can appear in the world below that is not a force above." The sign of this force is the number. Its sign is a direct sign, because the number indicates the force that connects form and power, in other words, it connects the spiritual world with material nature. The number is the law according to which things not only manifest themselves, but also exist. As the Pythagorean Philolaus writes: "The number is the ruling connecting chain, the uncreated and eternal, which binds things together in the world. Number theory is the science that comprehends and understands the law of all material and all conceivable things with the help of the intellectual progression of numbers." For the laws of nature precisely cover the upward and downward progression of numbers. Numbers were not created by the intellect: numbers are the pure spiritual image of the ancient spiritual being. The idea is only a deduction from this image. Numbers reveal spiritual reality at the level where it is still force, creative will, and intangible creative thought. What manifests itself in the form of things is nothing other than this force, this will, this thought, but at different levels of progression. For the force, the creative thought, is the One. This One is the All. The All is One. This is hen kai pan and hen panta einai. This first One, the Force, has an effect and a manifestation. This effect is the Two. The result and consequence of the effect is the Form. The form is the Three. The whole created world is based on the number three: the Force - the One, the Effect - the Two, the Form - the Three. The Three is the basic number of all physical and intellectual reality.
Eckartshausen says the following: "The manifestation of the supernatural simple force in the world ." The things of the world belong together in the same way that the progression of numbers in things relates to the simple force, that is, in the same way that the number in things relates to the One. "The number is the means by which the intellect understands the connection and unity of the whole world. The number is the beginning of those things which man sees as objects and events and phenomena, and since it is the beginning of things, only the intelligent soul can see it."
"Numbers are the medium through which humans can learn about divine creative qualities. Numbers are the tool through which humans can observe the created world and the relationships within it in their purity. Numbers are the medium that explains the origin of the elements and what lies at their core. Numbers are the medium that reveal the forces hidden in the material world." Applying number theory to number theory itself, the situation is as follows: "One is the force; progress is the effect; numbers are the consequence." Thus, numbers themselves, like all that exists, stand in the sign of Three.

3.
The origin of Two from One

A single analogy based on number theory will tell us more about the thinking of archaic man than any extensive further explanation of number theory. For now, let us take as our subject of analysis: the Number Two.

Historical man sees only quantity in numbers and therefore believes that two is more than one. Archaic man, who sees quantity in numbers as a progression of quality and idea, knows that the greatest number is One. Two is not twice as much, but half as much. One is not really a number. One is unity. It is existence and the absolute. The first number is two, the first quantity – the first manifestation of multiplicity. One is Form, Two is Matter. Therefore, Two is the number of evil, the opposite. According to Pythagoras, one is Apollo, two is Discord. Two is the number of the serpent, the number of evil. Two is the number of science, of artificial and deliberate separation, of opposition.

According to Pythagoras, the Two is nothing more than the disturbance of the One; just as the first colour, white, arises from the first refraction and dimming of colourless brilliant light, which is nothing more than confused light, so the Two arises from the brilliant One when it is refracted. When the One is refracted, it splits into two. The Two is not two ones, but two halves – but the two halves can never be One again and cannot become a unity again. A great mystery must occur for Unity to be restored to a new level. However, this mystery goes beyond the Two. This is the Three.

The origin of the Two can be imagined as follows: the One is completeness, the whole – the geometric analogy of the One is the Point, which is at the same time a circle and a sphere. Therefore, no one has ever been able to make the universe perceptible from a geometric point of view other than through its analogies: the point, which is a circle and a sphere. The universe is the manifestation and image of the Creator God: its analogy. Therefore, the world is also the One who is the Creator; therefore, it is a point and a circle and a sphere, One in One.

The very first change that the circle, sphere and point undergo is distortion. It distorts in the same way that colourless light refracts, creating the first disturbance, the colour white. The result of the distortion is that the circle and the sphere flatten, and because they have flattened, their centre splits in two. This is the ellipse, or the egg. The ellipse does not have a single centre, but two foci. This is the moment when the circle, distorted, splits in two at its single centre, into two foci. This is the creation of the two. The two focal points of the ellipse are called foci because the centre of the circle is a balanced, calm, eternal point of light; when this One point splits in two, a passionate desire to regain perfection, to restore Unity, immediately arises in the two points, and this passionate desire sets the two points ablaze. Therefore, these focal points are the foci, the burning points. However, they cannot become one, even though they burn for each other. In order for them to meet again in community, in the One, the flame of the two points is not enough. A unifier is also needed. However, this is again the mystery of the Three.

According to ancient tradition, Binarius is also the number of evil and the serpent because the serpent is a symbol of a creature that has lost its centre, and when it bites its own tail, it searches for its centre. However, what it finds and surrounds is not the centre, but emptiness. This is a symbol of the Self. And the serpent can never actually grasp the centre, because when it bites its tail, it can never step into the centre itself, but always remains on the surface of the circle. This is the periphery. And this is again the symbol of the Self. There is only one centre, and that is: One. The centre of all beings: One. The Self of all beings: God. Therefore, after separation from the One, it is futile to try to find the centre, especially to try to create a centre: only an elusive void and periphery are created. But the relationship between space and the periphery is the same as the relationship between the two focal points: both want to become one and cannot. In order for the two to reunite and meet again, the power of the periphery and space is insufficient – something new must come along for the two to unite. And this is again the mystery of the Three.

4.

The sacred ball game, the pair, the opposition, the dual, the two poles

Kabbalah says that souls are sent on their earthly journey in pairs, everyone has a partner with whom they must experience the fate of the focal points in material nature, burn, blaze

in the passion of union and the thirst for the desire to become one. This divided life in search of union is symbolised by the Mexican sacred ball game.
The ball game is played by two people. Both stand in a circle, they are not allowed to step out of the circle, and the two circles only touch at a single point on their circumference. They run around in circles, back and forth, from the centre and back, throwing a ball decorated with feathers from one circle to the other. This ball is like a word thrown from one soul to another, like a passion that wants to connect them, like a wish. But it is only a message from the other circle. The two circles are actually enlarged versions of the two focal points: the two-pointedness without a centre, which is the relationship between man and woman, without any hope of encounter. The ball flies from one focal point to the other, is thrown back, caught, thrown back again. They cannot meet. They must not step out of the circle. They cannot step out.
Each circle is like that formed by a snake biting its tail: a point and a surface. Because the individual circles are not One, but each is Two. Neither man can meet himself, nor man can meet woman, nor can one focus meet the other. The only thing they can do is send messages to each other. Just as they throw a shuttlecock to each other. They know very well that the two of them are actually and somewhere One, and that they were once One and will be One again, as One as the shuttlecock they throw, the shuttlecock: the same as the feathered snake, which is nothing more than animated matter. Because the snake is matter, the feather is the symbol of the soul - that is why the bird is a symbol of the soul and an analogy of the soul, and Mexican feather dresses and headdresses were worn by priests, young girls and the dead, all those who had a deeper connection with the soul than others.
The pair is not the only manifestation of the two. Two is the opposite, two is the original and the copy, two is the twins, the two sexes, duality, one and the other, the point and the counterpoint, the dual, the two poles. Of all dual manifestations, the pair is closest to the one. "The pair hatched at the same time from the same egg: the two children of the One, the One from which two tongues of flame burst forth."
This is called Purusa and Prakriti in Hindu tradition, and yin and yang in Chinese tradition. This is Shiva and Shakti. In Egypt, Osiris and Ra: Osiris descended into Tattuba and met the soul of Ra there; the two "gods embraced each other, and at that moment the divine twins were born."
But the same twins are Isis and Nephthys, the dual Maati, the twin form of the mother of the world. In the Hermetic tradition, the Sun is the symbol of reason, and the twin of the Sun is the Moon, the Moon being that other Sun. In Peru, just as in Mexico in the sacred play, the two zemis meet, and this play is the dramatic dance. Everywhere, pair dances represent the meeting, tension, opposition, harmony, and balance of the Sun and the Moon as celestial twins, and everywhere, the doubling of the one.

5.
Ahura Mazda and Ahriman

In Iran, Zurvan gave birth to twins. Zurvan is the Hindu Varuna and the Greek Uranus. The twins are Ahura Mazda, the light, and Ahriman, the darkness. "In the beginning, God created heaven and earth." In these twins, we find all opposites, tensions, pairs, dualities, difficulties and doubts. In the yin and yang, the twins, it is fully expressed that the two are two halves of the One, like Shiva and Shakti, yang and yin, Sun and Moon, Osiris and Ra. For what has been, is, and will be from eternity is only the One. What is not one is already a duplicate of this One. In the Iranian tradition, maetha is this simple. The simple is the heavenly archetype, the eternal. What is born and lives is already double: already two, already the image and the being, already the pattern and the form. And this is the basis of all analogy. Analogy means earthly beings and things and phenomena that correspond to the heavenly-spiritual. This correspondence is called analogy.
For the Greeks, the idea is the archetype, the original, the model; the eidolon is the copy, the form, the descendant. The relationship between idea and eidolon is what in analogy corresponds to the relationship between one phenomenon and another.

other phenomenon. Every form has an esoteric duplicate, and every being has an esoteric dual—this is what was called ka in Egypt. The ka is the elliptical dual soul; its hieroglyph is two raised hands. This is what Kabbalah refers to when it says that souls are sent into the world in pairs; this is what some traditions call the astral body; this is the Hindu suksma sarira, the subtle spirit body; this is what primitive peoples have preserved in a distorted form as the obscured form of higher knowledge: the totem. The law of two is expressed in the analogy, because when man sees a correspondence, he discovers that one is the idea and the other is the eidolon, the archetype and the copy.
These two took shape in the Peruvian zemib, the Iranian yem, the Hindu asvins, the Greek Dioscuri, and the Roman Gernim. Each word means twins. Twins are opposites, pairs, one is the dual of the other, one is the idea of the other, and if one is the idea, the other is the eidolon, if the other is the idea, one is the eidolon, the original and the copy, the archetype and the duplicate, constantly jumping from one to the other and back again, like the feathered ball in the Mexican sacred game. Just as for a man, a woman is sometimes a mother, sometimes a daughter; for a woman, a man is sometimes a father, sometimes a son. This is the duality and ambiguity and double-edgedness of all earthly relationships; a mysterious doubling, the meaning of which, however, is that the being did not become twice as strong, but only half as strong, because it cannot be emphasised enough that two is not more, but less than one, and two is the number of strife, hence the sacred pair of combat games, the gladiatorial games; two is nothing more than the confusion of one, the impure number, the number of disintegration, of falling asleep, of forbidden activity, which arbitrarily separates and leaves the one.
The Iranian twin brothers, Ahura Mazda and Ahriman, represent this duality of the world. Each deity commands a large spiritual army, or "legion". Ahura Mazda's helper spirits are the daenas, while Ahriman's spirits are the drugs. Every daena has a corresponding drug, like a twin. Just as every human being has a daena and a drug, and one is the elliptical dual of the other, so people are daenas and drugs to each other, as friends, siblings, husbands, wives, and children. Existence constantly pulsates between the two poles, and here and there - ji jang ji jin - as the Chinese say: a ray of light, a plunge into darkness. A flash, a dimness. A flare, a falling asleep. A yes - a no. A positive - a negative; a day – a night; a winter – a summer; an attraction – a repulsion. In the ancient One, the circle with a single centre, the totality of forces sat in the centre as its own fullness. When the circle of the One became distorted into an ellipse, the One became Two, and two foci emerged from the single centre. The force separated, one became magnetic, the other electric. The magnetic is attractive, pulling, yin, feminine, dark, warm, Shakti, Isis; the electric is active, attacking, yang, light, cold, masculine, Shiva, Osiris. Thus, existence oscillates between warm darkness and cold light: ji yang - ji yin - one yes, one no, Osiris-Isis, Ahura Mazda-Ahriman, daena-drug. Therefore, existence is like twins, like Janus, two-faced, like a double-headed axe. Thesis and antithesis, pravritti-nivritti, expansion-contraction, sarga-apavarga, exhalation-inhalation, evolution-involution, integration-disintegration, formation-dissolution.

6.
Elliptical existence

Two is the first step beyond One, and thus the first number. One is the whole, two is the first fraction, because two is not twice one, but half of one. But for the two halves to truly be two halves, that is, a single pair, and for the two together to be one again, is impossible: the one and the other in the two are actually less than half of One. A true fraction.
A fraction that can never be whole again. This is the negative side of two.
However, the two also has a positive side. When the snake bites its tail and attempts to form a centre within itself, it actually achieves the whole: but this is the

false and the Anti-One. Not the whole, but only its appearance. The eidolon, not the idea. This is the duality of the surface and the space enclosed by it. This image is the symbol of the human self: the false centre enclosed by the surface.
The positive side and positive activity of the two is when it breaks through this false surface and releases and liberates this false point. The symbol of the snake biting its tail is the symbol of a closed life, because in a closed life, the Self rests enclosed by the surface in space. The activity of the two is that the closed life opens up and hundreds of connections in life are restored, and the swing motion begins between the Self and the Self, as in the zemi games in Peru, the gladiator games in Rome, and the pair dances in the Mexican sacred ball game.
The activities of the Jemas, the Dioscuri, the twins, liberate the closed Self and open up the closed life. Because the Self is the false point that does not burn: in order for someone to live, they must burn, they must be the focus, they must ignite and ignite. It must experience the state of being the focal point in order to become the centre again, that is, to merge back into the One. For Ahura Mazda and Ahriman, the ancient twins, this is the other meaning, completely equivalent to the first. The other meaning, because two is two, and it has two meanings: two sides, two meanings, dual activity. The duality of the twins here is liberation. This is also part of understanding the Mexican ball game. Man steps out of his closed singularity and comes into contact with his elliptical dual, ignites and inflames, and the flame, because the feather also means flame, flies and jumps from one focal point to another: ji yang - ji yin; a man, a woman; a left, a right; a light, a dark; a warm, a cold.
The male Self must ignite the female Self, and the female Self must ignite the male Self, because if it remains closed, it will never enter into a relationship with the two, it cannot burn and can never become One: it will remain forever a point and a surface, forever two.
Only the two can make the two whole again: the symbol of Castor and Pollux, of friendship, of twins; this is the secret, the compulsion and the task of polarised life, that the closed Self must become a pole and catch fire. This is the significance of the wedding: only the two together, in duality, can achieve the One, which no longer has two poles, but a single centre. The Chinese and Hindus, Sufi and Mexican, Tibetan and Peruvian asceticism apply this polarisation alertly and clearly, insofar as they constantly place themselves in a corner, a pole, a focal point, a focus, a contrast, in order to reach the pole-less, contrast-less absolute state of the One, the vu veit, the tao. The two are symbols of open and unfolded life, and when the prehistoric king or high priest offered the country and the people to God, he polarised the people with God: God is the heavenly counterpart of the people, their higher focus. God's fire ignites the people, just as a man's fire ignites a woman, and a friend's fire ignites a friend. This is how the people become God's people: God's counterpart, God's ara. This is how the people become the eidolon of the divine idea: a copy of the original archetype. This is how the people become God's elliptical dual-twin. For it is the two that break the surface drawn around the false centre. The ring is a symbol of this false point, that is, the centred, perpendicular surface; the ring is analogous to a snake biting its tail. The wedding ring is nothing more than giving a centre to the human self, which until the exchange of rings was a centred, perpendicular surface, by making it the focus and igniting it: making the human self an elliptical dual. The centre of the woman became the man, and the centre of the man became the woman, just as in the case of the twins, Castor's centre is Pollux and Pollux's centre is Castor.
Everything that belongs to the two has a dual meaning, and everything that is two relates to both lives of man; therefore, everything that is two and relates to both lives is eternal in nature. Therefore, duality is a symbol of eternal life, just as the double-edged axe and the double-edged sword and the two-faced Janus and Gemini are images of eternal life. The word, the thelesma, the manna signify this eternal life, where the two, earthly life and otherworldly life, life and existence, time and eternity meet.

IV. The three castes and the four seasons

1.
The Three. The Egyptian Great Nine

The first number is two, the first step beyond Unity. Two is a deficit compared to One, because it is nothing more than the halving of Unity. It is the illegitimate number. It is the number of evil, because evil is alien and intolerable to Unity. And two can never return to the One and become one again. In order for the contradiction and tension, doubt and duality and opposition in two to be resolved, one must not return to Unity, but enter into a new step of the One. This new step is three.
The three are thesis, antithesis and synthesis. The Father, the Mother and the Child. Osiris, Isis and Horus. The three are expressed by the sacred syllables of Hinduism: A, U and M, the first, middle and last letters of the alphabet, representing life, contradiction and balance; yes, no and connection. One is power, two is matter, three is the number of time. The two broken halves meet again in the three, in a new unity, balanced. Three is the resolution of polar tension: three is the number of community, where broken beings can meet again and become whole.
There are traditions that were built on the One; these are primarily the Hindu tradition, above all the Vedas. There are traditions that were built on the Two, such as Mexico and Iran. The Egyptian tradition was built on the Three. The Egyptian tradition is nothing more than the revival and unfolding of the forces contained in the Three.
In Egypt, the basis of human life was seen in the three: man is nothing more than three times three. The first is the chat, the material body. The second is the ka - this is the two, the astral dual, who leaves the body after death but always returns to it. The earth's ka leaves the earth in autumn and reappears in spring, reviving the earth. It corresponds to the three in man: the ba. The ba is the feathered soul, the flying, singing being, the bird soul belonging to the body. These were the first three.
The second three: the ab, the chaibit and the ren. The ab is the heart. This is where man carries his destiny, where good and evil struggle. In the afterlife, the heart is placed on the scales, and a single feather is placed on the other pan. The feather is an analogy for the soul, as in Mexico. If the heart is pure, it is light as a feather. In the afterlife, forty-two judges watch the scales. According to Kabbalah, God's greatest name consists of forty-two letters. For forty-two days, the lama in Tibet reads the Bardo Thodol to the departed. In Mexico, forty-two steps lead up to the most sacred temple of the Sun. The tarot consists of forty-two cards - the great secret of the Hermetic tradition.
Chaibit is the shadow. Not only the shadow of the body, but also the part left dark in the soul, which was not penetrated by the light of Osiris, the light of awareness; this is the unconscious, which man brought from the forgotten darkness of matter, but which did not illuminate his life. Chaibit does not separate from man; it accompanies him to the afterlife and remains a shadow, darkness, unconsciousness, obscurity, stupor. Ren is the Name. The name is not merely that someone is called Sebastian or Christopher. The Name is a share in the logos. A nameless person is someone who is not accepted into the community of souls and thus into eternal life. There is no way to address them. A person receives their name from their guardian angel, their guardian spirit, their guardian deity: the higher being and the person bear the same name, because the person is the elliptical dual of the guardian deity, and the name is the third that connects the two. The name is the sacred word by which God calls the person.
The third three: chu, szechem and száhu. Chu is the dual of chaibit: not the shadow, but the Shining One. Chu is what is awake in man, while chaibit, the shadow, is what is asleep in man. This is the Sun within man. He who is wholly chu is Osiris, wakefulness. Chu is divine intelligence, the power that orders, understands, creates and sees the world. Chu is the gold of alchemists, the sun of astrologers and the Apollo of Pythagoras. Nothing is as important as the role chu plays in human life. If

stuck in material nature, then the greater part of man remains chaibit, or shadow. If he has freed himself from matter and seen through the illusion of nature, he has become chu, or brightly shining, which the Vedas call buddhi: alert intelligence.
The chu is related to the purusa and the medieval Eckehart Fünklein, because it is the heavenly spark, the little flame that constantly reminds man of God's existence and the divine nature of man's origin. The chu is also the conscience. The eternal lamp, which religious custom lights either in memory of the dead or on other occasions, is nothing more than the awakening of chu. Szechem is the elliptical dual of ka: the celestial body, the eternal form, the idea of the human being. The human being is only an eidolon, a copy, a materialised and distorted form of this sechem. Man encounters the sechem when he crosses the bridge to the afterlife - in the event that he has regained his right to his lost divine origin.
The sáhu is the archetype of the whole human being with its physical, spiritual, mental and astral being, its entire destiny, its individual character, its uniqueness and indivisibility, as One, as the image of the Great One; the highest unity: three times three.

2.
The meaning of AUM and AUR

The meaning of the Egyptian Great Nine is that the entire world system is based on the three modes of the number Three. These three modes exhaust all relationships between spirit and matter. That is why, according to Hindu tradition, life has three qualities. These three gunas are sattva, rajas and tamas. Sattva is harmonious happiness arising from balanced insight; rajas is activity burning with the fire of passion; tamas is lazy and blind growth. These three qualities of existence are distant, but in a certain sense analogous to the three elements of alchemy: sal, sulphur and mercury. Sal is the clear, crystalline element; sulphur is fiery and flaming; mercury is all-dissolving, mobile and resonant. This is a distant relationship, because the symbols of the archaic elements never overlap; the correspondence is analogical. It is analogical if only because the colour of sattva and sal is white, the colour of rajas and sulphur is red, and the colour of tamas and mercury is black. White, red and black relate to each other as A, U and M do in the Hindu sacred syllable: the beginning, the middle and the end - action, reaction and balance - force, effect and consequence - space, time and creation, and, according to the Pythagoreans, fate, necessity and order. The sacred syllable of alchemy is AUR, meaning brilliant sunlight – this is the light that is the true content of life, which is light and fleeting, and whose condensation and collection is the true task of the alchemist, who collects it just as the archaic cult collects the asat.
The three represent the unification of a divided existence, the reconciliation of discord, the meeting of the two sexes in
in marriage, the meeting of the separated human Song and its return to the community.
Therefore, three is the number of the first reintegration, when man and life become one again in the great collective unity of humanity; the number of the second reintegration is seven, spiritual unity, the seven sages; the number of the third reintegration is ten, the degree of the god-man, the highest degree. For reintegration, the return of man to his original state and his union with divine intelligence, is governed by the number three.
The three qualities of life, sattva, rajas and tamas, correspond to the three triads of Kabbalah: the spiritual triad, the celestial triad and the elemental triad. In the world of numbers, single-digit numbers correspond to things of the spiritual world, two-digit numbers correspond to things of the celestial world, and three-digit numbers correspond to things of the elemental world.

3.
The three gunas and the three castes

The meaning of three: Unity - stepping out of the One - returning to the One. Therefore, three is the number of the collective, of humanity. And that is why the three gunas correspond exactly to the

three castes, or the alchemist's three elements: sattva, white, sal, harmonious happiness arising from balanced insight corresponds to the spiritual caste; rajas, red, sulphur, activity burning in the fire of passion corresponds to the ruling, warrior, knightly caste; tamas, black, rest and blind breeding corresponds to the economic caste. These three castes, the Brahmin, the Kshatriya and the Vaisya, are the human community, the unity of humanity, which is organised according to the three qualities of life and built on these three levels. The Brahmin, the spiritual caste, is analogous to the head, thought, nervous substance, sal; the Kshatriya, the ruling-knight caste, is analogous to the trunk, the heart, activity, blood, fire; the Vaisya, the economic caste, is analogous to the feet, the lower body, because this is the material part of the body, the black, the culture.
Saint-Martin explains the first ten digits based on the number three. The pure spiritual numbers (sattva numbers) are: 1, 4, 7, 8, 10; the mixed, active, confused numbers (rajas) are: 2, 5; the material (tamas) numbers are: 3, 6, 9. The human community belongs to the material realm in nature, therefore its number is three.
The spiritual caste is the bearer of harmonious happiness arising from balanced insight; this does not mean, as historical man would think, that because it carries this quality of being, it uses it for itself. Sattva is not private property, but a quality of being, of which the spiritual caste is the guardian and radiator. In the same way, the kshatriya radiates strength, fire and activity, and the vaisya radiates fertility. Brahman makes humanity balanced, thoughtful, spiritual and happy; kshatriya makes it active, just, strong and powerful; vaisya, insofar as it distributes the wealth of the earth, brings material prosperity and eliminates need.
One of the qualities of existence can never exist without the other, just as in the number three, the essence is the whole number three, in which the individual elements have no independence. The three qualities, though not One, are whole, in which the dangerous disintegrating tension of the two has been resolved. This is why three must be the number of community: the orderly community governed by dharma, or the law of the world. And this is why all communities in prehistoric times were based on the number three; in other words, all archaic communities had three castes.

4.
The Four Mysteries. The Tetraktys. The Cross. Yod-Heh-Vau-Heh

The Pythagoreans said that no human being had yet been born who could understand the next step in Unity. No human being had yet been able to explain four from three. Unity needs no understanding; it is logical evidence. It needs no proof, much less explanation. The two, as taught by alchemy and the Hermetic tradition, is the violent separation of the materia prima. This is why the salt is marked by a divided circle, the earth by a divided triangle standing on its tip. The two is the number of rupture, decay, separation, halving. The three is the new whole of these two halves. And it seems that the series of progressions may end here: the whole has been restored. But no. After the three comes the four. The greatest mystery, the incomprehensible and shocking new progression that no one has ever understood and no one has ever explained. The creation of four from three is so irrational, so surprising, so unpredictable that only a superhuman intellect can comprehend it. That is why, for the Pythagoreans, the Four – the tetraktys – was the symbol of the divine spirit, and why those who were accepted into the circle of Pythagorean esotericists and initiates had to swear an oath to the number Four.
In order for historical man to gain even a vague understanding of what the four archaic man, a more detailed analysis is needed. Everyone knows what a cross is, what a swastika is, two lines intersecting at right angles, with branches curving back at the ends of the lines. This circle is divided into four equal parts. Four is also a whole.

A whole, like three, but a different kind of whole. The circle divided into four parts and the swastika were symbols of eternity in archaic times. They symbolised eternal motion, eternal cycle, eternal life.
The horizontal line of the cross runs parallel to the surface of the earth and represents the earth's surface. The vertical line of the cross, which intersects the horizontal line in the middle, represents the breaking through of the earth's surface. This vertical line, which intersects the surface of the earth, whether it runs from bottom to top or from top to bottom, penetrates the earth and breaks its unity. It seems as if the cross is a new symbol of the two: there are two lines, the horizontal and the vertical. But there are not two, but four, because the cross has four arms. The four arms point in four directions: east, west, north and south. Right, left, up and down. Towards the four cardinal points, which means in all directions around the world, because the four cardinal points are nothing more than a simplification of the compass rose, and the compass rose is nothing more than an extension of the four cardinal points. Because there are only four cardinal points.
In the triad, the property of Unity triumphs over the Whole, because by defeating the two, the three becomes a new Whole. In the Four, a new property of Unity emerges. This new property is Completeness. Therefore, the four cardinal points represent not only the whole world, but the complete world: the fulfilled world, the complete and eternal world. The symbol of this eternal and complete world is the cross, which connects the horizontal with the vertical, the earth with the sky, time with eternity, nature with the supernatural. This is why in ancient times China, Egypt and Peru were called the Four Directions Empire. The empire of completeness. This is why the ruler swore an oath when he took power over the people, invoking the spirits of all four directions as witnesses. This oath formula remained in primitive form among the Native Americans, who blew the smoke from their ceremonial pipes towards the four cardinal points, and among those peoples who, at coronations, struck the four corners of the world with the king's sword.
In Kabbalah, God's full name consisted of four letters. This is the name that is pronounced with the vowels Yahweh: Yod - Heh - Vau - Heh. This represents the completeness of the four corners of the world. In geometry: the point, the line, the plane and the solid. In physics, the three dimensions of space and time.
Arithmology teaches that after three, four is an incomprehensible miracle, God's secret, never to be grasped. With this four, all further progress becomes impossible. There are no more numbers. All further progress from One can be derived from this four. Five is nothing more than two and three; six is three and three; seven is three and four; eight is four and four; nine is three times three; and ten is once again one of the greatest secrets: the sum of the first four numbers: one plus two plus three plus four equals ten. There are no more numbers in heaven or on earth, because the tens, twenties, thirties, hundreds, and thousands are repetitions of the first ten in different circles of existence.
The four spaces: the invisible sky, where the Creator spirit dwells – the ether, where the stars and angels dwell – the space of air, where the souls of the dead who cannot free themselves from the earth and await rebirth dwell – and finally the earth, where living beings dwell. Above these four spaces, the sky is held up by four archangels, the angels of spring, summer, autumn and winter, the four corners of the world, Aldebaran, Regulus, Antares and Fomalhauta in the constellations of Taurus, Leo, Scorpio and Aquarius. In India, there are four stages of reintegration into life, the four asramas: brahmacharya - the Brahmin student, grihastha - the head of the family, vanaprastha - the forest hermit, and sannyasin - the pilgrim who renounces all earthly possessions. For the Orphics, the completeness of the number four is expressed in the fact that the Four is the symbol of the duality of the supreme spiritual being, and the four indicates the stage in the human world when someone has completely overcome their sexuality and can be "a woman among women, a man among men".

5.
Closer and more distant analogies based on number theory

We need only take a few more steps along this path, and we will gain some insight, albeit fleeting, into how arithmology was rooted in the order of archaic analogies.
Not only in the Pythagorean and Orphic traditions, but also in Mexico, China and Judea, sound was considered to be the first material manifestation of numbers. The harmony and disharmony of sounds are based on numbers. Music, says Saint-Martin, is nothing more than counting, and when the human soul delights in music, it does nothing more than unconsciously follow the progression of numbers. It is safe to say that the soul dances on numbers at such times, because dance is based on numbers just as much as music, sculpture, architecture, poetry, crystals, plant leaves, flowers and colours. When the human body dances, it moves in proportion: it experiences and expresses numbers. It is only natural that architecture is based on numbers, not only because architecture is intrinsically linked to music, but also because it must take into account proportions, the laws governing individual materials, weight, quality and harmony. Architecture is just as much a matter of calculation as the construction of systems of thought, the creation of a state order, or the epic, the drama and the poem. No human activity can do without numbers. There are poems based on the number three, and there are those based on the number four. Drama as a whole is based on the tension between two elements, because the tension in drama is dialogue, conversation. The ancient drama is the Mexican ball game. The human body is just as much an expression of numerical proportions as a piece of music. Everyone knows the ratio between the length of the leg and the torso, the length of the head and the arm, and the ratio between the foot and the hand is just as lawful as the ratio between the different parts of the face. Pythagoras says that numbers are at the root of all phenomena.
If one wishes to go further, one can reveal the relationship between numbers and time . The peculiarity of time is that it does not harmonise with the number ten. Time is a complex combination of two, three and four, and therefore its measure can only be six and twelve. However, there is also time such as lunar time, which is governed by the number seven. Therefore, there are two types of time, solar time and lunar time, and these two never overlap. In ancient times, people knew a great deal about how these two types of time manifest themselves in human destiny, and more recently, they have begun to suspect this again.
Moon time generally dominates female beings, and female beings generally harmonise with the numbers of the moon. But the number seven also plays a decisive role in the life of men. The number seven not only governs reintegration and ascension into the spirit world, but also the rhythm of destiny: seven. This number seven harmonises with the seven planets, and the world of the stars is also nothing more than a direct manifestation of the number, like music, poetry, dance or architecture.
The universe is an immense space in which everything happens according to the order of numbers. However, the Earth is no exception to the numerical order of the universe, and anyone who has heard anything about the elements knows that these elements relate to each other according to numerical progression. It goes without saying that the numerical nature of these elements is also manifested in the crystallisation of the elements. It goes without saying, although the key has not yet been found.
But nowhere else does number play such a decisive role as in the world of the soul. Not, of course, in the sense of modern psychology, which is the psychology of a snake biting its own tail: superficiality on the outside and emptiness on the inside. The relationship between the inner and the outer is governed by numbers: the connection between the soul and the physical form is based on numbers. But inner qualities also belong together and separate in the same way as numbers, and these numbers always correspond to the numbers that appear in the sky at the moment of a person's birth as the

the signs of the zodiac and the planets were fixed. For what is above is the same as what is below. The number governs man's destiny, especially his involution, his return to the One. And as involution and evolution coincide, this is nothing more than the two - involution and evolution complementing each other in the three: the Whole. After the Whole, man reaches Completeness. Completeness is nothing other than the Four. After the Four, there is one more step: the All. The number of the All is Ten. These are the three steps that the soul must take to reach its Self, to become One, to return to God. This is the law of the triple increase, to which there are no exceptions in the world.

6.
The Whole, the Complete, the All. Number and Time.

The four seasons, the four ages, the four elements and the four stages of life.
Four stands between Three and Ten; Three is the Whole, Ten is Everything, and between the two is the Complete. This is the Four. But the four, together with the two and the three, is the number of time. Thus, the four represents the whole of time. That is why there are four seasons: winter, spring, summer, autumn. That is why there are four ages: the Golden Age, the Silver Age, the Copper Age, the Iron Age. The analogy between the four seasons and the four ages is clear: the Golden Age is spring, the beginning, the blossoming; the Silver Age is summer, the unfolding, the ripening; the Copper Age is autumn, the harvest, the gathering, the cooling; the Iron Age is winter, the hardening, the darkness, the sleep. Childhood, youth, maturity and old age. Spring corresponds to the east and the morning; summer corresponds to the south, the time when the sun reaches its zenith; autumn corresponds to the afternoon and the west; winter corresponds to the night and the north. The four seasons correspond to the four elements: spring to air, summer to fire, autumn to water, winter to earth. Air corresponds to man, fire to animals, water to plants, earth to minerals. Air corresponds to the divine Self of man, fire to the spirit, water to the soul, and earth to the physical body. In every way, it is Wholeness.
Hindu tradition teaches that the golden age, the Krta-yuga, lasts for four thousand divine years. One divine year is three hundred and sixty thousand solar years. The gods dwell among humans, there is equality among humans, they do not know property or the ego, and they live in constant abundance and serenity. Living beings are brothers. Their main occupation is the study of the Vedas and tapas, self-denial. The basic feeling of life is joy. There is no error, sin or evil. All of humanity speaks one language, which is understood by the gods, animals, birds and plants. Everyone is content, truthful and learned. Human beings are beautiful, powerful and healthy, like the gods, because illness is unknown on earth. The average lifespan is four thousand years.
The second age is Treta-yuga, the Silver Age. The average lifespan of humans is three thousand years. Suffering, disease and sin appear. But through self-denial and immersion in divine knowledge, they can still be overcome. People are no longer as beautiful as they were in the golden age. The brotherhood of humanity ceases to exist, and there are now two castes: the spiritual and the non-spiritual. Living beings are also separated, and humans leave the great community of other beings. The power of truth diminishes and lies appear. The gods still live on earth, but they seek distant mountains, lonely forests and sea cliffs. Prosperity and abundance are coming to an end, and hunger and poverty appear.
The third age is Dvapara-yuga. The average lifespan of humans is two thousand years. Dvapara-yuga lasts for two thousand divine years. The Vedas become forbidden to certain people. Fewer and fewer people consider self-denial to be the greatest task in life. The gods depart from the earth. Need, hunger and poverty increase. Humanity is now divided into three castes. Money, injustice and deliberate cruelty appear. Sacrifice and ritual are now the privilege of the spiritual caste. In the first age, illness was spiritual, consisting only of confusion of the mind and clouding of the head; in the second age, it spread to the limbs. Now, in the third age, the disease has spread to the tribe and become physical.

The fourth age is Kali-yuga, the dark age, the iron age. The average lifespan of humans decreases from a thousand years downwards; at the end of the age, it is no more than ten years: humans become increasingly shrunken, smaller, thinner and uglier. By the end of the age, they will not even reach a metre in height, women will become mothers at the age of three and will fade away at the age of five. No one will read the Vedas anymore, no one will practise self-denial, everyone will rush frantically to fill their stomachs, because hunger and need will have become the masters of the earth. The castes cease to exist because everyone becomes casteless and outcast. Truth is no longer known. Terrible wars rage on earth, and only the envy, greed, sensuality and depravity of individuals are greater than violence and cruelty. Disease has spread throughout the body, and new painful and terrible ailments are constantly appearing, causing people to suffer for years until they die, shriveled and half-rotten. Irreligion is widespread, no one wants to know about the gods, and the whole spirit becomes hypocritical. Culture declines, good manners and good behaviour die out. People, blinded by passion, trample on each other. Discord will be the dominant tone in marriages. Friendship will become unknown, and humanity will be decimated by great epidemics. In the wake of internal and external impurity, spiritual darkness and repulsive outward appearance will become commonplace. The cycle of the world will come to an end. At the end of Kali Yuga, however, some people rediscover the Vedas, begin to read them, and begin to live a life of self-denial. What one achieves in inner clarity begins to manifest itself in the outer world: life spans are extended, figures and faces become more beautiful, people begin to understand and uphold truth and justice, violence, greed and envy begin to disappear, friendships are formed, and marriages become happier. Winter turns to spring again, old age becomes young, darkness is dispelled, the earth yields its treasures more abundantly, and Kali-yuga reaches Krta-yuga, the Iron Age becomes the Golden Age.

V. Illness

1.
Analogy and universal intelligence

The historical man may easily understand certain analogies, and may even sometimes follow the analogical thinking of archaic man. But he is incapable of creating analogies himself, nor can he adopt analogical thinking as his own. All they know and are capable of is simile, which they use in its so-called poetic form; this means, however, that simile has no authentic meaning for them. Seeing analogies and thinking analogically is only possible with universal intelligence, i.e. it cannot be done with either individual or collective intelligence. Those who do not wish to establish analogies with an alert mind can only achieve simile at best. Historical man has no means of expressing analogies. Historical language is unsuitable for analogy. Language has no symbols, no mythical power, it is not sufficiently cosmic, universal or metaphysical; in short, it is not alert. Since the Middle Ages, symbols have gradually receded into the background, and language has reached its highest, freest and clearest level in metaphor. However, metaphor becomes a cliché in everyday language. Where more universal signs are needed, and where deeper metaphysical content still exists, historical man is forced to use archaic words. Language ceases to be a treasure trove of analogies and becomes impoverished. This is the so-called sober language of modern times, and the full power and depth of prehistoric analogy survives only in the works of exceptionally great poets. For the historical man, the analogy between animals and gods is almost incomprehensible. He cannot
They cannot follow the idea that sees in animal beings a symbol of the quintessence of existence, the same symbol that is carried by the deity. They do not

see that animals associated with the Sun, such as the lion, are symbols of the brave, open, heroic soul. The symbols of the castes can also be animals: the symbol of the Brahmin-spiritual caste is the bear, among the Celts and Indians as well as in India; the symbol of the knight-ruler caste is the wild boar; the symbol of the economic caste is the animal of fertility and abundance, the useful animal, the pig; the symbol of the casteless servant is the dog. But the gods also have plant analogies: there is a sun flower, a moon flower, and there are flowers and plants for every Egyptian, Greek, Iranian, Hindu, Chinese, Mexican, Celtic and Peruvian deity. In Greece, the oak is the symbol of Zeus, the laurel is the symbol of Apollo, the olive is the symbol of Pallas Athena, in Iran the lily is Bahman, the supreme Amsaspande, the red jasmine is Ahura Mazda, and the rose is Din.
The analogy is present in every area of life. There is hardly a more serious analogy than that of clothing, and this is evident not only in the attire of the various castes, but also in the outward appearance of the various human ranks. "Those who live according to the logos," says the Alexandrian record, "must wear clothing marked with cosmic symbols." In the Middle Ages, the loose cloaks decorated with celestial signs worn by Iranian, Chaldean and Babylonian astrologers who were connected to the spirit of the Fathers became spectacular and frivolous. According to ancient tradition, the belt was a sacred garment among all peoples, the Hindu koshti, which "regulated the breath and thus connected man with God through the breath". Therefore, they hung on their belts whatever they wanted to preserve (a late memory of this is the Indian hanging his scalp and peace pipe on his belt), and disciples wrote their masters' words on their belts. The separation of the parts below and above the belt, which historical man would think of, is already moralising and thus a rather shallow explanation: the belt was a sign of the covenant between God and man, and the dead took the belt with them to the grave. The analogies of food should be discussed separately, mainly to explain why certain foods were forbidden to people living at a certain level of existence and why certain foods were considered unclean.
People living at a certain level of existence were not allowed to come into contact with the dangerous circles of existence, which did not mean that they were not allowed to live in community with certain people, but that they had to avoid this entire circle of existence: the plants, animals, people, food and thoughts belonging to this circle. This is why there were heavenly foods and demonic foods, material foods and unclean foods, and why there was an analogy in Greece between wheat and Demeter, and in Mexico between corn and the goddess Centeotl: when people ate bread, they entered the world of Demeter and Centeotl and invoked thousands of analogies. Thus, there was an analogy between every event in the story and the starry sky, just as there was between the flight of birds, the entrails of sacrificial animals, and the highest spiritual circles. That is why there were soothsayers and astrologers who studied the cosmic situation, the flight of birds, and the entrails of sacrificial animals, and were able to read them. The flesh of animals could heal just as it could awaken certain animal or divine qualities in humans. Certain plants and minerals also had the same healing effect - they strengthened and liberated certain circles of existence. But the same effects were known in India, China and Tibet, as well as in Egypt and Mexico in other directions. The secret of Thoth in Egypt was colour and sound and word and scent; which could kill - but also the scent and sound and word and colour that could raise the dead.

2.
The analogy between illness and the number five

Historical man thinks that what he calls illness can be understood and cured from the outermost, heavy material layer. The fact is that historical man cannot cope with or come to terms with even the outermost, heavy material life he has lived. Not to mention the deeper layers. They struggle with complete ignorance in psychological and social circles, and have no idea about astral and spiritual circles. A very small part of illness is the illness of the heavy material shell on the surface.
It stems predominantly from something deeper, and understanding depth cannot be done in the same way as

an analogy.
In order to shed some light on the disease in a universal and natural way, touching only on the essence, we must find the number of the disease. The number of the disease is five.
Five is to ten as two is to one. It halves, divides, separates. Two is the number of strife, doubt, and division as opposed to one. Five is the same as ten. It is the progression of unity that has surpassed all possibilities, reaching its highest point in the number ten, the All. For ten is nothing more than a return to the All. Five breaks this Everything in two. In Egypt, the hieroglyph for the number five was the head of a donkey, and the donkey was Set's animal, representing outer darkness. Five represents the evil and aggressive force in the world with which Set killed Osiris and cut him into pieces. Five is the number of contradiction, opposition, the disruption and destruction of Everything. Since the Flood, the present age is the fifth epoch, called Yamarasana in Hinduism, the source of all that is decayed, heavy, deadly, full of worry, dark and suffering. According to Egyptian knowledge, the lord of the fifth era is Set, and one of the meanings of Set is the pentagon: the bottomless depth, the duat, the underworld. According to Kabbalah, the number five enables man to do evil. If he knew only the number four, he would be equal to the gods. According to Saint-Martin, five is the number of idols and decay. Illness is nothing more than the domination of the number five over man: man is the analogy of Everything, and five is the halving and breaking of this Everything. Five evokes external darkness and stirs the underworld. Five brings weakness and decay, trouble, pain, convulsions, and torment. The number five tears man apart, like Set tore apart Osiris. Of course, this is not to say that the number five is the centre of power from which decay radiates. The number five is an analogous symbol of everything that is illness, pain, convulsion, darkness, and can still be understood by the intellect. Further connections between things are no longer comprehensible to man. The number five actually represents a great and violent catabasis, a descent into the underworld, which is not experienced by a soul crossing the threshold of life, nor by a disciple undergoing the great steps of initiation, but which is temptingly evoked by the demonic power of darkness and which man must experience unnaturally and unprepared. This is precisely why illness is related to initiation and death: man enters doors that are forbidden to the living - they are only open in one case, when he does so for sacred knowledge and awareness.
The patient experiences things that are, without exception, unlawful and
which the spirits of life did not permit. That is why illness is connected with sin and evil. Illness leads to impure darkness, to sinful obscurity, to the world of Seth, to Hades, to Sheol, where forbidden sinful contact is made with evil powers, and these evil powers poison, seduce and hold captive. There is something seductive in every illness that makes the helpless soul curious: it promises thrilling experiences that the healthy soul cannot even imagine. But happy is the one who does not give in to the desires arising from sinful curiosity and is not intoxicated by the thrilling pleasures promised by darkness: by ecstasy, by staggering weakness, terrifying shocks, unnaturally heightened but impure feelings of life, ghostly tremors, the slow grinding of the powers of disease, in which the soul can only find its hellish joy when it has completely forgotten the beauty and greatness of a healthy, clear life.

3.
Illness and hierarchies

After these rather general words, which have sufficiently emphasised that illness is not an exception, not something isolated and not something that can be banished from human life — at least not in the way it is thought of in historical times, especially in modern times — it is easy to see what it is that, in illness, lies far beyond the shell of the physical body.

goes beyond, in other words: why does the cause and origin of every illness lie far beyond the limits of the physical body: The emphasis is placed in a peculiar and very definite way on the fact that this applies to every illness and, without exception, to every condition that attacks and weakens the human being. Not a single pinprick or scratch can occur on the human body for reasons that can be understood and explained by material nature. For what is called chance is a demonic power and a force and factor of fate just like any other: chance is the daemon that breaks into the law and disrupts it at points where it knows it can, turning it into something that apparently has neither antecedent nor consequence.

Illness can never be an isolated disease of a single organ, but always affects the whole life, that is, the whole person. The number of illnesses is five, and five is the number of decay and evil. The closest analogy is the soul. Of course, not the soul that is called the psyche, not the atman, and not even the jiva, but the feather-soul, the bird called baka in Egypt, the fleeting thumos, which is completely embedded in prana, the breath, that is, the material and organic body, and only after the body has decayed does it fly back to paradise, to the Tree of Life. This soul is as sensitive as a feather; it dwells in the nerve fibres, but its sensitivity is not only directed outwards, but also, to a greater extent, inwards. It gains its experiences from places inaccessible to the daytime circle of human consciousness and transmits them to the nerves. Physical illness is controlled or brought about by the ba through the nerves. But where does it come from?

The beings who have departed live in the immediate vicinity of the earth, unable to detach themselves from material nature and always hoping to return. These are souls living under the compulsion of dark and foolish beliefs, who have been unable to overcome anankē, necessity, and thus suffer from insane confusion, abhimāna. Here they wander incessantly like ghosts, taking advantage of the slightest opportunity to interfere in the affairs of life in order to convince themselves that they are alive, because even in their earthly presence, what they experienced was an illusion, and they are still unable to distinguish between the two. Kabbalah calls these souls embryos, monstrous creatures that feed on the lives of others. This is where the ba gets most of its impressions, because this world is closest to it. This world projects its images onto human consciousness in most dreams.

Beyond this immediate astral circle, in the wider astral space, live the demonic forces and the powers of fate, which are immeasurably more alert than the former: angelic and satanic forces and beings, the absolute masters of all good and evil phenomena in life. The ba no longer sees this world directly, even though it constantly receives stimuli, commands and instructions. The ba is particularly sensitive to the seven lords of the seven circles of fate - these seven lords are what astrology's system of analogies calls the seven planets. Each of the seven planets and the twelve signs of the zodiac corresponds to a part of the human body. Aries corresponds to the head, Taurus to the neck, Gemini to the lungs, both arms and shoulders, Cancer to the stomach, and so on. The sun corresponds to the eyes, back, face, forehead and blood; the moon to the mucous membranes and stomach; Mercury to the arms, motor nerves and brain, and so on. In the starry sky, the constellations corresponding to the migration of the planets are analogous to the changes in earthly matter and the changes in the human body. The seven lords of fate send health and sickness. Each lord is lord only in his own realm: - the Sun causes back pain, heartache, and eye pain; the Moon causes stomach pain, indigestion, nervous disorders, and emotional disturbances; Saturn causes gout, rheumatism, paralysis, bone diseases, toothache, bone fractures, and slow, painful, and embarrassing wasting away.

Beyond the astral circle, the origin of the disease cannot be traced. The sacred subjects of prehistoric times

subjects possessed knowledge and intuition with which they could trace the origin of evil to its very root, to the basis of the number five. This fact is clearly evident from the healings that these sacred subjects performed not as exceptions, but as a matter of course. The archaic initiated masters, Toth and

Asclepius, knew the root of disease. All that remains for the historical age is that the roots of physical disease can be traced back to the powers of fate.

4.
The unlawful state of dependence on the lower order

Illness in the human body corresponds to the cosmic fact that the One reaches decay and affects it in the course of its progress. Illness does not arise in the physical body, but in an inaccessible spiritual sphere, from where it descends into the circles of fate and the universal disturbance that arose in the original spiritual sphere is realised in a certain circle. From there, it descends further into the circle directly surrounding the material world and only then into the human soul: the soul transmits it to the imagination, the unconscious, and finally to the nerves, and through the nerves, the organic change that is called disease arises. Baader says that illness is the loss of the lawful state of the human body and its transformation into an unlawful state: the sick person does not depend on ideas and does not receive light and strength from them, but depends on the opposite of ideas, in the words of Paracelsus: he receives darkness and decay from the evestrums. Thus, illness expresses the abnormal dependence of the higher order on the lower order - man is degraded, unworthy of his own existence - matter becomes dominant in him, or worse, the heavy darkness that dwells in matter. According to Kabbalah, illness is the result of deliberate ill will – deliberate entry into the circle of the number five. Because physical illness is never the primary cause. The same relationship, writes Al Ghazali, that exists between the body and the shadow, exists between the spiritual and the material world. In archaic times, no one would have thought of talking about the illness of the shadow. First, they looked at the condition of the body, the real body, that is, the invisible one. And, of course, it goes without saying that no one would have thought of harbouring hopes, based on purely external means, that illness could be completely eradicated from material life. Some illnesses are the result of a lifestyle that can be corrected and eliminated by returning to a healthy lifestyle. However, there are illnesses that are the consequence of a certain definite character and mark of the inevitability of fate. This stems from individual existence itself and can only be resolved when individual existence is dissolved into the universal. For human existence is nothing more than the abnormal dependence of a higher spiritual being on lower material forces. This illness is closely related to what tradition calls materialisation, separation from the One, the Fall, or original sin.

5.
Archaic healing

Prehistoric humans understood illness in a fundamentally different way than historical humans, and therefore had significantly different methods of healing. The first thing to do was always to determine which sphere of existence the illness originated from. If it originated from the nerves, the nature of the illness was different, relatively simpler, smoother, more superficial, and easier to cure, because it only floated on the surface of the material. If it originated in the soul (thumos, ba, prana), a different healing method had to be used than if it originated in the immediate sphere of the earth, that is, if it was a so-called Hades-inspired, underworld disease. Yet another treatment must be used if it originates from the astral circle, and healing is simply impossible and pointless if the illness is a natural consequence of a person's fate, their material incarnation.
In such cases, the healer's only duty is to awaken clarity, strength and awareness in the person so that they can bear their fate. Illness belongs to the person as the fifth chapter of their destiny.

In many cases, the medicine is an animal, plant or mineral substance. The choice is always guided by analogical thinking. The effects of animal, plant and mineral substances are analogous to certain spheres of existence. In astrological terms, plant, animal and mineral substances are under the control of astral powers; in the language of alchemy: substances always represent metaphysical essences. Sun diseases must be cured by increasing the power of the Sun. If it is only a superficial disease, it is enough to act on the surface. If the disease comes from deeper within, a medicine with a more lasting effect is needed. Sacral sleep was often used to treat diseases of the nerves and the soul (thumos), for example in Egypt, India, Tibet, and even in the sanctuary of Asclepius in Epidaurus, as recorded in historical memory. After the necessary preparations, which mainly consisted of the priests of Asclepius awakening certain latent forces in the patient by evoking certain images, the patient lay down and slept in the sanctuary. In his sleep, the effect of the evoked images unfolded. Healing was usually accompanied by dreams. According to tradition, this was the most common method of healing in Egypt.

The healer was, of course, just as indifferent as anyone else: no

everyone is a doctor who mechanically learns certain externalities with their rational mind. And here, in most cases, analogies from alchemy or astrology were used again to determine whether someone had sufficient healing power. Healing is completely hopeless without personal spiritual, mental, astral and mystical influences; an impure, greedy, selfish, envious, vain or foolish person will only make the patient even sicker. Healing is the most personal influence possible, even if it is done through the mediation of plant or mineral substances, and it transfers personal spiritual, astral and mystical powers from the doctor to the patient. In ancient times, only those initiates who had learned to realise the powers of health within themselves could heal, and they did not radiate their own human abilities, but divine power. There were initiates, and not infrequently, who experienced divine power so intensely that they could heal by laying on of hands. In such cases, no one thought to thank the doctor or talk about miracles.

The mantra – the word, the word of power – was a powerful tool for healing. Later, it was called a magic spell, but the mantra had nothing to do with magic. The word awakened the dormant health power in the patient and was able to drive away the demonic power of the parasite. Certain metals, precious stones and movements also had the effect of a mantra. The connection is again analogical. At the end of the Middle Ages, a sick ear was cured by writing down a prayer and inserting the paper into the ear; this had become meaningless, a grotesque remnant of the ancient ritual, and in many ways resembles modern medicine, which gives the patient chemical preparations and expects them to heal.

The deepest healing, when the origin of the disease extends beyond the circles of fate, was religious healing. Every disease is a form of catabasis, that is, contact with the underworld and demons. However, the patient does not descend into the underworld with an alert mind, like a disciple awaiting initiation, but with a blind passion for pleasure, domination and enjoyment. And so every illness has a part in the shameless lust for life that exposes man to the powers of darkness. Illness is therefore both sin and punishment, even if the soul is unaware of it. This is why deep-rooted illnesses – more so than milder ones – must be treated with the deepest metaphysical

with forces, with religion. Because what we are talking about is turning a bad catabasis into a good anabasis. Sometimes the use of mantras is enough for this; sometimes sacred sleep is enough; sometimes a longer and more thorough procedure is needed. Because all healing is awakening, of course, where it is possible and necessary to awaken, in the hidden soul and spiritual realms. The only medicine is light. The light that the soul itself must shine from itself and within itself. And healing must never be negative. Even those who are free from illness are not healthy. Health is something positive: the greatest physical positive in earthly life. New forces must be unleashed and life must be

must be deepened. From this point of view, illness has a stimulating effect: it forces us to live more deeply and with greater clarity. After proper treatment, a person is healthier than before. The analogy says that every illness is a share in the fate of the suffering God. Man can choose God's fate with conscious determination, and then suffering and illness, whatever they may be, only affect the material body and do not touch the deeper and higher parts: man remains whole, untouched and healthy within, in soul and spirit. If man does not accept the divine fate, he protests; because he protests, he is negative, and because he is negative, he must suffer in his deep and higher spirit and soul. The origin of illness in every case transcends the physical organism and is always metaphysical in nature. If a person knows that they must suffer because they must share in the fate of the suffering god, they have taken on the fate of the god – which brings dignity, peace, certainty and, above all, clarity. And when the soul is clear, it smiles at all the decay of the body.

6.
The sacred vessel

The human body itself is an analogy: an analogy for the entire created world. And the analogy for the human body is the holy vessel.
The myth of the Grail is still remembered from the Middle Ages, and even today, people sometimes have a strange, distant feeling when they see ancient Greek, Egyptian, Chinese, or Peruvian vases; and they understand, or perhaps do not understand, that this vessel has some hidden meaning and symbolism: In Peru, pottery was made by initiated women: the work was preceded by fasting, purification, bathing and ascetic prayer, and the making of the pottery was a sacred secret, as was the choice of material, the mixing of the paint and the firing. Pottery making was an alchemical activity: a symbol of human creation, because humans were also created and shaped from clay. The pot is a sacred vessel containing soma, the substance of life, existence, thalesma, the eternal and immortal being. The sacred vessel was entrusted to man to collect the sacred liquid, wine or oil, or the sacred substance: wheat or gold, and thus increase the salvation of the world, making it richer and brighter. The vase is the collecting basin of the asa, which is used to collect divine gifts - this is what the myth of the Grail tells us, and this is what the Greek, Chinese, Peruvian, Egyptian and Mexican vases tell us with their beauty and mystical significance.
People do not always fill the sacred vessel with gold, wine or wheat, and if something is placed in the vessel that is not worthy of an eternal and immortal being, then an inappropriate passion, desire, wish, will or memory will spoil and corrupt the contents of the vessel. This decay is disease. In such cases, the archaic ritual was to take the vessel to the temples, clean it carefully, and have the priest in the temple make it suitable again for receiving the sacred substance with fragrant incense. The great mystical vessels, such as the Grail, purified themselves and were refilled with sacred blood on the same day of the year.
Cleaning the vase, filling it with fresh water, and placing fresh flowers in it is a sign of the beginning of the decline of the ancient ritual, but the high status of the rite can still be felt in it. The flower is a symbol of the soul, and the soul lives from the water in the vase - in the body it lives from the blood: it feeds on blood, just as the flower absorbs water. The flower is the soul living in the body, and the body is the sacred vase, the vessel of the sacred fluid, the holder of the life-giving moisture, so that the flower may bloom and fragrance within it.

VI. Water

1.
Analogy and the realism of archaic man. Transcendental perception of reality

The analogy is the realism of archaic man. Prehistoric man had the ability to see the invisible spiritual connections between things; these connections are correspondences: between the lower and the higher, the sensual and the supersensual, the earthly and the astral, the material and the immaterial. "Things in time and space," says the Kabbalah, "come into being by separating from divine glory. The separated things then slowly sink; at first they still remember their origin, but then they become increasingly heavy and impenetrable; finally, they sink completely into matter." In ancient times, man still remembered the ideas from which things had separated at the beginning of time; later, only exceptional individuals could see the idea, and they alone possessed the knowledge that things had a higher origin and correspondence. Then this knowledge also became obscured, and man began to believe that the material world stood alone. Man's awareness sank into obscurity. With his daytime consciousness, man no longer saw the analogies. Awareness still knows about correspondences today: in dreams or in moments of inspiration and intuition, when people are awake, they see these correspondences. In modern terms, the unconscious still thinks in analogies. Daytime consciousness, however, has completely immersed itself in heavy matter.
Prehistoric man has the peculiar characteristic of never seeing the thing itself, but rather the
The thing itself is like a gap in the densely woven blanket of the sensory world – through it, one sees what lies behind the thing, and behind that, and behind that again, one after another, to the point of unfathomable distances. What prehistoric man saw as reality lived in interconnected and ever-deepening correspondences and connections. This was reality: an endless series of things opening into and corresponding to each other, in which what could be experienced by the senses was located only at the outer point and on the surface, but had no meaning or reality in itself. Prehistoric man viewed beings, events and objects from a metaphysical perspective, with inner depth, and his spiritual vision did not stop at ideas and gods, nor could it stop. This is why ideas had actual reality and why gods were actually present beings: because man saw them. Prehistoric man saw not only what material things were, but also what they meant. Behind the meaning, however, there was a corresponding new meaning, and behind that, yet another meaning.
Recently, attempts have been made to approach certain symbols of prehistory based on Swedenborg's analogical vision. Reading the symbols, it becomes clear that the snake on the Egyptian pharaoh's forehead signifies vigilance. "Be vigilant, like the snake." The fact that this snake is on the ruler's forehead means that vigilant wisdom is not an end in itself, but serves the good of the people. For the forehead is a symbol of goodwill towards people. The wise king takes vigilant care of his subjects. The headdress surrounding the snake, which encircles the neck and reaches down to the chest, means that goodwill does not stop at the head, i.e. at the mind, but is actually realised in the physical world.
When Heraclitus says that invisible harmony is stronger than visible harmony, he means that the invisible connection between things is decisive, because it goes deep, while visible harmony only floats on the surface. The true essence of things is determined by the invisible measure, the logos, because everything visible is only the outer surface of an infinite invisible connection. Man does not know the world by seeing its surface, but by understanding the chain of interconnected correspondences to ideas, gods, and the metaphysical absolute.

2.
Nature requires divine, not human, knowledge.

It would sound strange to prehistoric man if someone said that because he sees something, he already knows it. Sensory experience is only that I momentarily observe the superficial appearance of something, nothing more. When someone sees the Nile, they only see it, but they do not yet know it. In order for someone to know what the Nile is, they must know that this Nile here is the

on earth, a replica of the heavenly Nile. Just as this desert is a replica of the celestial desert, the sea is a replica of the celestial sea, the Ganges and Brahmaputra and Yangtze and Fuji are replicas of the celestial rivers and mountains, and just as the whole earth is a replica of the celestial earth, and just as earthly man is a replica of the celestial elliptical dual. Only those who know that the original is in the invisible metaphysical world know things, and those who see things only with their senses touch their surface. Archaic man experienced geography in analogies, just as he did anatomy, cosmology, and chemistry, not to mention physics and psychology. Analogical vision is transcendental realism, which lived in the supernatural and experiential correspondences of sensory things. The essence of nature is not even touched by the senses. Hé phüszisz theian ga kai ouk anthrópinén endekhetai gnószin, says Philolaos: nature requires divine and not human knowledge. Divine means supersensory, that is, metaphysical. Sensory experience is false calculation. Nothing in nature can be understood without metaphysical, divine knowledge.
Looking back from historical time, man stands in almost exactly the same position towards prehistoric phenomena as he does towards the symbols of dreams. Dreams also constantly use animal, plant and cosmic symbols, events whose figurative meaning and significance humans vaguely sense – they hear words, experience shocks, encounter departed souls and demons. Prehistoric man interpreted the world as humans interpret dreams today: in the transcendent depths of things. This transcendent vision, expressed by the Greek word theorein-theoria, is immeasurably more precise, more essential, deeper and more realistic than mere sensory vision. And knowledge in the spiritual realm, as Saint-Martin says, is infinitely more certain than knowledge in the material realm.

3.
Thales' water metaphysics

He considers the Greek thinkers who lived before Socrates to be naive natural philosophers of the modern age. He finds it primitive that one thinker derives the world from water, another from air, a third from fire, and a fourth from the vague apeiron. He cannot find anything else, because modern man believes that water is what he experiences with his senses, and fire and air are what he sees in material nature.
Thus, it is not difficult to decide which man is more primitive: the one who thinks of the world symbolically with metaphysical vision, or the one who believes that only material and tangible things exist. The thinkers who lived before Socrates were metaphysicians who thought and knew the same as Philolaus: nature requires divine and not human knowledge. Divine, which means transcendent, which in turn means that the element from which the world is derived can be understood on the basis of a cosmic analogy that is impressive in its dimensions and immeasurable in its depths.
If one were to attempt to reconstruct Thales' archaic water metaphysics, at least in its outlines, one would soon come to realise that there is no question of primitiveness or naivety here. After a certain amount of time, one would be forced to conclude that in terms of courage, depth, beauty and truth, none of the modern metaphysics can compare to Thales' universal water world. It is advisable to begin with number theory in order to gain a preliminary understanding. For, as the Pythagorean Philolaus says, numbers are the ruling chain that connects things internally, independent of the created world. In a purely spiritual sense, numbers indicate the connection between material nature and ideas at the point where ideas become material. Number theory teaches that the number of water is six.
The explanation is as follows: looking at the origin and material realisation of things, the primordial substance, the primordial essence, the first step towards material realisation is light. Light is the One. The first activity of the One is attraction. This is the Two. Attraction manifests itself in material nature as oxygen. The second phenomenon is repulsion. This is the three. Repulsion corresponds to hydrogen in

corresponds to hydrogen in nature. Attraction and repulsion unite and become complete. This is the four. The union of oxygen and hydrogen is gaseous matter.
The number of airy matter is four. Oxygen and hydrogen mix and ignite. Ignition, fire: the number five. The ignited hydrogen and oxygen separate. Because the number five is the separator and the dissolver. The substance separates from the spirit. The spiritual part ascends, the material part settles. This settled part is water. Water: six. The basis of water is fire, the basis of fire is air, the basis of air is light. Water, the first actual, tangible substance, rests on these bases. It was created from the explosion of the airy elements, fell down and took on a physical form. This is why Thales says that water is the primordial substance and the first substance of the world.
Böhme also understands water as the result of a tremendous catastrophe: the power of the number five operating in the universe, the separator, caused the gaseous elements to explode. The burnt material is actually water. Water is a complex substance: the number six. Elemental water is the foundation of the earth, the earth is based on water, just as water is based on fire and fire is based on gaseous matter, gaseous matter is based on the first material manifestation, the primordial substance: light. Water is a burnt substance. Baader draws a parallel between the fall of the soul, the fall of the angels, the fall of man into sin, and the creation of water. There is a correspondence between these events. In each event, the explosive, disruptive activity of the number five is decisive, separating the faithful and unfaithful souls, the divine and rebellious angels, paradisiacal bliss and man, and finally the invisible nature of air and fire from material nature. Water is the first stage of incarnation.
But Böhme says something else. When the airy explodes, the spiritual and material worlds separate. Thus, two types of water are created: the upper and heavenly water, the spiritual water – the idea; but also the material, lower water, the eidolon. That is why there is a heavenly sea and heavenly springs, and there is the heavenly Nile, Ganges, and Brahmaputra. That is why there is the water of life. Earthly water is only a copy of heavenly water, this heavy material water, which fell helplessly when the gases exploded and filled the depths. But under the influence of fire and heat, it too moves, and like mist, or steam, or fog, or cloud, it tries to rise again. However, its weight pulls it down, and it falls again. But water forever rises, forever evaporates, and forever falls back. This is the cycle of water, like the eternal cycle of the planets, beings and time, and the planets, beings and time learned this cycle from the primordial water, from their own wateriness, because everything is watery in its material origin.
That is why Thales said that water is the primordial substance of the world.

4.
Water gods and water in individual prehistoric units

In Iran, the spirit of water, Ized, was called Aban. Aban was also the king of time. Because time is nothing but water, it flows and gushes from an unknown source, so unstoppable that "no one can step into the same river twice," says Heraclitus. Time is the invisible water in which the world flows, in which all of our existence flows in a dissolved state. Visible water, streams, rivers, lakes and seas are only the manifestation and correspondence of this time in a heavy material body. An analogy. "The visible world is only an imprint and imitation of the invisible." This imprint and imitation is material water, the nourishment and sustainer of life, the Mother of Life. Existence also exists in visible water, in a dissolved state. Water is the elliptical dual of air and light - that is, its wife. In Iran, Ahura Mazda's first love was Arduiszur, who is the goddess of the power of water, the Water Goddess, the Mother of Life. Water is nothing more than the first stage of the materialisation of the spirit after light. As the symbol and analogy of the material spirit, in Iran there is the goddess Ainyahita: the goddess of incarnation, birth and rebirth. In Egypt, Ptah, the creator and creator, was born from the primordial water, Nun. The first day was born from the marriage of Ptah and Nun: the Water-Sun. For when the world was in its primordial state of water, nothing else existed, when all living creatures were still in the water, even the supreme god, Vishnu, was still a fish in India, and the Sun

It could only be Water-Sun. In Peru, this Water-Sun was called Atonatiuh, and it was this Sun that caused the water death, the flood. In Peru, water is a sign of wealth. The tenth day of the calendar was marked with water: its other meaning is fertility and abundance. That is why all water deities were associated with women, the fertility of the earth and good harvests. This is why Bahman, the first amsapand, who was worshipped in the form of the moon and water, was at the centre of the rain cult in Iran. This is why Tlalok was the god of rain in Mexico, the husband of Kenteotl, the corn goddess. Tlalok, the rain, fertilised the goddess Kenteotl with his sperm. But Tlaloc was not only the god of rain. Tlaloc was the name given to the water world, the water Hades, from which springs flow, and Tlaloc was the lord of departed souls, which returned to earth in the form of rain to fertilise the earth. The Upanishads discuss this in detail. The Hindu Tlalok was the Moon, where, just like in Mexico's Tlalokan, the dead lived. The fertilising rain fell from there. No element makes the earth as fertile as water, as suitable for beauty, richness, fertility, joy and salvation. Water has the same significance in the material world as women have in human existence: the soft element, the nourishing, the emotional, the deep, the opaque, the easily confused but just as easily purified, the refreshing, the dangerous, the mirror-smooth and the stormy, the enchantingly attractive, the one who is full of hidden sweetness and monsters.
Archaic mythologies were very familiar with these water creatures: in Greece,
Proteus, Halios Geron, the old man of the salty seas, Nereus, Okeanos, Poseidon were the main gods – but they lived together with hundreds of water creatures, girls, women, men, horses, monsters and dragons.
Astrology sees the eschatology of water as follows: there are three water signs in the zodiac: Cancer, Scorpio and Pisces. Cancer is primarily fresh water, the water of slow streams and lakes, teeming with life, surrounded by reeds and rushes, mostly swampy, greenish, opalescent, lukewarm water, the softest of all waters. Scorpio is fiery, red, hot, active, evaporating, fierce and corrosive, enraged, passionate water. Pisces is cool, blue, crystal clear sea water, ethereal water, the water of Aphrodite Urania.
The three signs correspond to three ideas, three states of mind, three types of people, three spiritualities, three visions, and three ways of life. Cancer is the matriarchal sign, and the marsh is the water of matriarchy. Scorpio is the water of apocalyptic judgement, the hot water of separation. Pisces is blue water, and blue is, according to Schuler, the very first colour of the material world, the very first degree of glow – at the beginning of time, the world shone blue: the sky and the sea. Pisces is the virginal maiden, Scorpio is the passionate woman, Cancer is the nurturing mother. All three are images of the Earth Goddess: beauty and flowers were born from the waters of Pisces, passion and wine from Scorpio, and care and bread from Cancer.

5.
In a certain sense, the only element

"The four," says Thales, "which are the subject of so much discussion, the first of which we call water, and which in a certain sense we consider to be the only element, is that which connects, unites and mixes earthly things together."
The Four, which Thales says are the subject of so much discussion, polythruleta tettara, are the four elements: air, fire, earth and water. Of these, the first and, in a sense, the only one is water. Why? It is not difficult to understand. Because just as the female came into being from the male, which came into being later in time but earlier in ideality, and therefore earlier in the absolute, so too did water come into being from air and fire, which came into being later in time but earlier in ideality. Therefore, in time, air and fire are the basis of water; in the absolute, however, the basis is water. Water is therefore the primordial substance, the mother substance from which everything was born, the woman, the mother, the parent among the elements. That is why it says

Thales, that water is the first element.
In a certain sense, it is the only one, Thales continues: because water is the only element that possesses all four properties, it is the most mobile, the most malleable, the easiest to change its state of aggregation, the easiest to turn into air, fire and earth. And if the archetype of water is analogous to woman, it also constantly retains the properties of man. Water is the mother, from which life is born, but on the other hand, water falls on dry land like sperm into a fertilised womb, fertilising the earth. Therefore, alchemy recognises three types of water: masculine sperm water, feminine nurturing water, and androgynous water, in which man and woman are balanced and become non-gendered. This was aqua ignificata, burning water, fire-water, which astrology calls Scorpio. It is the meeting of water and logos, the burning spirit, the word, the thought, the creative fire.
To the disciple who followed the path of water initiation - and Thales certainly taught this -, he first had to create female water from male water, and then he had to unite the two into non-material water, so that it would be similar to the primordial water and the Creator, for whom water is only a material symbol, because the Creator created the elements, the earth, beings, and in the beginning, when life was still asleep in the Creator's mind and there was nothing else but the Creator's spirit hovering over the dark waters. "The spirit of the Lord nourished the waters." For initiation is nothing more than reintegration, that is, a return to the original primordial state: those who walk the path of water initiation must reckon with the "separation of the waters from the waters." For the Holy Book says, "Let there be an extended dominion over the water that separates the waters from the waters." Thus, the sky was separated from the water - the air and fire, the first word, the logos. The disciple awaiting initiation had to reunite fire, air and water in order to restore the One. Every element is suitable for developing metaphysics and achieving a complete understanding of the world through analogies—but no element is more suitable than water, if only because life is infinitely more water-like than it is air- or fire-like. Life is fertile and maternal and sensitive, and there is no living creature whose physical being is not predominantly water. Theiosz hüdór ouden esztin, says Zoszimosz: without divine water, there is nothing. One face is masculine, the other feminine, one face is eternal life: the sea, the other is unstoppable life: the river. That is why the mysterious spiritual primordial water, the mare philosophorum, was the primordial element of alchemy: the water of the spirit. The water of life, the eternal source. Ahriman, the serpent of darkness, appeared on earth and killed fertility. But
before he could kill it, Ahura Mazda created the Water of Life.
In Egypt, the number three reigns supreme, and three types of water are known: heavenly, earthly, and underworld water. When the star Sirius appeared at dawn on 17 July, the three waters united and the Nile began to flood. The three waters: the female - underworld, fertile, water of the Mothers; the male - earthly, active water; the androgynous - heavenly water, the water of life, the idea of water, the primordial water. The water that humans drink, which flows in the Nile, in which sea creatures live, is to the primordial water as life is to the idea, the copy to the original. In Iran, seven types of water were distinguished: the water of plants, the water of mountains, sweat, rain, the water of semen, saliva and urine. Kabbalah teaches that water is the element that connects and unites the parts of the world and holds them together, essentially saying the same thing as Thales. Samaim, the burning water, was what mediated between the fire of the world, which wanted to unite with the earth in vain, and the sky and the earth: water connected the fire of the sky with the helpless earth, and since then the sky has been in contact with the earth through water. Water nourishes the earth, fertilises it, and water is the sustainer of life: it is water that dissolves and washes away the filth that clings to human beings. Halade müsztai! - sea bathers, says the Greek mystery: bathing in water renews man, because bathing is the initiation and purification of the body.

6.
The beginning of the existing world

Hüdón einai arkhé tón ontón – water is the beginning of the existing world. But arkhé does not mean the primordial material from which everything was made, but rather the primordial substance that is the essence of all existence, the origin, the dynamis, the first Power, the One. It is the first Power of all existing life, the origin of all beings, the substance that connects, sustains and nourishes them. Life moves on the surface, ripples, flows, floods, pulsates, foams, changes with time, is restless, passionate, rushing, different in every moment - but in the depths it is calm, constant and unchanging, eternal and final. Life floats on the surface of time - existence is in the depths of time. Life is the rippling water and the rushing river; existence is the mirror-smooth and motionless sea. Human history seems like a river, as if it had sprung from somewhere and was rushing somewhere – but human existence is a sea, because it has been, is, and will be from eternity. What happens is only the surface of the ocean, where it ripples, waves, and circulates. The essence, however, is the depths of the ocean, the transparent, calm, clear depths. It is as if the peaks and valleys of the waves, the swirling currents, were all that happens; but everything calms down and smoothes out. Dive into the water, says the Veda, and you will see the divine Maya. You will see that only on the surface is there movement and change, waves and restlessness, whirlpools and foam. Only on the surface is there maya, illusion, magic. Only on the surface is there time. Deep in the ocean, there are no waves, no whirlpools, no magic, no time, only eternal constancy and unchanging existence.
What exists can be seen in time as a river, as magic, as illusion, as if
it would have sprung up somewhere, as if rushing in some direction. But what exists in the world can be seen in the depths of time as tranquillity, the manifestation of unchanging existence. If someone sees the world as a river, they see it on the surface of time, and then they see a story. They see that everything is moving, changing, rushing, wanting, having a goal that it is approaching or moving away from. If someone sees the world as an ocean, they do not see a continuous story, they do not see progress or movement, but they see the manifestations of the depths of the ocean, the ancient realities, the beginnings, the archetype, the dynamis, the Ocean itself, the One, and the face of this One. Those who walk on the surface of time live in history, in change, and have no inkling of the depths that open up beneath them - they live in the spell of maya. Those who walk in the depths of time live above history, or outside history, or within it in tranquillity, and face the reality of the eternal One. Water is also in the story and the illusion and the movement and the river; but it is also in the depths of time, constancy, tranquillity, the ocean. Water is in everything. Theiosz hüdór ouden esztin: without divine water, there is nothing. Water is the beginning of the existing world: arkhé tón ontón. History is water, eternity is water, because the surface of time is water, its depths are water. The ocean of blood pulsates in man, just as the blood of the earth, the sea pulsates and pulsates, the ether swirls and circulates: in time, in the ocean, on the surface, in illusion. Inside, deep down, there is no pulsation, no swirl, only the unchanging eternal One.

BOOK SIX
The King and the People

I. The archaic community

1.
The hierarchy of the prehistoric community. Hierarchy and class

When discussing prehistory, no matter how much one may wish to avoid comparisons with historical times, modern times and the present day, there are cases where this is unavoidable. Making such comparisons can easily provoke reproach. The comparison sounds like an accusation against historical humanity. Of course, this cannot be the case. Historical

Humanity is not presented here as having more or less value, but as a familiar basis on which the image of the archaic community can be projected. The comparison is therefore not an evaluation, but a methodological device. For if someone were to say, without any comparison, that archaic communities lived in a hierarchy, and then proceed to explain the analogies and analysis of hierarchy, modern man would not understand. The situation is immediately different if one begins by exploring the foundations of modern communities. If they were to show the roots of the natural and social sciences, which are based on material foundations, as well as political, legal and legislative endeavours, it would soon become clear that they are all based on a single foundation: nature. Thus, if you were able to outline a community built on nature with a few basic lines and draw a dividing line, it would also become clear that the basis of the archaic community is not nature, but spiritual hierarchy.

Under these circumstances, modern man is forced to acknowledge not only that there were communities whose way of life was completely different from that of the present day. In this way, he would understand the essence of hierarchy, and perhaps even that a society built on hierarchy is perhaps superior to a society built on nature.

Contemporary society is usually divided into classes. These classes are: peasants, workers, artisans, citizens, the intellectual middle class, the aristocracy by birth and wealth, and the ruling class. These classes have no spiritual values. This division, as they say, has developed naturally and is natural. This is just another way of saying that it corresponds to the material way of life that modern man follows and considers right. With this division, modern man recognises the order of nature above himself and tacitly accepts the law of nature that the stronger always decides the order and degrees of value. As long as the aristocrat is stronger, they are the ruling class; if it is the bourgeoisie, then they are; if the peasant or the worker is stronger, then they are the rulers. The stronger is sometimes also the more numerous. This is a community built on the order of nature.

The hierarchical community does not take its origins from below, does not build its order from below, and does not base its existence on material nature. The hierarchical community is not built on cosmic and metaphysical values, on higher spiritual realities outside of man, but depends on them and is structured according to them. The community has no foundation, but a condition, and what is important is not what is below, but what is above, not what it rests on, but what it depends on and what it manifests. The teachings of archaic metaphysics speak of values. The spiritual symbols of values, independent of all other considerations, are numbers. Therefore, if someone wants to give an exact answer to the question of what order prehistoric communities were built on, they must answer: the order of numbers.

Pythagoras and Orpheus share the same view in this regard as the initiated Egyptian priesthood; the basis of the Iranian community is the ten Amsaspand, just as that of the Palestinian community is the ten Sephiroth, and that of the Hindu community is the ten Prajapatis. This does not mean that the basic number of the community is ten. The number ten is the image of the Whole-All-Complete. The material manifestation of this sign is the world. The human manifestation of the world is the community. The basic numbers of the community are three: the Whole, four: the Complete, seven: Creation, and ten: the All. But all numbers exist and live in the community. And, of course, it exists and lives in its first tangible form as an idea. According to Plato, the basis of community is the idea, and community is nothing more than the application of ideas. Psychology, anthropology, metaphysics, astrology, geometry, and alchemy are the application of these fundamental principles in different spheres of existence. However, the fundamental principles retain their nature in all spheres. This is why there is an analogy between the different spheres of existence. There is an analogy between psychology and sociology, and between astrology and alchemy. Metaphysics calls it sattva - this balanced calmness that is above passions. Sattva corresponds to buddhi in the soul, the highest degree of human intellect, to gold among metals, to the Sun among the planets, to

In society, it corresponds to the intellectual caste: the Brahmins. Metaphysics calls it rajas - this passionate activity, the quality of existence that cannot be traced back to anything else, rajas corresponds to the Self, to sulphur in alchemy among metals, to Mars among cosmic forces, to the ruling, active, warrior knight caste, the kshatriya, in society.
Hierarchies correspond to world realities: spheres of existence, astral spirits, metals. The caste was originally a hierarchy, but when it lost its metaphysical connections, its relationship with related spheres of existence ceased, and therefore the analogy became obscured. Now it seemed as if it were natural. The modern class system is mistakenly believed to be based entirely on the order of nature and to have grown out of nature. In many respects, the modern class system is nothing more than a hierarchy in which no one remembers the original values.

2.
The Brahmin, the Kshatriya and the Vaishya

In a hierarchical community, it is not the foundation that is important, but the archetype, the manifestation of which. The archetype and the idea, symbolised by the number, manifest themselves in all spheres of existence. This is why there is a correspondence, or analogy, between the community's way of life and the cosmic order between the planets, the order of the soul and the order of metals.
If the leader in the community is the spiritual person, and the spiritual person has dominion, this corresponds exactly to the fact that in the life and destiny of each individual, the governing power and characteristic is clear understanding. If the leader in the community is the active person, this corresponds to the fact that in the life of each individual, the governing power and characteristic is active passion. If the ruling power in the community is the economic order, this corresponds to the fact that in the life of the individual, the controlling power is profit, acquisition, and the overvaluation of material things. If the ruling power in the community is servitude, this corresponds to the fact that in the individual, the controlling power is the unconscious.
If the intellectual class rules, the fate of each individual is governed by clear reason, the form of government is a kingdom; order corresponds to metaphysical order, morality is based on absolute values, and the division of labour is hierarchical. If the active class rules, the passion for activity drives the state, and this is a conquering state; morality is chivalrous, and the division of labour is determined by chivalrous virtues. If the economic class rules, the fate of individuals is governed by enrichment and the acquisition of wealth, the form of government is bourgeois; the prevailing morality is that the rich are right and the poor are wrong. If servitude reigns, human destiny is at the mercy of unconscious forces, and these forces arbitrarily influence people; the form of the state is autocracy; the prevailing morality is hatred of all individual excellence.
It is completely impossible for human society to live in a civilised manner and at the same time for human destiny to be guided by clear reason; just as it is completely impossible for the form of government to be autocratic and for spiritual morality to prevail in society.
Exceptionally, some individuals may succeed in breaking the universal law, but when they speak, they never act or speak in harmony with the community. If servitude prevails in the community, at that moment the blind unconscious takes over the fate of individuals, and at that moment, any sensible word sounds as if it were a disruption of the unity of the community, and every determined action sounds revolutionary, simply because the way of life has become unconscious, and the unconscious tolerates nothing but what is vague and instinctive. When servitude reigns in a community, humanity stands outside the order of values; its existence is like a gender that has not been born: it sinks back into the oblivion and darkness of matter. Under such circumstances, the oblivion of matter, the unconscious, floods the entire community. It takes the greatest effort for an individual to think clearly. What is natural in a hierarchical community

And it goes without saying: reason will be exceptional here. The intelligent person stands in opposition to the community, because the community lives in obscurity, does not comprehend the clarity of reason, only senses that it is different from itself, and therefore hates and persecutes it. Servitude corresponds to the unconscious state of the soul, and when servitude gains dominance, the unconsciousness of the soul becomes the power of fate. Hierarchy is nothing more than the application of knowledge based on archaic metaphysics to the human community. It is the rule of individual human characters corresponding to the rule of individual castes. Humanity is not happy and peaceful when it is torn by passions, when it becomes materialistic, nor is it orderly, proportionate and balanced when it is torn by unconscious forces, but when it is governed by clear reason. That is why it is sensible to listen to reason: let the intelligent person take the lead, let the active person govern, let the economic person remain in the economy and prosper, and let the servant serve. This is in accordance with the universal order of the world, not only in the community, but also in the fate of the individual, in the soul, in morality, in the state, among metals and in the world of ideas. The order of the community rests on the unchangeable values of the world: this is hierarchy.

3.
Efforts to restore hierarchy at the dawn of the historical era

Hierarchy is not an arbitrary human value system, but rather the order of sacred values of existence. Around the year 600 BC, confusion arose in the order of these sacred values of existence. According to Confucius, the sacred order is that "the king should be king, and the servant should be servant". The order is that everyone should be who they are, in the place where they are. The disturbance arose when the king began to not be king and the servant began to not be servant. People suddenly began to be different from who they were, in a place other than where they stood. The hierarchy began to break down.
At the dawn of prehistory in China, two men attempted to restore the hierarchy: Lao-Tzu and Confucius. This was the time when the Way, the Tao, was lost, and human existence began to be mere life. Life is what springs from material nature, it is only a biological phenomenon, nothing else. "When there is no Tao, life comes," says Lao Tzu. But things did not stop there. Regression, degeneration, spiritual decline and primitivisation began. Life also began to decline. "When there is no life, love comes." Further: "When there is no love, morality comes." "Morality is nothing more than coercion. Man believes out of coercion and is faithful out of coercion." The Way is mere appearance; the spirit is only a mask. "The world starts from the appearance of the spirit, and this is where the upheaval begins." Lao Tzu said that the order of values must be restored through non-action. Not by controlling or interfering, but by allowing things to find themselves and their place again. "The high life has no intention and does not act." There is only one way for life to be life again, for what is closed to open again, to flourish, to calm down and to be as orderly as the eternal order of Heaven: to let the high forces permeate life freely again. "The Tao does not act, but nothing remains undone." - "If the king and the prince could use it, all things would be directed by themselves." One must be dispassionate, desireless, wishless; one must not interfere, one must not act. "The world is a spirit that cannot be acted upon; those who act upon it spoil it." - "The reason the world is spoiled is because rulers act too much."
Confucius chose action. He studied extensively, gathered disciples, took up positions
, and served as a minister – he spoke, taught, and worked. He visited royal houses and tried to convince kings that morality was the essence of state governance. He said that order could only be restored by the Junzi, the active, noble and wise man who, through self-denial, devoted himself entirely to the community. After Confucius and Lao Tzu, Chinese tradition split in two. Confucius' disciples called the followers of Tao superstitious

metaphysicians and unrealistic dreamers. The realistic requirement is action, intervention, activity, because after all, a sensible person cannot stand idly by and watch decay. Lao's followers mocked Confucius' disciples. Chuang Tzu lectured Master Kung thus: "Tell me, Kiu, are you really incapable of giving up your provocative behaviour so that you can finally become a decent person? You are incapable of bearing the suffering of a single generation, and you are constantly concerned with the troubles of a thousand generations... Have you lost your mind? Are you teaching us to think? All thinking is a source of trouble; all activity is a source of disturbance. A wise man acts only when he must, but even then he does not care whether he succeeds or fails. Only the arrogant and conceited man attaches importance to his actions."

Lao-Tzu speaks of the highest point of the hierarchy. Tao is non-action, which acts without activity. It is the intensity of being, the power of open existence. But the time has passed when open existence could unfold its effect in the community; this is the beginning of the story, the age of life, the closed and increasingly closed existence. Confucius's activity is an expression of the governing class's passion for action. The governor, the Junzi, the Greek aristocrat, the Hindu kshatriya, cannot imagine life as anything other than constant activity.

In Lao-tzu's Tao, the path of the ancient kingdom appears once again, just as on the other side of the earth, in Pythagoras, the ancient Orphic tradition of spiritual rule flares up once more: government depends not on activity, but solely on spiritual influence.

In Confucius' teachings and activities, the kshatriya appears, as it does on the other side of the world in Plato: the passionate desire to restore order to the community through action. Lao Tzu's Tao had to be lost because the community no longer understood it and times had changed. Confucius' teachings, like Plato's, were fundamentally flawed: the knightly order could never lead the community because it was not suited to do so. Those who could have led the community were no longer accepted by the times, and those who were called upon by the times were, by their very nature, always unsuited to lead the community and remained so.

This particular situation clearly illustrates what hierarchy means in the life of a community: it is a natural order of values of transcendent origin, which, if rejected by the community, denies the law of its own existence, but which, if lost, cannot be regained by any effort or activity.

4.

Triple and quadruple hierarchy

In Inca tradition, the god Vichama threw three eggs onto the earth at the time of creation: one of gold, one of silver and one of iron. From the gold came the members of the spiritual order, from the silver the members of the knightly order, and from the iron the members of the economic order. The three eggs correspond exactly to the three gunas of Hindu tradition: the thoughtful spirit (sattva), fiery activity (rajas) and material fertility (tamas). These are the three spheres of community life: the sacred, the cultural and the natural; these are the three degrees of morality: dharma, kama and artha, morality based on universal law, the morality of pleasure and the morality of profit; these are the three elements of alchemy: sal, sulphur and mercury – in short, these are the three irreducible and primary values and qualities of existence on which the hierarchy and order of community life rest.

The meaning of life in the spiritual order is to grasp the law of the world. This is the first order, because without knowledge of the law of the world, dharma, human society is not human, but a mob. The spiritual order is the guardian of truth, the spiritual order preserves tradition, the spiritual order enables humanity to participate in divine existence through its life. The Brahmin is the sacrificer; he who maintains the continuity of the relationship with the divine, who represents man before God and God before man.

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

When it breaks away from the earth, it becomes heroic in its first transformation. This is sulphur, fire, this free and burning flame, the kshatriya. When the knightly order breaks away from the brahmin, it becomes a sudra, a servant. The hierarchical existence of the knight excludes despotism. With earthly means, he enforces the law of the world, which is always spiritual. The symbol of the knight is the sword; the sword is nothing other than the logos, the word, the active verb, the manifestation of the spirit, but in the world of action, because the sword is the symbol of absolute activity. The sword is the instrument of the active word, which the knight receives from the spiritual caste as a sacred instrument to defend the law.
The vaisya is the economic order, the artha, the order of profit, which deals with material things, cultivates the land, makes the tools of life, and trades. Its task is to maintain material abundance and fertility in life. Therefore, tamas is the bearer of dark and mysterious material fertility. The vaisya is the bound order: bound by property, wealth, profit, and land. This is the difficult, earthy, material caste.
Prehistoric tradition also recognises a hierarchy based on the number four. This value system is understood through the analogy of the four yugas, the four world ages. The golden age corresponds to Brahman: complete unity with the divine, absolute spiritual dominion. The silver age corresponds to the kshatriya: when the human ego's separate will, passion, arises. The copper age corresponds to the vaisya: when man has become materialistic but still lives according to the order of dharma. The iron age corresponds to the sudra: servitude.
In China, the king has four assistants: Si Tu, the master of teaching, who represents spring; Si Ma, the master of the sword, who represents summer; Si Kan, the master of the land, who represents autumn; and Si Kung, the master of work, who represents winter. For servitude, the sudra, as Hindu tradition says, is only the master of work, nothing else.
The number four corresponds to the vertical order of the prehistoric community, the four asramas. The four ashramas are the four fundamental stages of life within the cycle of an individual's destiny: The first stage is that of the disciple, the brahmacharya. It is called brahmacharya because all young people learn from Brahman, the highest deity, through the mediation of the teacher priest. The second stage is that of the grihastha, the head of the family. When someone has learned what a human being needs to learn, they continue their life, start a family, participate in the governance of the state, practise and perfect their craft according to which caste they belong to, priest, governor, merchant, farmer, and raise children. Most people never aspire to anything higher. Human destiny can be perfect, beautiful and complete even at the level of the grihastha.
However, if he wishes to attain a higher level, he retreats into the forest. This is the vanaprastha, the forest hermit. He spends his time in contemplation, further study and ascetic practices.
If he wishes to go even higher, he gives away all his possessions, puts on a sackcloth, hangs his penitential cup, his only possession, on his belt, and wanders. He sleeps in the ditches by the roadside and lives on alms. He usually even changes his name. This is the sannyasin.

5.
The twice-born. The impure

The human community originally had three levels of values, which corresponded to the universal sacred order of the world. However, the lowest level of values, the vaisya, split into two over time, giving rise to the "fourth caste", the sudra. The initiated community does not include servitude, the sudra. No archaic law book refers to servitude as an equal part of the community. Plato also mentions it only in passing, as does Manu. The attitude of the higher castes towards the sudra is one of perspective and compassion. The sudra is the instrument, the foot of the god Brahman, not yet completely separated from matter. Manu's law code makes this distinction by stating that only the dvidzsa, the twice-born, can be a member of the community. The once-born are born only in matter and cannot be members of the sacred community. - The

There is hardly any fact about archaic communities that historical man understands less than the exclusion of the Sudras from the sacrificial order. The reason for this lack of understanding is, above all, that historical man has become dulled to hierarchy and does not know that the sacred way of life has a transcendent origin, not a human one. The second reason is not metaphysical, but social and psychological in nature. In their diminished awareness, historical man is unwilling and unable to understand that in apocalyptic times, every human community must have and does have its sudras, and even its avarnas (outcasts) and chandals (unclean, excommunicated). Every society, without exception, consists of lawful and unlawful members.

The sacred prehistoric order considers the sudra merely a tool with which to carry out and accomplish something. In the knightly community, as in Plato's, the impure are slaves who have no say in the direction of their common destiny. In the bourgeois-economic community, the impure are the so-called "poor," who have no means of actively participating in the community as a large economic enterprise and therefore have no say. Finally, in a mixed community, impurity is something variable and undefined, which is sometimes linked to religious denomination, sometimes to nationality, sometimes to race, and sometimes to political behaviour. There are always outcasts, whatever they are called: Protestants, Huguenots, proletarians, bourgeois, Jews or others. Every community has its "impure" members, but only non-hierarchical communities impose the stigma of impurity on a certain group of people, not in the sense of universal order, but in the sense of historical passion.

In prehistoric communities, Brahmins, Kshatriyas and Vaishyas were members of the sacred order, because members of these castes were not only born in the material world as physical beings, but also, through initiation, in the divine order of consciousness. This is why members of the community could only be born twice: dvidzsa. At initiation, one learns that it is not the foundation on which one stands that is important, but the spiritual thread on which one depends. One learns that, as Manu says, "It is better not to be born into the world at all than to live a lowly, blind, foolish, meaningless, confused life in it and not partake of the knowledge of the great truths." At initiation, one learns to keep one's body clean, to prepare simple meals, to observe the rules of health, to distinguish between harmful and nutritious foods, to maintain pure morals, to immerse oneself in the spirit, to meditate, to listen to serious words, and to beware of the temptations of materialism and the senses. One learns that a physically pure life is connected to a morally pure life, and this to a spiritually pure life. One learns to speak calmly and sensibly, because "all understanding, ideas, intentions, plans, emotions, and knowledge are expressed through speech. Those who do not value speech, do not learn it, do not express themselves concisely, intelligently, beautifully, simply and seriously, understand nothing and cannot be taken seriously."

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

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

He is carried away, impulsive, enslaved by base desires, and therefore feels no shame; he indulges his physical desires and even boasts about his lack of inhibitions, using foul language and a coarse and uncouth tone. It is not the order of values that condemns this person to not being a member of the sacred community. This person places himself outside the law. He is not unclean because some law book arbitrarily decreed it so, but because this person is at home in uncleanness, that is where he belongs, that is his place in the world and that is where he feels good. He is born only once, in the material world, and he is perfectly content with that, and the desire to ascend to a higher order does not even arise in him. He has no idea of the higher order of the spirit, and when he hears about it, he is incredulous or mocking. The high goal of his life is to eat well and sleep long, like a dog. That is why in prehistoric times he was the symbol of the unclean and

The shameless animal: the dog.
The essence of initiation is ultimately nothing more than the realisation that the basis of higher life is self-denial. It is this patch, this self-denial, that makes human life sacred. And this is what the chandala does not understand and does not want to understand, what he does not believe and cannot believe. The chandala wants to live out his instincts freely. That is why he becomes impure. The word of the hierarchical community is therefore: the law; the word of the chandala is therefore: unlimited indulgence.
The presence of this mass is a constant danger to the community, and only the careful maintenance of the sacred order can preserve the community, keeping the dark impurity down, suppressed, restrained, because if impurity breaks out, the whole community will sink into its mire and drown. Impurity must be kept strictly in check by each individual and by the community in the social order, for woe betide the one who utters an impure word, and a hundred times woe betide the community in which the impure, who does not know the spirit, who does not see the value system, becomes the leader.

6.
Hierarchy and the four yugas

When Li Ki says, "The sign of an orderly community is when the minister is loyal, the official is trustworthy, the people are sincere, the worker is simple, the merchant is honest, the girl is virginal, and the woman is humble," he is actually expressing a hierarchy. When Lao-Tzu speaks of the Tao, Zarathustra of the Asa, Plato of the Alétheia, Pythagoras of the eternal order of numbers, Manu and the Veda of the Rita, they are all actually expressing a hierarchy. Hierarchy is not tied to a single form. One is based on the three gunas, another on the four ages, and a third on the number two. In Egypt, the community rested on the Ten, as in Iran on the ten Amsaspandas and in Palestine on the ten Sephiroth.
According to the Veda-smriti, the hierarchy did not develop all at once. In the Golden Age, existence was golden, and only spiritual people, Brahmins, lived. In the Silver Age, the Kshatriya, the knight, was born. In the Copper Age, the Vaisya, the economic caste, was born. In the Iron Age, the Kali Yuga, the dark age, the sudras were born. For this reason, the castes would only have a role in the Kali Yuga, but the dark age is precisely the age of disorder and the breakdown of values, when souls are not born into their own caste and do not live where they naturally belong. At the end of this age, all of humanity will become casteless, and the community as a whole will become impure. This age began in the year 600 BC.

II. The Coachman

1.
The charioteer of Delphi. Antarjamin. Krishna

A statue from the very end of the Archaic period has been preserved in Delphi. The statue is commonly referred to as the Delphic Charioteer. A young man stands in a long robe reaching almost to his ankles, as if holding reins in his hands; the folds of his robe are as regular as the grooves of the column; his posture is straight as an arrow, his face radiating knowledge and strength. No other prehistoric statue says so much with its eyes, with this dead certain, cloudless gaze. The statue's uprightness and inflexibility reach their peak in the eyes. Inflexible? Yes. Because he is the driver. The driver. There is nothing soft or yielding, gentle or emotional in this gaze. But this intellect cannot be compared to human intellect, which always involves calculation, interest, relativity and the ego. This is the perfect certainty of a completely alert intellect. It is not man who drives, not the body, not the hand; the eye is the driver.
The artist who carved the statue was probably no longer under the influence of the spiritual caste

, as artists in Egypt, Mexico, or Judea created at the behest of the spiritual caste. But the sculptor had not yet become worldly, classical, as they say, because his inspiration was purely spiritual.
There can be no doubt about who this charioteer is. "The inner charioteer, says the Veda, is the one who controls this world and the afterlife and all worlds from within." In Sanskrit: antarjamin. Zarathustra says: "I am the high priest, the one who drives the foremost chariot, the first man." In Iranian: ratha eszthar. Sankara writes: "By his very nature, he is the charioteer in the realm of the gods, just as he is on earth." And he adds: "Only the atman, the immortal Self, can be the inner charioteer." The Katha Upanishad: "Know that you are the charioteer, and your material body is the chariot." The Zohar: "Nature is the chariot, the heavenly man is the charioteer." "The heavenly man is divine reason." This divine reason is Thoth, Hermes, Mercurius, Manu, Kecalkoatl, Manko Kapak. "Governance," says the Li Ki, "is charioteering. The power of the spirit is the reins, so that the ruler may lead the people; the official is the harness, punishment is the whip. The Son of Heaven is the charioteer. The leader and the advisor are the right and left hands." In Peru, Egypt and India, the king appeared at great celebrations in almost identical attire: in a chariot, reins in hand, a square canopy above him, a circular carpet under his feet, with the twelve signs of the zodiac and the twenty-eight signs of the lunar zodiac, and the whole picture surrounded by a wheel, which is nothing other than the cross (swastika), the symbol of eternal cycle, the sign of the world's immortality: on four sides, the four seasons and the four ages: the images of the Golden, Silver, Copper and Iron Ages, and on the roof, the bell of world peace.
In all likelihood, this is not a coincidence, but rather
because we are not talking about images. In prehistoric times, nothing depended on images, but on meaning, and meaning depended on analogy, that is, on the correspondence of the circles of existence. The analogy is that there is a being on earth who holds the reins of earthly life in his hands and drives the chariot of life. This is the antarjamin, the charioteer: the heavenly intellect, Hermes, Thoth, Kecalkoatl, this is the ratha eszthar, Manu: Man, the universal divine man, the ancient and eternal and first man: divine intelligence. He is the straight, alert, clear one, who is knowledge and power, who is unyielding, because he is the charioteer. The body, nature, matter, the earth, the state, the people: the chariot. Reason is the charioteer, the one who knows no soft emotions, no vain ego, no personal interest, no selfish calculation. He is the absolute eye: vision, cloudless, sure as death, unwavering and upright vigilance. He is the atman, the immortal Self, the charioteer in the realm of the gods and on earth: above him is the starry sky, around him the eternal change of eras and seasons, but he is the steadfast, immovable, uninfluenced knowledge. He is the Son of Heaven, the ruler, the charioteer. Above him, the bell of world peace rings, for reason knows no strife, no duality, no division, no war, no discord. This is the antarjamin, the charioteer.

2.
The manifestation of the One in human life

The driver is the king.
Leadership has two manifestations: dominion and power. Dominion is non-active spiritual leadership; power is active leadership. The charioteer is beyond domination and beyond power. Spiritual domination is exercised by the spiritual order, the Brahmin; active domination is exercised by the ruling order, the Kshatriya. The king is more than Brahmin and more than Kshatriya; the king's leadership is more than spiritual and inactive, more than active. The charioteer is the Son of Heaven, who stands out from the earthly order like a pillar, alone, incomparable to anyone else, who is only vigilance and understanding and knowledge and strength. Who only looks and sees, like the charioteer of Delphi. In China, they say: he looks south. To look south is to live. The king is the being on earth who lives; compared to him, everyone else is just matter and tool, reins or whip, right or left hand. He is the eye. Rule and power are already two, already strife and hierarchy, just two halves of the One. The king is the One - the inexplicable and inaccessible, heavenly intellect above human intellect.

statement, the highest stone cube standing at the top of the pyramid, which has no opposite or polar opposite: that is, its polar opposite is the world itself, nature, the people. The king is the only One standing opposite the many, the Centre and the Heart and the Head.
It is not the people, the multitude, the earth that are understandable and natural, and not the One, the king, who is incomprehensible and unnatural. Just as it is not the universe, nature, the stars, the multitude of souls that are understandable, and the One God who is incomprehensible. The One God is natural, self-evident, and the multitude of stars and souls is wonderful, strange, not self-evident. For the One is who and what: is. He is being, the One - in comparison to whom and to whom everything else is contingent. The king: is. The king is natural. The king is reasonable, self-evident and clear, because he is the One, and compared to him, the multitude of peoples, castes and orders, words and laws, history and events are subordinate and incidental contingencies. Everything outside the king is just the carriage, the wheel, the reins, the horse. He is the coachman.
In modern times, the most a king could say about himself was: I am the state. This is completely false. It is false because it is small and insignificant. The king is more than the state, just as God is more than the world. The king is a sacred person whose relationship to the state is like that of God to the created world. Without a king, humanity is a "crowd," as Heraclitus says, and human life is meaningless chaos.

3.
The Tao Te Ching and royal initiation

Historical man considers the Tao Te Ching to be a philosophy or a system of yoga, or at best metaphysics, but in any case he understands that the Way, which is what the Tao means, can be everyone's way. It is as if everyone has the right to embark on this path, and as if anyone can do so at any time. The source of the error is the same as elsewhere and in many places: historical man has no sense of hierarchy; he cannot distinguish between human ranks. This is why the idea of equality developed, which ultimately undermined the value system of the community. For it was not the idea of equality that destroyed social differences, but rather the insensitivity to the value ranks that exist in human life, as a result of which all people lost their rank and became outwardly equal to others, while the differences in their spiritual selves remained. Historical man believes that the Tao is a path that anyone can step onto and walk on.
The Tao is the way of the king: the way in which the coachman drives the carriage. The Tao Te Ching is the book of royal initiation. Its ascetic teachings, yoga, philosophy and metaphysics are secondary. The Tao is about a greater mystery. The Tao is the path of humanity, the path of the charioteer, which only the initiated king can enter and only the king can walk.
The king embodies an incomprehensible and inexplicable mystery that differs so strikingly from all beings and things on earth that when one encounters him, one begins to doubt the soundness of one's mind or the authenticity of one's experience. Nothing on earth resembles him, nothing can prove his existence; indeed, it is earthly existence that must be proven before him, and it is the multitude of beings and things that suddenly lose their meaning at his appearance. "Man looks and does not see; his name is the equal. Man listens and does not hear; his name is the imperceptible. Man grasps and does not hold, his name is: the one above all... He acts incessantly and cannot be named... he is called formless and visible invisible... a phenomenon, but without appearance." What the king must first know is that in all earthly existence, only he has actual reality. The king's relationship to the earth and the people, to all material nature, is the same as the soul's relationship to the body; it is the relationship of the divine, immortal Self to the transitory earthly Self. Only the atman is reality, the atman is existence, everything else is passing, illusion, unreal, dream, magic. Only the soul is real, the body is a transient image. Only the king is real, the people, the state, the multitude, the earth are like physical reality. The king is the immortal Self of the people, the king is the soul of the country, the king is reality: the antarjamin, the inner

coachman. "When a commoner dies," writes Li Ki, "they say: he died. Nothing more. When an official dies, they say: he will receive no more salary. When one of the powerful dies, they say: we must sober up. When the king dies, it is the collapse."
"There are four great things in the world: Heaven, Earth, the Tao, and the fourth is the king." The king does not act. The king is. He is being: the atman - immortal being and Self, the antarjamin, the presence of the divine man on earth. "Conquer the world through action? No one has ever succeeded. The world is a spiritual thing that cannot be acted upon. He who acts spoils it; he who keeps it loses it." This is the second thing the king must know. "High existence has no intention and does not act. Low life is all intention and only acts, acts." - "Discipline is needed to govern the state; strong practice is needed for weapons of war; but the kingdom is created by those who are far from all activity."
This is the message of the Tao Te Ching. This is the kingdom. This is the royal initiation. Know that you are the king, the charioteer, and that compared to you, nothing and no one on this earth has any reality. You are Being. You are reality. You are the immortal, divine soul, the only person, the only subject. And know that you have only one task: to be. "Turn south and watch." You must see everything, you must know everything - but not from reports and informants and spies. You must know in such a way that you know before it happens. You are the alert one - you walk the road, you drive. Driving is not an activity. Leadership is being itself. Driving a car is not an action. Driving a car is like walking on the road, and walking on the road is like being—being with complete alertness, with sunny divine intelligence. The fact that you alone are the one who is, you are the one who sees, you are the one who knows, that is what makes you powerful. This power is not action. It is radiant existence. The people shine in your light; the country lives by your power; fruit and grain grow at your command; the sun rises and sets at your word. But you must do nothing and say nothing, only give, but only yourself. This is what is called blessing. You are the blessing on earth, the liberating touch of divine reason. "The Tao of Heaven: to bless."
And what is not tao is meaningless, crazy confusion. "Everything outside the path is pathless." If life strays from the path, it loses its entire meaning. Law? "The more prohibitions there are, the greater the poverty of the people." Wealth? "The more means of prosperity there are, the greater the confusion in the state." Education? "The more skilled people there are, the more contradictions there are." "The more laws and regulations there are, the more thieves and robbers there are." "The reason why the people are difficult to lead is because they know too much. Therefore, those who lead their country with knowledge are robbers of their country; those who lead their country with ignorance are a blessing to their country. He who knows these two has found the law of Heaven." "The reason rivers and lakes can receive the homage of the valleys is because they know how to remain low. Therefore, they are kings." Tao is not law, not justice, not domination, not power, not practice, not something to be spoken about, not something that can be expressed. Tao means Way. The Way of Being. Tao means to be – innocently, carefree, childlike, simply, directly. "The whole world says that Tao is great. But it seems that it is not suitable for implementation. The greatness of Tao lies precisely in the fact that it is not suitable for implementation. Because applicability leads to fragmentation. There are three treasures: love... contentment... and humility. Love makes a person brave; contentment makes a person generous; humility makes a person capable of ruling."

4.
Initiation and hierarchy

Initiation is also of crucial importance in the spiritual and governmental order. Initiation is the second, true birth. Without initiation, a person is born only once, like an animal or a servant. Through initiation, a person participates in the knowledge of the law of the world, dharma, that is, he awakens: not in the sensual world, but in the supernatural world, that is, in the true world of man. In the mystery of initiation, the soul undergoes a metamorphosis through which

The human body in the womb: the embryo becomes an autonomous living being when it matures to the point of being able to comprehend that it is of divine origin and immortal. However, royal initiation is infinitely more important than spiritual and governmental initiation. No other soul has to travel such a significant and great path from the embryonic state in which it lives in material nature. It is true that from the moment of its natural birth, the royal soul is different from all other earthly souls. This is clearly indicated and demonstrated by the cosmic situation. The conception of the royal soul is preceded by signs. Not every time is suitable for the conception of a king. The sacred periods, which are indicated primarily by the positions of the Sun, Venus and Jupiter, and secondarily by the Moon, Mercury, Mars and Saturn, are known to the father and mother of the royal soul. It is important that the birth take place during a period when the Sun's orbit is ascending - between 21 December and 21 June - and that the Moon is waxing. Mercury should not be too far from the Sun, nor too close to it. None of the planets should be in retrograde. However, this is only an astrological prerequisite for birth. The parents' diet is just as important as the environment, especially the mother's environment. Surround her with lots of plants, preferably flowering ones, but not with a strong scent. There should be lots of young and beautiful people around her, dressed in pleasant but not provocative or fancy clothes.

From the moment of its birth, the royal soul stands above all other people. In Egypt, the Sahut, the eternal and immortal body, can only be attained after death through immeasurable effort: asceticism, self-denial, and learning. The king is the only earthly being who lives his earthly existence in sahut, the immortal and eternal body. This is the ancient meaning of embalming and mummification. It was not just any body that was preserved for eternity, but only the sahut. The actual initiation begins at the end of childhood. The high priest is always the leader of the initiation. And the first thing the young king must learn is what other initiations end with: he must know his divine origin. History and epic poetry in their ancient form are nothing more than traditions created for the young king so that he may learn about the nature and deeds of his great ancestors. Only kings have a history, and prehistoric man would feel pity if he saw the multitude of different stories in historical times, especially in modern times. Apart from the history of kings, no other history has any significance.

The great knowledge of initiation, which Li Ki describes as follows: "From the Son of Heaven to the most ordinary person, the same law applies to everyone: the cultivation of man. For it is completely impossible for someone to have disordered roots and orderly branches. It is impossible for someone not to take what is important seriously, but to take what is unimportant seriously. One must start with the roots and with taking things seriously." This is what was called knowledge in ancient times. "What does the cultivation of man mean? The proper use of human life. The cultivation of man depends on the proper use of life. And the right use, as the masters of ancient times said, is simply this: never deceive yourself."

Initiation is more important for the king than for anyone else: for no one else is it so true that the only thing that matters is the cultivation of man as it is for the king. The king does nothing but cultivate himself: he understands more and more the character and deeds of his great ancestors; he sees more and more deeply the laws of the world; all the hidden mysteries of existence become clearer and clearer to him; he understands more and more the mysterious radiance of the immortal Self within himself; he draws ever closer to the light of divine understanding; in a word, he becomes ever more alert. He is already able to attain the boundless reverence for the divine Self dwelling within him that his subjects pay him. He already understands that worship is not due to the small human physical Self, but to the divinity; but he also understands that he is the only one in the whole country in whom the divinity of the soul coincides with the divinity of physical manifestation, that the king is a sahu, an eternal body, living in immortal manifestation. And so he must respect himself a thousand times over, and he must be a thousand times careful with every word, deed and thought. His whole being must be devoted to that thought.

penetrate: God dwells within me, and I must be worthy of this God, for I am Him. My mother was the Earth itself, my father was the Sky, and I am the son of the Sky. Everyone takes me as an example. My word is law; my thoughts influence the actions and dreams of my subjects. The power of my actions will have an impact for hundreds and hundreds of years. A single mistake on my part could cause the unhappiness of hundreds of thousands of people and bring tears to the eyes of millions. "The most important thing in human existence is to rule. To rule means to live according to the law. As they said in Egypt, the king is the image of God on earth, born of the son of God, and after his death he returns directly to the Supreme Being. The kingdom is therefore only an earthly office; he is the ruler of the state, but in his person he is more: he is the head of the hierarchy, the sacred world order.

5.
Chuang Tzu, Bhagavad Gita, Kohelet

From ancient times, apart from the Tao Te Ching, we have inherited a whole host of royal initiations, such as the Sunan Sephah, the Kohelet, and the Bhagavad Gita, but there is no archaic holy book that does not relate to royal initiation. Sacred books are all works of the spiritual order, and the spiritual order is primarily nothing other than the direct service of the king. Historical and modern humanity believes that material nature is primary in the world; but if it does not believe this, then it is convinced that spirit is primary. The spiritual order, the Brahman, knows that spirit is not primary, supreme and most important, for then it would be at the highest point of the hierarchy, at the top of the pyramid. Spirit is not primary. What is primary is beyond spirit: One, the Tao, Heaven - the absolute, the subject beyond spirit, incomprehensible, intangible: the atman, the soul-Self, the immortal divine being. "Don't you understand?" asks Chuang Tzu. "You cannot understand, because you want to grasp it spiritually." "He from whom human things roll off has a heavenly nature. He who is helped by the forces of Heaven is the son of Heaven." This Heaven is the incomprehensible and incomprehensible and spirit-transcendent first One - this is the primary, this is the highest peak of the hierarchy. Those who attempt to know it are mad: "He who stands with reverence before that which cannot be known has attained it." "That which can be designated by words, and which can be exhausted and known by knowledge, is only a thing, and therefore belongs to the world of things."
The king is the head of the hierarchy, and when he rules over the people on earth, he continues his sacred activity
by making sacrifices. Ruling is the king's self-denial and renunciation. The king is the atman, the soul, and the soul is by nature inactive and inactive, for whom action is suffering. At initiation, the king must reach the point where all activity is suffering for him, so that he himself is nothing but pure, absolute, motionless, cloudless, radiant being. He must reach the level where, as a ruler, ruling is self-denial and sacrifice: patient renunciation and suffering, so that when he rules, he renounces his undisturbed and free tranquillity and enjoyment of life.
This is the greatest teaching and message of all royal initiations: the Bhagavad Gita, the Kohelet, the Sunahseph, the Tao Te Ching. "Give up the passion for action," says Krishna, the god and charioteer, in the Bhagavad Gita, "and if you must act, think this: I have taken on suffering, but I do it out of duty and sacrifice." Action is not glory, it brings no fame, only suffering. Give up the idea that your actions will make you win or lose, or make you great or small. "Vanity, all is vanity," writes Kohelet; I have done great works, I have built, I have planted gardens, I have gathered servants, gold, silver, land... vanity, a passing breeze, all of it, nothingness, chasing after the wind."
"True courtesy does not concern itself with people; true justice does not concern itself with details; true wisdom does not make plans; true love is not biased." "He who loves the people destroys the people." "He who ends a war with a just peace prepares for the next war." What should the king do? "When the Lord of the Yellow Earth asked a

shepherd boy, he said: governing a state is like keeping horses. It is a simple thing: keep away what harms the horses. Nothing more."

6.
The king guides the reintegration of the human community through his very existence.

"I understood that the Great Way is not mysterious." There is no secret to it, it is not difficult, it is not obscure, it is not complicated. It is simply walking the Way. Walking the Way means being pure, benevolent, unbiased, not passionate, but simple, calm, peaceful, and sensible. This is the easiest thing to do, because it is in harmony with the eternal laws of Heaven and Earth. Where eternal laws are in force and alive, there is a kingdom. "When order and law prevail," says the Li Ki, "and the spirit is alive, it is called a kingdom. And the king is responsible for order, law, spirit, purity, peace, and the sensible life of the people, the king alone, no one else." "If the provisions do not achieve the desired effect, it is the fault of the ruler." Furthermore: "If the stars in the sky do not revolve regularly, it is because disorder has taken hold in the royal palace." The king is responsible for order and the morals of the people, as well as for good harvests, the integrity of his ministers, the courage of his warriors, and the fertility of his women. In ancient China, the Seng Te was the living spiritual force over which the king ruled. "It is up to the Son of Heaven to ensure that the people are moral and pure, that there are no epidemics among domestic animals, that grain grows in abundance, that there is no strife among the vassal princes, and that the people do not have to be punished." The life of the country depended on a single centre, the core of Existence, the king, just as the existence of the world depends on the one Creator.
The king is the guardian of renewal. He watches over everything that is superficial and external, material and
illusion, is separated from the essence, but the soul remains, grows stronger and returns to its ancient home, divine existence. The king watches over so that "the outer man perishes, but the inner man is renewed". That is why he must pay attention to the movement of the stars as well as to the orders of the ministers and the sacrifices of the priests. The symbol of the king in Egypt is the double crown: ruler and priest, active and spiritual, the common lord of dominion and power. His name is not Osiris, not Set, but Horus. He is a divine apparition, for whom kingship is only an assumed human destiny, task and vocation. In Peru, the king wore a sword on his forehead. The sword is not a symbol of power, but of the power sanctified by rule. This is the power that has become spiritual. The sword is a symbol of logos: but the logos of the active order, because the ruling order guards and cultivates the land with the sword, just as the spiritual order does the same with the word.
The ultimate meaning of the charioteer is this: in the beginning of time, Heaven prepared the Way for the souls that had fallen into matter, so that those who wanted to return could do so. The Way can only be travelled in very exceptional cases: Heaven does not accept the lonely Self back, except as an act of mercy. Reintegration can only happen collectively, because it was collectively, as "armies", that the departure and fall took place. The leader of the community on the Path is the king.
The king is a sacred figure in the community who knows and sees the Way. The spiritual order, the governing order, the economic order, and servitude all follow him. The king is a priest and a soldier, a judge and a minister, the lord of the land and gold, the commander of servants. But nothing belongs to him, because he is more than a priest, soldier, governor, rich man and commander. The king is the charioteer. He is the leader on the Path by which humanity collectively returns to its origin, to divine existence. The king leads this reintegration not with his deeds and words, but with his very existence, and nothing else. In the king's life, everything depends on the sacred superiority of his existence. The king is not a commander or a doer, he does not think, he does not seek new truths, he does not explore the spirit, he does not learn and he does not acquire knowledge. The king does nothing but cultivate. He cultivates himself sacramentally so that his light may be brighter, his meaning more meaningful, so that this light and meaning may shine freely and

impressively radiate to the whole people, so that he may be an example and a light. This is the antarjamin, the charioteer.

III. Rule and power

1.
Prehistory and history

The aimless but coherent agitation that we call history takes place on the surface of time. It is aimless because, although it is said to be progress, especially recently, no one knows where it is heading, where the goal is, what it is, when it will be reached, by whom and how. For this very reason, the idea that history is progress must be regarded as an illusion invented by people who do not know their purpose, so that the meaninglessness of their existence can be given substance, even if that substance is illusory. History is a continuous agitation, and people cannot escape it. Existence does not open up at any point, nor does it resolve itself at any point. Always and forever, there are the same difficulties, the same obstacles, the same dangers and the same shackles: the same trap you have fallen into and the same disturbance that torments you. And this disturbance is not only continuous, but also coherent. Events follow one another and inevitably precede and follow one another, and indeed, events inevitably repeat themselves. All this takes place on the surface of time, on one plane, while in the depths of time, existence remains unchanged; just as humanity wages war, makes peace, trades, builds and hurries on the surface of the earth, while in the depths of the earth, the mass of primordial matter remains untouched
; and as man orientates himself with his consciousness, observes, thinks, makes efforts, delights, and all the while in the depths the unconscious, like the primordial mist, lives in undisturbed tranquillity.
This is precisely the paradox: while events unfold on the surface of time in history, nothing happens in the depths of time; and in prehistoric times, while it seemed that nothing was happening because there was no history, the depths of time revealed themselves. History has only life, not existence; life is the illusion, war, peace, love, state, struggle, pleasure, wealth, fame - all without meaning or purpose, without depth, without real connection, without truth and beauty, like a fleeting spell that only belongs on the surface, meaningless, empty, futile and insignificant on the inside. Prehistoric times, devoid of history, did not link events together, but knew and saw everything that happened bursting forth from timelessness – just as prehistoric man lived in constant awareness of the primordial mass of the earth – and just as he had an unbroken connection with the depths of the unconscious. What happens on the surface has no independent meaning. Only what is already fading away appears on the surface: this is the last moment when something disappears. In prehistoric times, it was not the events on the surface that were connected, but what appeared visibly was connected with the invisible. And so the connection was not flat continuity, but the actual cause of the phenomenon: in the depths of time, in being, in the invisible.
The Veda speaks of the path of the ancestors and the path of the gods. After death, the soul enters the path of the ancestors.
A departed soul who observed religious customs during his lifetime, committed no major sins, was compassionate, and respected the law, but did not awaken, and thus must remain in the world of illusion. He receives his reward for his good deeds and attains happiness, but when the world cycle ends, he must return to suffering. The soul who used his human life to attain enlightenment enters the path of the gods. Even after death, it does not desire to be among the happy, because it knows that happiness is followed by unhappiness, salvation by suffering, life by death, joy by sorrow, light by darkness here in the world of illusion, as Heraclitus says, "the way up and down is the same," and as the Chinese say: ji yang, ji yin, one light, one dark, one good, one bad, forever and unstoppable. The soul transcends the heavens that promise happiness and reaches the atman, the radiant awareness and the tranquillity of divine understanding.

Historical humanity follows in the footsteps of its ancestors: in the illusion where good and evil, light and darkness, the Self and the Other, sympathy and antipathy are significant. This is the pitriyana, in Greek tradition the hodos makaron, the path of the blessed, because on this path man seeks happiness. Happiness is on the surface, and the story is nothing more than the story of the search for happiness. It must remain on the surface of time, but what it achieves is nothing more than constant turmoil and suffering. Prehistoric humanity follows the path of the gods, where what is good or bad, friend or foe, yin or yang, has no significance. This is the devajana or srutir devah, the hodosz theón in Greek tradition, because here no one is seeking happiness, but mindfulness. The story is the story of the earthly Self seeking happiness; prehistory is historyless because it was conceived not with the earthly Self seeking happiness, but with the immortal Self seeking mindfulness.
René Guénon says that prehistoric communities lived under the banner of autorité spirituelle, while historical humanity lived and continues to live under the banner of pouvoir temporel. Autorité spirituelle is the supremacy of spiritual revelation; pouvoir temporel is the superiority of the stronger in time. The former, in a figurative sense and in a word: domination; the latter, in the same sense: power. The root of domination is spiritual; it stretches back into the depths of time; it guides humanity along the path of the gods; it pays no heed to the bustling masses seeking happiness, and thus does not even notice what is happening on the surface of time, the agitated and aimless rush. The root of power, on the other hand, is earthly and material; it always remains with the stronger, always on the surface, the goal is always happiness, the actor is always the Self, and it always guides humanity along the path of the ancestors.

2.
Homer and the philosophers

The point in time referred to as the beginning of the story is the year 600 BC, when humanity strayed from the path of the gods and set out on the path of the ancestors. The story is the story of the path of the ancestors; there is no story on the path of the gods. This year 600 is the beginning of the story, the beginning of the apocalypse, the beginning of the crisis of human existence, when the rule of spiritual revelation ceased and was replaced by the superiority of the stronger in time.
This time coincides with the decline of the spiritual-priestly caste and the rise of the ruling-warrior-knight caste. The path of the gods is none other than the path on which humanity is led by the Brahman: the path of vigilance. The path of the ancestors is none other than the path on which humanity is led by the knightly order, the kshatriya: the path of happiness.
In China, Taoism flourishes, and Confucius begins to preach the virtues of chivalry. In Greece, the Orphic tradition flourishes, and chivalry—the advancement of the Homeric worldview—transforms life. In India, Buddha, who was born a Kshatriya, appears and launches a struggle against the Brahmins. The warrior peoples of Asia Minor invade Egypt and destroy the traditions of the ancient priesthood. In Iran, the last Zarathustra makes one last attempt to set limits on the spreading cult of haoma, but after his death he is quickly forgotten, and people begin to rush after individual happiness.
Historical man did not understand at all why Greek thinkers fought so fiercely against Homer, and he did not dare to explain Heraclitus' anger with emotional bias, because Xenophanes and Plato, among others, fought just as fiercely against Homer's poems. Homer's poems reflect the same theme as Master Kung's teachings: the knightly man versus the intellectual man. Heraclitus, Xenophanes and Plato saw very clearly that a process threatening the existence of human society was beginning: the knightly man, who does not have the transcendent connections of the intellectual caste, begins to see events on the surface and to judge the surface. The story begins with Homer. The story that was once an essential chapter of royal initiation: the great Fathers as examples and ideals, realised ideas...

his activity now becomes a superficial spectacle and is prey to the public. This spectacle, when it first appears, is all light - it still carries with it the spirit of prehistory, and that is why it shines. But it has already severed its connection with the spiritual man. The knight has already made himself independent, he already begins to enjoy his own separate existence, he already refuses to coexist with the spiritual order, and most importantly, he already carries the desire and image of power in his life, not that of domination.
Heraclitus, Xenophanes and Plato, who directly saw and understood the rejection of the tradition of the spiritual order in Homer, made efforts with anger, passion and intelligent argumentation to prevent the rule of the spiritual man from turning into the power of the stronger man. With their teachings, these thinkers sought to stop and prevent history: the senseless but incessant turmoil. Heraclitus' position differs fundamentally from Plato's, of course.
Heraclitus was a member of the spiritual order (basileus), or in Sanskrit, brahman, and lived his entire life in accordance with ancient traditions. Plato, however, was a knight, a kshatriya, whose feelings and thoughts may have been spiritual, but whose being was not. Therefore, the parallel to Heraclitus' fate is Lao Tzu. He writes down his knowledge and remains silent. Can he do more? No. The parallel to Plato's fate is Confucius, no longer the ruler, the vei vu-vei, the man of spirit who does not act, but the man of action. The kshatriya can always and everywhere be recognised by this activity. The Brahmin is the guardian and proclaimer of scientia sacra, sacred knowledge. The Kshatriya is the executor of ars regia, the art of governance. Plato's thinking was not scientia sacra, but ars regia.

3.
Brahman and Kshatriya

The moment when rule and power, instead of complementing each other as in prehistoric times, first come into conflict with each other can only be understood if one is familiar with the people of the knightly caste. The kshatriya lives so much in the atmosphere of power that he cannot distinguish between power and rule. He believes that domination is also active power; he believes that the spiritual order is above him and commands him. He lives in the conviction that he is the servant of the Brahmin. He has no idea that every caste has its place in the sacred order and that fulfilling his place gives his life and destiny completeness and satisfaction. He does not see that domination has no earthly, applicable, commanding, practical relevance. Rule is the manifestation of the spiritual word, completely independent of following, realisation, or even acknowledgement: it simply is. The kshatriya cannot understand any of this, because he is a kshatriya.
He is not an intellectual, but an active person, in whom the dominant character trait is not sattva, balanced intellectual reflection, but fiery activity. He is not contemplative, but active. The knightly class does not correspond to buddhi, intellectual intuition, but to ahamkara, the creator of the self. Therefore, his nature is the assertion of the active Self. But because ignorance lives in the kshatriya, there is something that is an unchangeable characteristic of every knight: an unquenchable resentment towards the spiritual order. Believing that dominion stands above power, in his envy he also wants to gain dominion so that his Self can rule without limitation. Of course, what he gains cannot be dominion, only power, and always only power; and power is his anyway. Dominion can never be his, because the kshatriya can never be an outsider, indifferent, impersonal, dispassionate, contemplative. He can never achieve vei vu veit, non-action. The autorité spirituelle and the pouvoir temporel cannot be confused; no one can walk the path of the ancestors and the path of the gods at the same time.
Around the year 600 BC, knightly resentment was an active factor in the changes taking place in society. This is evident in Confucius, the Kshatriya Sakya Muni, later known as Buddha, and in Plato. This was the decisive act of the Mexican king Akamipihtli, as recorded in Indian tradition: he separated spiritual and governmental power

power. The connection with the depths of time, which was preserved by the Brahmin order, was severed. The events of the world no longer pulsated from the depths, but remained on the surface. The first manifestations of these surface phenomena were poems such as the Iliad and the Odyssey. This is the beginning of the story.
What the kshatriya does not know is that rule and power must complement each other, just as thought and action, spirit and activity complement each other. In human society, human thought and action are represented by a type of person who can never, under any circumstances, be active. Action is represented by a type of person who can never, under any circumstances, be thoughtful, spiritual, or contemplative. "The work of Heaven is light, the work of Earth is fertility," writes the Li Ki, "and man on earth must connect the two, because only from the two together can blessings flow to the community." The sacred saint and the sacred hero must live in harmony in the community, because the saint can never be a hero, and the hero can never be a saint. And if the saint falls, the hero must also fall - and in this fall, order is lost, the law of the world is broken, and the community falls apart. The active person can never become contemplative, and the contemplative cannot become active: but in order for the community to live according to the law of the world, the dharma, both are necessary. The Brahman, the spiritual caste, preserves the rule of divine law: the only authentic knowledge, mindfulness. And: "All prosperity depends on true knowledge," says Manu. "If true knowledge disappears from the community, no action can be fruitful, no action can be lawful, no action can even be useful." If the rule of divine law ceases, the community falls apart into a hundred thousand pieces. Empires are not held together by force, power, or activity, no matter how noble, brave, just, or heroic the kshatriya may be. Empires are held together by the rule of divine law, and the law lives in the person who is in constant contact with the spirit world. The Brahmin is not a human being in the sense that every member of the community is: the Brahmin is the instrument of divine revelation, the bearer of dominion. The high priest is the incarnation of the Logos. In Egypt, he bears the name of the god Thoth, and in India, the spiritual caste is called Brahmin, after the name of the creator god Brahman.
In Mexico, the high priest is called teotikutli, which means God and Lord.

4.
The kshatriya ressentiment. The way of life changes

The first condition of rule is humility. That is why the spiritual man must be an ascetic. That is why he must spend his life in self-denial, renouncing all the passions of the ego, so that he may become capable, in his humility, of understanding and expressing the manifestation of the divine spirit. Those who represent dominion must remain distant from human goals, live in contemplation, be in harmony with the events of the spiritual world, and know the true meaning of the visible signs of the world. They must know the significance of time, the starry sky, and the changes in the elements, and they must influence the life of humanity by performing rituals accurately, making sacrifices, educating the youth, advising the ruling caste, and communicating the divine will to humanity.
In contrast, there is nothing transcendent about power. Power in human society is the maintenance of human order and justice, the distribution of rewards and punishments, defence and attack. The root of power lies in domination, because it is thought that gives meaning to action. Power in itself is only human. The task of the kshatriya is to unite power and domination. With the fall of man at the beginning of time, when matter and spirit, the visible and the invisible, were separated, domination and power were also separated. Domination corresponds to the spirit and the invisible; power corresponds to the visible and the material. Rule is a calm radiance, like that of the Sun; power is active effort, like that of a man struggling with his fate. It is the duty of the kshatriya to bring the human back to the divine and to reunite matter with spirit in the

: he should be just, proud, self-denying, heroic, distinguished, noble, strict, tireless, a ruler, a judge and a warrior.
There is no need to give many examples of the immediate consequences of the separation of rule and power; one example, that of Pythagoras, suffices. "The moment the sense of the centre is lost, the sense of the surface enters." The sense of the surface creates the story. Instead of springing from a single central guiding spirit, events spread out across the surface and drifted aimlessly. Alert destiny is replaced by meaningless agitation. Pythagoras attempted to restore the rule of the sacred spiritual beings of the ancient tradition: he attempted to make the life of the community dependent on the centre once again. He raised Brahmankasztot, whom he initiated into the secrets of sacred rule. But neither man nor time was ready for this. The resentment of the kshatriya rebelled, and his angry passion for power overshadowed every spiritual manifestation of rule. Later, the same thing happened to Empedocles. And later still, to Plato.
The same thing happened on the other side of the world, in China. The Li Ki writes: "The tasks of peace and war are preserved by tradition. If there is a suitable person to implement the tradition, the government is in harmony with the laws of the world; if there is no suitable person, the tradition falls into oblivion." At that time, there was no one suitable and capable; humanity was unable to live in harmony with the laws of the world, and tradition fell into oblivion. "A single word can ruin everything. A single person can strengthen the state." A single word ruined everything; that word was "power." But there was no longer a single person who could have strengthened the entire state.
The rise of knightly power brought about a fundamental change in the way of life in the community. In ancient times, the authoritative word and respect belonged to mature men and calm old age. This was the example. Now, young, physically strong men were favoured because no one had a sense of mental calmness and maturity. Calmness was cast aside and replaced by passionate greed. Prudence ceased to exist and was replaced by rebellious revolutionism. No one listened to reason anymore, because hot-bloodedness became the ideal. Sattva was replaced by rajas.
Contemplative tranquillity was followed by a surge of activity. People began to admire the power of action. The role model of the community was no longer the clear-minded, disinterested old sage, but the warrior burning with activity.
Knowledge, tranquillity, self-denial and virtue were replaced by ambition and a thirst for glory. Previously, solitary silence had been the highest standard of life; this corresponded to sattva: spiritual superiority; this corresponded to the sannyasin of the four ashramas: the holy beggar. Now everything began to rush towards the public: competition, spectacle, market fairs, theatre: human existence became superficial, a story. This is agón, the Homeric ideal of life.
The ancestors of the Brahmins were gods; the ancestors of the Kshatriyas were only heroes, that is, humans. In the spirit of spiritual domination, the human community was a copy of the heavenly community: the people. In the spirit of power, the community was dominated by the word of domination, which had hitherto restrained the earthly
Passions and demonic forces were unleashed simultaneously: vanity, glory, fame, ambition burst forth all at once and began to tear humanity apart. The foundation of the prehistoric community, which is the basis of all human life, self-denial, disappeared in an instant. Self-denial was replaced by the ego's instinct for power.

5.
The wild boar

In prehistoric tradition, the symbol of the kshatriya is the wild boar, just as the symbol of the brahmin is the bear. The bear is the calm, wise, teaching animal. The wild boar is the passionate, greedy and uncontrollable beast. In Iran, ten incarnations of the wild boar were known: the windstorm, the golden-horned bull, the white horse, the male camel, the wild boar, the fifteen-year-old powerful

boy, the eagle, the ram, the goat, and the warrior soldier. The power of the wild boar blazes in all its glory in these creatures. To understand this ancient symbol, it is enough to analyse a single manifestation of it. This manifestation is the eagle.
The eagle is one of the four archangels holding up the sky. The first is Taurus (Aldebaran), the second is Leo (Regulus), the third is Aquila (Antares), and the fourth is Man (Fomalhaut). The constellation Aquila is what later and in other traditions became known as Scorpio. Scorpio is the home of fiery water, the constellation of Mars, which in Hindu tradition corresponds to rajas, fiery passion, one of the three gunas, and in alchemical tradition corresponds to sulphur, the burning element. In Hindu mythology, the eagle was the bird of Indra, king of the gods, who was the supreme kshatriya among the gods. For all peoples, the eagle is the symbol of power, the soldier, the armed forces, the army. That is why it is the bird of Zeus and Jupiter, because Zeus and Jupiter are the ones who wield power. Among the qualities of the soul, it corresponds to the will, but the will alone, without inspiration, is not a creative force. That is enough of analogies. Just one more thing: in Iran, the name of the knightly caste is khaetu. The word means power, and one of its attributes is verethragna, meaning one who breaks resistance, who creates order. The warrior is the bearer of khvarenah, the shining and burning world power: sulphur, rajas, fire - the eagle; Mars, Ares, the strong and invincible. However, khaetu is always an external power, only the physical power of force – therefore, on earth, in the community, in the state, it is the guardian of externals, and in the universe, it watches over the external order of the stars. In Egypt, the god of knights is Set, the red deity, the god of thunderstorms, earthquakes and whirlwinds: the symbol of the forces of nature. Seth's statues were painted red, like the statues of Huiclopohtli in Mexico, because they represented blood, passionate activity, bloodshed, war, the manifestation of material power, sulphur, rajas, in other words, the superiority of the stronger at any given time, that is, the eagle - that is, power.
If this power is separated from spiritual inspiration, it remains without direction or law, and nothing else, only the senseless force of unlimited and unrestrained activity. If the kshatriya separates from the brahman, he becomes a slave to darkness. Darkness: passion, anger, wild force; war: Set in Egypt, Huicilopohtli in Mexico, Ares in Greece, Mars in Rome, the gods of strife, turmoil, rebellion, and upheaval. If the knight is left alone, he invokes the gods of death in politics. The only sign of power is strength; power is the stronger. If there is no rule to control strength, power must become evil. This evil darkness is the god of death, the destruction of the state, the unhappiness of the people and the destruction of light, Set: the murderer of Osiris. The kshatriya allies himself with the gods of death against the Brahman. This is the meaning of kshatriya ressentiment.

6.
The decline of power

Power is naturally insufficient to maintain world order, just as it is insufficient to maintain order within the state and among the people. In his blind passion, the knight does not know this, nor can he know it; the kshatriya is not one who knows, but one who acts with determination. The brahmin is the one who knows, sees and thinks on his behalf. And if force is insufficient to maintain order, but force still has the final say, order will break down.
But what the knight also does not know is that power can only remain in his hands for a very short time. After a brief flowering, the world of chivalry must disappear among all peoples, power sinks lower, and now falls into increasingly unworthy hands. What is pure politics is pure action, without spirit and reflection, the use of force, pure history, irrelevant and unlawful. The knight knows no other way to maintain order than physical force and convention. And he does not know that "external force provokes internal opposition in all circumstances. For if the word is not the spirit, the use of force is only an act of power, and power breeds strife, opposition and hatred".
And when power sinks even lower, it falls into the hands of the vaisya: the citizen, the merchant, the

craftsman, the farmer's hand. However, the power of the economic caste is no longer the passionate and fiery raw force that can be evil, yet often great. The power of the citizen is insidious. The citizen is not a symbol of strength. He does not trust himself. Therefore, this power is hypocritical Machiavellianism. "If the common man is left to his own devices," says Li Ki, "he will pile evil upon evil and shy away from nothing. When he sees the intellectual, he begins to hide and conceal the evil he has done. Now he tries to show his good side. The intellectual, however, sees right through him. What good is hypocrisy? It is as if he were looking at you with ten eyes and pointing at you with ten fingers: how serious and frightening this is!" The citizen wants to appear liberal and humane, while his only goal is to empty everyone's pockets. It is no longer a question of political power, but of economic power. Resentment intensifies, and the more openly humanity is pursued, the more cruel the secret and hidden lust for wealth becomes.
However, power does not stop there. Confucius says that the power of the knightly order lasts for three hundred years, and the power of the economic caste lasts for one hundred and fifty years. The pace of decline is accelerating. The lower power sinks, the shorter its life span. And what happens then? The turmoil continues. The turmoil grows, and the whole aimless and meaningless drift revolves around itself. In other words, the story continues. In the hands of the Sudras, power becomes demonic. This demonic power is called violence. The knight and the citizen are replaced by the tyrant, the dictator. Violence is not an intensification of power, but its brutalisation. Power is a cosmic manifestation, the appearance of sulphur, rajas, which has its own gods: Mars, Ares, Huicilopohtli, Set, Indra. Violence has no god, only a liberated demonic mass. Violence is no longer power, but mere individual arbitrariness. There is nobility, beauty and greatness in power; but power is lost in hypocrisy; now only evil, fearful and base instincts boil in violence.

IV. Brahma-pura

1.
The heavenly city and the earthly city. The primordial form of existence

Historical man believes that the city, from its origins in caves, tents, huts, farms and villages, has undergone a long process of development to finally become a city. Just as historical man believes that the formation of the community, from the solitary cave dweller, the horde, the tribe, to the community we know today, was preceded by a long period of development. Prehistoric tradition teaches that community is not the result of development; there is a primary prehistoric collective that existed at the very beginning, and this prehistoric collective is the people. But there is also a prehistoric city, because the city was a form of human community at the very beginning.
The heavenly city, the city of God, was known to all prehistoric peoples. In Peru, it was called Korikancsa, and a replica made of pure gold was kept in the secret courtyard of the main temple. In India, it was called Brahma-pura: the city of Brahma. In China, it is Ta Csing, the heavenly city. In Egypt, the city was called Szmun. In Alexandria, it was called Ogdoad, which is the same as the Palestinian tradition of Heavenly Jerusalem.
Tradition also attached special significance to the founding and construction of earthly cities. It was not possible to build a city anywhere, anytime, anyhow. The Greek polis were built according to spiritual laws, just like the Mexican cities, which are so similar to the city built in the middle of Atlantis; they resemble the cities of Egypt and Babylon, the cities of China and Tibet, not to mention Ur and the ruined cities found in the deserts of Asia.
According to ancient tradition, the city has two great analogies: one is the heavenly city, the other is the human body. Both are essentially nothing more than a replica of the universe, a microcosm, as historical man would say. The city was originally in heaven, which means that it was an immaterial spiritual archetype, and the first humans were

Angels, or spiritual forces, taught us how to build cities. Because it matters how a city is built. A city is a manifestation of the world's values, and therefore there are inviolable laws governing its construction. Anyone who attempts to build a city without knowing and observing these laws will gather stones in one place, but the stones do not mean that what they have built is a city. The secret of construction was communicated to humans by spiritual forces, and every city has its own unique secret, just as every human being does. The second analogy is the human body. For "man is not a property or aspect of nature, but the meaning of the unity of the world". In the Hindu tradition, Brahma-purana, in the Judean tradition, New Jerusalem, and in the Alexandrian Ogdoad, the meaning is that a city is built in and with man. Man is the image of the spiritual city, but man himself builds it with good thoughts, good words and good deeds, as the Iranian tradition teaches. And by building themselves as a spiritual city, just as they build houses, pave streets, erect walls and gates, build temples and palaces, and organise an orderly, lawful community in the midst of a barren and desolate material nature, human beings are in fact building the eternal spiritual city. In many respects, the Ogdoad is nothing other than the Celestial City, which is being built by all of humanity: every good deed, every good thought, every good word is a brick with which man contributes to the building of the eternal city, until the city is completely built, completed, and when it is ready, humanity moves in to occupy it and dwell in it. The eternal city is the place of eternal life, which is occupied by liberated souls, who live eternal life there, in the community of the heavenly city.

The city built in material nature should be as faithful a replica as possible of the heavenly city and the inner city of the soul

in appearance as well as in spirit. The first human settlement on earth was a replica of the heavenly city. The city did not originate from farms and villages; its idea descended from the spirit world, and villages and farms were modelled on the city. The village is a re-formed city, just as the masses are re-formed people, and the savage is re-formed spiritual man. The village was a re-creation of the city, just as the masses were a re-creation of the people, and the savage was a re-creation of the spiritual man. We must get used to the fact that archaic man takes the origin of everything from above, that is, he sees things in their true origin.

2.

The city and the number. Architecture

In the city, the number four, exceptionally, as in the case of the Ogdoad, is dominated by the number eight, but in this case, eight is nothing more than twice four. The heavenly city has four walls and four gates. The four gates correspond to the four elements: air, fire, water, and earth; the four cardinal points: east, south, west and north; the four ages: the Golden Age, the Silver Age, the Copper Age and the Iron Age; the four seasons: spring, summer, autumn and winter. This tradition was still alive even late in the construction of Roman cities, although it was not clear why the gates were called porta aurea or porta argentea. The heavenly city stood in the middle of the sky. It represented motionless eternity, and those who left the city entered time.

Four straight roads led through four gates to the square in the centre of the city. The heart of the city, the sanctuary, the temple, was built on the square in the centre of the city. The temple guarded what was the core of the city, the meaning of the whole community; that which held the whole community together and sanctified it. In the Middle Ages, this was the relic. In archaic times, the central core did not always have to be visible, as in Solomon's Temple in Jerusalem, where the visible Ark of the Covenant was kept: the Ark of the Covenant with God's commandments, on which rested the covenant between God and man, that is, the marriage of spirit and nature. For the city could not be built on any arbitrarily chosen spot - perhaps in a place suitable for material utility. The nature of a sacred place can always be recognised by whether a piece of land is a suitable companion for the spirit, a suitable piece of land for spiritual forces to manifest themselves, that is, whether the land is suitable for receiving the spirit and the heavenly

be the spouse of the spirit. The very first condition for the existence and prosperity of a city was a sacred place where a mountain marked by heavenly signs stood, a spring flowed, a river ran, or a sea bay opened up. The earth is yin, the spirit is yang. The earth is the woman; the spirit is the man. The Apocalypse calls New Jerusalem the bride of the Lamb. A city could only live a sacred life where spiritual forces were married to the earth, because the city is a mirror of the world, and it is the rhythm of the world that governs and sustains life within it. Yin-yang, one yin, one yang – just as the heart of the universe beats, so must the heart of the community beat in the city.

In the church in the centre of the city, the covenant between the deity and the people was preserved in some form: this is the actual place of the community, the sanctuary. The sanctuary corresponds to the purusha in human beings, the immortal spark of life; or the luz, the immortal and indestructible bone fragment that every human being carries within themselves, because it is from this luz that the human body grows again at the time of judgement. Not far from the temple stands the royal palace, preferably on a hill or mountain. The royal palace is surrounded by the houses of the members of the spiritual and governing castes. Here is the hall of the ancestors and here are the temples of the gods. Every city must have living water, even if only a spring; if there is no living water, the presence of water must be symbolised by an artificial lake. There must be a temple in the city where the eternal fire is kept. The fire is usually tended by girls. This is true in Athens and Rome, as well as in Mexico and Cuzco.

Residential buildings, workshops, bazaars, shops, inns, soldiers' barracks, and the homes of merchants, craftsmen, and labourers were arranged in an orderly fashion throughout the city. Guards stood at the gates. Gardens with flowers and leafy trees were cultivated around the palaces. The unclean and the guilty were removed from the city. Houses could only be built in a prescribed order, because a house is nothing more than a miniature image of the city: just as in the city, the number four reigns supreme in the house. The difference between prehistoric and historical man is evident here too: historical man says that the city is made up of a multitude of houses, while prehistoric man says that the city came first, and the house is nothing more than a small city, whose independent existence is only material, not spiritual. The spirit lives in the large and universal community. Here, as elsewhere, the difference is fundamental.

3.

The palladium of open existence. City and countryside

Schuler writes that the city is "the very palladium of open existence" in the lives of peoples. "A wise man once said that power can only be exercised over rural people... The deeper meaning of the city is expressed by the Greek word asty, which is clearly related to the Roman vestis, meaning clothing or covering, in contrast to the Greek polis, which was always a political centre... The esoteric meaning of the city is also expressed by Indian cities, which were built on the basis of the swastika."

The symbol and counterpart of the wild and untamed soul is the forest and the ocean; the symbol and counterpart of the tamed and cultivated soul is the garden and the ploughed field. The landscape in nature does not correspond to the soul that has become spiritual; this is the completely cultivated image of the soul, completely detached from matter: the city. The wild soul lives unconsciously in the forest and the ocean; the enlightened and open soul lives on cultivated land; the alert and open soul lives in the city. This is how Schuler understands that the city is the palladium of open existence, and this is how he understands that power can only be exercised over rural people.

The city dweller no longer needs the whip of power. He is alert, clear-minded, open and free. And even at the end of the darkest age, the city dweller never sinks so low that he does not retain something of this openness and freedom. The city is the garment and veil of this open and free existence. In some of the archaic cities, this open divine light mostly lived in the form of a goddess. This is how Saint Helena lived in Troy, who was kidnapped by the Greek armies; this is how Pallas Athena lived in Athens, and in Ephesus...

Artemis. The goddess is the spark guarded in the heart of the city, who gave the city's existence transcendent significance, that is, its very meaning. The temples, statues, streets, houses, and walls are the goddess's clothing and adornment, which is why the deeper essence of the city is expressed by the words astu and vestis.
This interpretation of the city and the countryside was ubiquitous in prehistoric times and even survived into historical times, until sentimental Rousseauism reversed the original order of values. Since then, humanity has blindly believed not only in the superiority of rural life, but also in its primacy.
Nothing illustrates the archaic interpretation more clearly than the myth of Hiram. Hiram was the master builder of the Temple of Jerusalem, one of the human manifestations of light, the Sun God. It was he who hid the secret of the creation of the world in the Temple in the form of numbers and proportions. The Temple was built on the number ten. The number ten represents Everything. The temple, the symbol of the universe, and the core of the universe stood at the centre of the city: those who understood the building also understood the divine secret of the creation of the world. Hiram was the mythical figure of the archaic master builders, who did not place a single stone without it having a transcendent meaning and significance. The temple represented the universe, and the city around it represented the eternal city, the spiritual city, where liberated, awakened souls lived.
The late, but partly prehistoric tradition of the Rosicrucians says: "The city was born from the spirit of the first heaven. This first heaven is a place of joy, where existence is joy without a single drop of bitterness. Here, the spirit is beyond the influence of matter, beyond earthly conditions, and has completely absorbed and ennobled all the good that it experienced in earthly life. This is a place of tranquillity, and the more difficult and challenging life was, the greater the joyful peace here. This is the place where the thoughts of souls build the Holy City. Wonderful houses rise among flower-filled paths and gardens. Every brick of the houses of the Heavenly City is made of the spirit-refined substance of thoughts. However, these houses are just as real and tangible as material houses on earth.
The city is the archetype of a spiritual human community living in accordance with divine law. The city expresses this order, this communal life and this spiritual existence, whether it be the Heavenly City or the earthly one. Viewed from the transcendent side of humanity, it is the face of the communal soul, which is many yet one. The unifier. The universal and sacred existence in which all souls are one. The symbol of this universal existence was the lithos empsykhos, the animated stone. This is the stone from which man builds the city of the blessed, but which is also the soul of the earthly city. If man looks at the city from its natural side, then the city is the Magna Mater, the protective, nourishing, caring Mother Goddess. But whether man looks at it from the transcendent or the natural side, the city is in all cases the place of universal, open, immaterial and spiritual existence.
But the city is also the place where community exists. The self-evident polyphony of community can only unfold in the city. This polyphony, when distorted, is complexity; when it exists in spiritual harmony, it is the symphonic completeness of existence. A complex and disturbed community: the crowd; the crowd riots, protests, loots, destroys, makes noise, and jostles. In the city, a degraded, dull passion takes over, and this slowly erodes and dissolves both the community and the city. But if the community lives in alert clarity, it attains universal and open existence. This is symphonic life. From the harmonious polyphony, from the people, radiates what Ramakrishna said when he entered the gates of Benares: "I feel the intensity of concentrated spirituality flowing over me."

4.
Ars regia

The city is the highest form of community existence. That is why the Sun God builds the city, Hiram, the divine master builder; that is why Helena, the woman of divine beauty, lives at its centre; that is why

it is said that angels taught humans how to build cities; this is why the city is the bride of the Lamb; this is why the earthly city is a copy of the Heavenly city. The city is the dwelling place of the spiritualised human community, the universal and open existence of harmonious polyphonic life. And because the city is a place whose order and existence are completely separate from the earth, where everything, even the stones, is spiritualised, there is no longer any way to exercise power over people living in the material world. The city should not be governed by power, but led by spirit. This is the appropriate means of rule for a spiritualised existence. The ancients called this ars regia, the royal art, because it was not severity or punishment, but high knowledge: art.

Ars regia is only possible where the unlimited power of material and earthly forces has ceased to exist. In the countryside, where the lord is the land, the village, the economy, it is impossible, because there the power of material and earthly forces is complete. In the countryside, life that has not yet emerged from matter and is degenerating, returning to the spirit world, is mixed together. Life is largely under the influence of material forces, and so it can only be governed with force, severity, harshness, that is, with power.

In the city, material and earthly powers are pushed into the background: the city is a sacred place surrounded by sacred walls, and the city is cut off from the material world by the paving stones of its streets. The city is cut off from the earth according to the teachings of the divine architect. It is no longer material. The power of earthly forces ceases here. The city serves not material forces, but the spirit: it lives according to this, it is governed by this, this is its meaning, this is what the goddess living in its heart, the bride of the spirit, means.

Anyone who wanted to translate the knowledge of the ars regia word for word into today's language would take away the actual metaphysical meaning of the royal art. The symbols, analogies, myths and supernatural connections would become obscured and, in some cases, completely lost. Yet what we are talking about here is a web of symbols, analogies, myths and metaphysical references. The city is the full expression of the polyphony of the community, and the ars regia, which guides and sustains the life of the city, is just as polyphonic as the existence it governs. This time, we must refrain from translating the archaic expression. The images in which the ancients preserved the royal art should remain untouched, and the ars regia should remain the mystery that prehistoric man knew.

There is a myth about the founding of the city. This myth preserves the meaning of its founding. Because the meaning of the countryside is always general and the same everywhere, but every city has its own subjective, individual and unique secret of its origin. Every city fulfils a single mission, and this is its own, just as fate or character is unique to each individual.

The myth preserves the memory of a heroic deed. At the beginning of time, the hero defeated the dragon in that place. Defeating the dragon means defeating material nature: earthly passions, the demonic forces of matter. The dragon is the guardian of the tree of life, sitting among the roots of the tree. The tree of life is supernatural, metaphysical knowledge and awareness - the tree of the universe. The goddess of the tree is Kore Kosmou, the World Virgin, the Hesperides or Pallas Athena, Andromeda or Ariadne. Whoever defeats the dragon frees the virgin. For the virgin, in the dragon's captivity, is forced to serve the monster: the transcendent Self, until it is freed, is subject to the physical existence of man.

The liberation of the maiden and the destruction of the dragon are nothing more than the application of initiation to the mystical forces of the world. Those who undergo initiation defeat the dragon within themselves, liberate the maiden, and become masters of the Tree of Life. The source of life springs from the roots of the Tree of Life, the inexhaustible, crystal-clear water, the water of immortality. Those who apply initiation in the reality of the world participate in the creation of the spirit world and actively contribute to liberating the world from the domination of material forces.

However, the dragon can only be defeated in the world by those who have previously defeated it within themselves. The hero is the human being who has crossed the most dangerous threshold of initiation, become liberated and deified. To become divine means to place oneself completely at the disposal of the divine forces, so that one may become the direct manifestation of spiritual forces.

Let it be and let it be. Those who have achieved this have achieved the Way. This is what Chinese tradition calls Tao. Tao means: to do no more, to do nothing more, and to completely give up the passion for activity, so that one can unreservedly place oneself at the service of divine forces. Those who have attained the Tao no longer act; they are the instruments of the divine and the executors of the divine's deeds. This is the hero, the instrument of the divine spirit; this is the slayer of the dragon, Heracles, Perseus, Theseus; the liberator of the virgin; the hero who found the source of life, brought forth water in the desert and gave humanity the water of life to drink.

When the heroic soul defeated the dragon and freed the virgin, he married her. The hero united with the World Virgin. The virgin is the World itself, the Mother, the Magna Mater. And marriage is mystical incest, when the hero marries his own mother. This is the sign of the great reversal: metanoia. The meaning of the reversal is that after defeating the dragon, the heroic soul unites with the virgin: it turns around. It turns back towards the Mother.

Not outwardly, but inwardly, towards the origin, towards the roots, towards the spirit and the divine. This is the meaning of mystical incest: turning away from the illusions of material nature and awakening in the spiritual world. Awakening in spiritual reality means that the divine Self, the universal human Self, awakens within.

This mythical drama lives in the heart of the city. This is the transcendent, or rather the true meaning of urban existence. To live in a city is to be part of this mystery. Urban existence essentially means that people participate in a collective initiation. Initiation is ars regia, the royal art, so called because the artist is the head of the hierarchy: the king. However, ars regia is not an activity; it is quite the opposite. It is participation in a mystical drama. The king is not the master of collective drama and initiation because he directs it, but because he is the model and symbol of the heroic soul, who, in the moments of mystery, sacrifices, prays, forgives sins, does penance, confesses, or celebrates on behalf of the whole city.

5.
The city in the story. Utopias

In historical times, the city seemingly lost its meaning, just as did rule, power, kingship, hierarchy, and the people. The city became a mere external cohabitation. No one understood sacred existence anymore. It is true that there were efforts at almost all times to preserve the spirit of prehistoric tradition in some form. There were many such endeavours in the Middle Ages, but none of them rose above the level of suspicious and secretive secret societies. In these secret societies, members were conspiratorially initiated into the secrets of sacred city building, and only the framework or appearance of the prehistoric city community was preserved.

The significance of the city in human life is evident from the fact that such secret societies can even be found among completely regressed folk groups, among primitive peoples. They broke away from the high standard of living thousands of years ago, and their slow descent into material nature has been going on for a very long time. Nevertheless, almost all Papuan, Negro and Indian tribes still have secret male societies whose rules, rituals, words and customs reveal a distorted form of the mystery of archaic urban life. This is what the various Sun societies of the North American Indians represent; the Australian virgin societies point to this. In Europe, Freemasonry and related societies have preserved much of the tradition, but their activities are largely limited to the acquisition of positions of power.

Another trace of ars regia in historical times is what is generally referred to as utopias, from Plato's Politeia, through Augustine's Civitas Dei, Campanella's City of the Sun, Bacon's New Atlantis, and More's Utopia, to the latest artificial and abstract community constructions. Utopia preserves the tradition of building the spiritual city, without, of course, having any inkling of this, but mainly without commemorating the archaic

sacred mystery of the city. In Plato and Augustine, utopia had not yet forgotten its origins. From the modern era onwards, however, it has become nothing more than a meaningless rational construct and a naive, unrealistic fantasy. Utopians typically seek to eliminate the mystery of human existence, the very foundation of human and therefore communal life.

6.
The city and the community Száhuja

The city is the place where the universal human community is realised, but in fact it is not a place, but rather a harmonious, alert and open unity of polyphonic existence. This is why in the Middle Ages it was said that the city is not in the sign of the Father and not in the sign of the Son, but in the sign of the Holy Spirit: not in the sign of the Creator, not in the sign of the Saviour and Sustainer, but in the sign of the re-ascension and reunification of the fallen and divided world, in the sign of the ultimate solution of existence.
In ancient Egypt, it was taught that the city is the sahu of the community. Sahu means the eternal spirit body, the glorified being who has succeeded in spiritualising the matter entrusted to him and redeeming the nature that falls upon him. Transcendence and redemption are not the task of the individual human being, except in very exceptional cases. The goal of man is not to redeem himself. Redemption is a task assigned to humanity as a whole once and for all, and it can only be accomplished collectively. It is the task of universal humanity to bring the whole earth back to where it was at the beginning of time, when it was dragged down by materialism. Man must spiritualise the whole of nature.
This transformation is taking place in the city in an alert and clear manner. All activities of life must be present in the city, but each in an intensified form and detached from matter. Therefore, the city is a symbol of all earthly life, and therefore this earthly symbol coincides with the heavenly symbol, the material stone with the lithos empsykhos, the city built from the earth with the heavenly city, the outer city with the inner city, Brahma-pura, Ogdoad and Ta Ching. The city is the intense place of the asa. This is where gold is collected. The thalesma. The king is the hero of the city, the dragon slayer Theseus and Heracles and Horus and Brahma and Quetzalcoatl, as they are called in different traditions. The king is the bearer of quintessential being. In the city, ancient being is realised once again: the first and divine being - in the universal community. Therefore, the city is the sahu of the community, the immortal, imperishable, glorified spirit body of the community. That is why Hiram cut the city off from the earth with four walls and cut it off from the earth with the paving of the streets and the floors of the houses, so that the city could be separated from matter and rise up in its entirety. The city is a body: the reintegrated community, the body of the multitude returned to unity, which has separated itself from the material world and is closed on all sides, remaining open only upwards.

V. The people

1.
The primordial collective

The thinking that historical, especially modern, man calls science sought to understand the great facts of existence through the intellect of the individual self, rather than through the direct intuition of universal man. Since it started from the opposite premise, it had to arrive at the opposite conclusion. This is how the idea that the origin of existence lies below developed, and how the idea of progress or development from the bottom up came about.
It suffices to consider what Saint-Martin says about Newton's law of gravity, which has become an unshakeable dogma of the entire modern view of nature. The law of gravity arose from a fundamental misunderstanding. Newton says that objects that are not suspended or supported fall because they are attracted by the earth.

attracted by its gravitational force. Saint-Martin, on the other hand, says that force is polar: the attraction of the earth is completely parallel to the tendency of objects to move towards the centre. In free fall, the tendency to return to the centre of the earth is just as characteristic as the attraction of the centre. Objects do not "fall back to earth" out of sheer passivity, but out of the "activity" of striving to return to the centre.

However, nowhere is the confusion greater than in the science that was most exposed to the intellect of the individual self: social science. Every moment in the life of the community lives and exists in exact analogy to the inner life of man, because every moment is an exact correspondence to the psychological world. Every phenomenon can only be understood metaphysically. Science, on the other hand, sees human community as the result of a long process of development, and this community is composed of the so-called elements of life: in the beginning there was the lonely savage, then came the family, several families formed a tribe, the tribe formed a nation, and so on, all the way to humanity. It is as if cells first arose separately in the human organism, then assembled into cell groups, developed organs, and then, arranged in a certain order, realised the living being.

Prehistoric humanity knew that the community is a living organism, and that at the moment of its creation, which did not originate from below, from material nature, but from above, from the idea of the creator deity, the idea, it was just as whole as it was at the time of its greatest expansion. The community is a community at every moment: one in many and many in one; it is the living organism, the community, the primordial collective, which is the realisation of the idea of community in material nature: the people.

The people cannot be defined because it is not a concept. The people are not defined by a common language: the common language is also created by the people. The people are not defined by a common destiny: the common destiny is also created by the people. The people are not defined by race: race is a physiological sign of the common life of the people. The people are not defined by cohabitation: cohabitation is a necessary consequence of the life of the people. A people is not made up of externalities; the people themselves precede all externalities and are a prerequisite for everything else. The people are the archetype of the primary community. The people are the primordial collective. Those who sensed something of the archaic world, but especially those who knew tradition, even if only in fragments, but knew it, and above all those who rejected the findings of modern science and calmly trusted their intuition, such as Böhme, Saint-Martin, Baader, and more recently, in many respects, Goldberg, clearly saw that the people are not the result of so-called late development, but a primary fact of life. Goldberg, albeit using scientific terminology, emphasises that the existence of the people is not only of transcendent origin, but also that the most important facts of the life of the people: language, myth, morality, custom and law cannot be understood in any other way than transcendentally. "Not only can the existence of the people not be explained by material nature, but the existence of the people contradicts everything that is of material nature or has arisen from it." - "The people did not arise from nature, but stand in opposition to nature." The people are the universal form of existence of the community: just as there are individual and universal human beings, so there are natural and universal communities. The people are a universal, in other words, spiritual form of existence. The existence of the people is always and in all cases, as he says, characterised by heightened performance. Many people together do not yet constitute a people; the people are only the true community in which human activity can be multiplied and is multiplied. In metaphysical, or more precisely, exact language: a people is a true community in which the intensity of individual human existence is heightened, solely and exclusively because, together with others, it exists at a level that is immeasurably more intense than individual existence: it is clearer, higher, more spiritual, more primary. An individual human being can never create language, myth, art or morality, nor can they ever know how to do so. Language, myth and morality are the creations of the people: the flowering and shining forth of the intensity of shared existence. This is precisely what distinguishes the people from a mere collection of human beings. A mere multitude, a crowd, represents the degradation of individual human existence, the

The people, the spiritual, transcendent community of ancient origins, are the elevation of human individuality. Those who live in crowds live in a state of intellectual, emotional, and practical decline, in terms of their knowledge and the absolute value of their lives. Those who live among the people, on the other hand, live in a state of elevation in terms of their intellect, emotions, activities, knowledge and the absolute value of their lives. This elevated existence manifests itself in language, customs, myths, rituals, art and morals. The masses are a mere numerical multitude, not a real community: they are just a collection of people who happen to speak the same language and live in the same place, separate and material. A real community, a people, created and held together by a supernatural force, is a unity of homogeneous beings.
It is likely that historical man, and thus science, has no experience of the people because, around the turn of the historical era, peoples became masses, and the transcendent possibility of the people's existence ceased to exist. Therefore, no new myth arose and could not arise; ritual slowly became externalised and then hypocritical; languages did not deepen and become spiritualised, but on the contrary: they became impoverished and withered away. The people disintegrated, and the intensity of existence declined. The community became a mere mass, in which the life of the human individual, instead of opening up and intensifying, closed in on itself and sank.

2.
The king and the people, the two poles

The first thing to know about the archaic people, who began to disintegrate at the dawn of history and slowly fell apart completely, becoming a mere mass of material beings, is that in human society, every person without exception is a member of the people, with one sole exception: the king. The king is the charioteer, the people are the chariot; the king is the atman, the people are the body; the king is the soul, the people are nature; the king is the man, the yang, the people are the woman, the yin. The king is the sky and the spirit, the people are the earth and nature. The people are the high priest, the priest, the soldier, the governor, the knight, the judge, the merchant, the farmer, the labourer, the servant. The people are the community of the human race, the primary unit of coexistence. The three castes are represented by the number three, and therefore the three castes together are the whole. However, the people are represented by the number four, and therefore the people are completeness. This is why archaic empires are not empires of three orders, but of four cardinal directions: China, India, Peru, Iran and Egypt alike, because four is not only the whole, but also completeness. The people are the completeness of human community, the completeness of hierarchy, whose head and master, husband and charioteer is the king. The king and the people are the two poles of existence, and the two belong together. One cannot be conceived without the other, just as one cannot conceive of a man without a woman, darkness without light, or heaven without earth. The king is the One who stands opposite the Many; but the many are as many as the people: One is the king who makes them one. This is why the people become complete. And at the dawn of the archaic age, when the people disintegrate, the king also disappears. Thus the kingdom falls into the hands of the Brahman and becomes a dominion; thus it later becomes, when the Kshatriya rises, pure power. When yang is lost, yin is lost with it. The rhythm of existence now stops: there is no longer yang-yin: once yang, once yin. The focal points are extinguished, the intensity of existence subsides: the elevated level of the people's existence sinks, humanity becomes a disorderly mass. This is the state that Heraclitus calls polloi, multitude.

3.
The divine epiphany

"God is twice present in friendship, says the Iranian holy book, three times present in company; God is five times present in the family, nine times present among brothers; ten times present between father and son, a hundred times present in the country, ten thousand times present in the people."
It is impossible to describe more precisely what the people are. The people are not singular

The divine presence, which is the human self, is not twice as much as friendship, not ten times as much as the relationship between father and son, not a hundred times as much as the relationship between the inhabitants of a country. The people are the hundredfold, or ten thousandfold, divine presence. In the dhaja, the country, it lives only a hundredfold, but in the daena it lives ten thousandfold. The people are the ten thousandfold presence of God, that is, the ten thousandfold presence of humanity in God. Because by living in the people, I not only represent and signify myself in divine existence, but every being who lives with me in the people represents and signifies me, and I represent and signify all those who live with me in the people. This is the first: the people are a sacred community, a ten thousand times sacred community.
The second step is this: even though a person does not understand their own destiny or see their own existence, they still know, even if sleepily and hazily, that their true Self is divine. Man can never sink so low, his awareness can never be so clouded, that he cannot feel the presence of the divine being within himself. This is why, throughout history, the image of God has developed as a person, an immortal soul, an eternal being, like the atman or purusa or soul or spiritual Self that dwells within man. In archaic times, however, it was known that God living in the spiritual Self of man is only one of many faces, the other face being that God lives in the community and lives as a community. One in many and many in one, like ten thousand beings together in a single face.
How can it be, asks Baader, that God lives in the one Self just as He lives in the community? Yes, how can it be that God as the multitude of the community is just as much God as the one Self? It is possible that God is both a single person and an innumerable multitude, and one is just like the other. And this countless multitude, where God truly lives and exists, and which is just as much a manifestation of the divine image as the single human being, this multitude is the true and real community: the people.
This is why God is present ten thousand times over in the Daena community, and that is why the people represent the exalted nature of existence, why the people are an elevated existence compared to individual life, why the people are a sacred community, because the people are the face and presence of God, but that face is immeasurably more intense and real than the one that manifests itself in the human individual self. This is also the meaning of the relationship between the king and the people. Both existences are sacred, both are manifestations of the divine face: the king is the One, the people are the Ten Thousand, a hundred times a hundred, that is, the many. The
Archaic man knows that One is the greatest number, that One is as great a number as the infinite, the innumerable, the most, beyond which there is nothing more. This most is equal to One: the infinite is the same as One, because both are the greatest. The two greatest faces of God are revealed in the face of the royal existence and the face of the people's existence.
The third step is as follows: life in the daena means not only divine image, divine epiphany and God's ten thousandfold presence, that is, the sacred community, but also that, except for the king, the only lawful order of existence on earth is to live among the people, because the people are nothing other than the earthly counterpart of the heavenly community. This heavenly community, later called ekklésia in Greek, is nothing other than the community of the chosen ones, the spiritual community, the eternal community of souls, the exact and faithful counterpart of eternal belonging. Just as the earthly Nile corresponds to the heavenly Nile, the earthly Ganges corresponded to the heavenly Ganges, just as the earth corresponded to the heavenly earth, the sea to the heavenly sea, because everything that is visible in material nature has a spiritual elliptical dual, a heavenly analogy, so the earthly people corresponded to the heavenly people, the holy community of the celestials. The only difference is that the earth, the sea, the river, the mountains, the country, the celestial counterpart, the archetype, the idea - are already manifestations. The people are not a manifestation, but God himself, the face of God, his existence, his being, like the king: only it is not the One Face, but the Many Faces, not yang, but yin, and ultimately not the king, but the people.

4.

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

Of course, the fact that the people are yin, the dark element, the woman, the earth, the passive, is not merely a metaphor that may say something, but seems to be only an appearance and a similarity. Archaic humanity called the people earth because there is a correspondence, or analogy, between the people and material nature. The analogy is not based on external similarity, but on the fact that the same spiritual reality has analogous manifestations in different spheres of existence. There is always a lawful correspondence between the manifestations of identical ideas. Archaic man did not think of anything in external terms, because he saw everything metaphysically, with alertness. Tradition taught prehistoric man that understanding reality is only possible through meta ta phüszika, from beyond nature. That is why, when he saw the analogy between the earth and the people in prehistoric times, when he recognised the analogy between the people and the yin, between the people and the woman, between the unformed but formative element, he realised that the people corresponded to material nature. The people are the bedrock of hierarchy: the order of world values is expressed in the people, and the people carry within themselves the correspondence of the order of values in human existence. The people embody the castes: the qualities of spiritual, active and productive existence - the three gunas: sattva, rajas and tamas. The people accept the order of spiritual rule; the people obey the power of the active order, and the people live in the fertility of nature. The people are the possibility of human existence where and in which values can live and be realised, govern and rule, grow and flourish. The people are the place of realisation of the four asramas, the four stages of life: the brahma-disciple, the head of the family, the forest hermit and the pilgrim of life. The people manifest the great ten, the ten Amsapand and the ten Sephiroth. In archaic humanity, the tribes of the people corresponded to the numbers ten, seven or four, not because ten, seven, or four separate tribes of different genders formed a unity, but because the cosmic hierarchy had to manifest itself in the life of the people so that they could live a life analogous to world values. In Peru and Egypt, the numbers three and ten prevailed. In Peru, the tenfold hierarchy was so strictly observed that no ajllu, a community of ten times ten, could ever exceed this number by a single person: if a child was born into a hundred-strong ajllu, someone was immediately transferred to another ajllu. In Babylon, Chaldea, and Palestine, the hierarchy of twelve prevailed: that is why there were twelve tribes in Judea, and each tribe corresponded to one sign of the cosmic zodiac. Of the fire signs, the tribe of Judah corresponded to Leo, Issachar to Aries, and Zebulun to Sagittarius; the stone of Judah was the ruby, that of Issachar the topaz, and that of Zebulun the emerald; the planet of Judah was the Sun, that of Issachar Mars, and that of Zebulun Jupiter. The air signs were: Ephraim corresponded to Gemini, Manasseh to Libra, and Benjamin to Aquarius. Each tribe corresponded to an animal, plant, human occupation, clothing, land, activity, or task according to its nature. The same order existed, based on other analogies, in India, China, Tibet, and Mexico.

5.
Daéna, the heavenly community

If the disintegration of the people at the boundary between archaic times and the historical era had been an isolated phenomenon, it could be said that it was the greatest catastrophe ever to befall humanity in its earthly existence. However, the disintegration did not stand alone; indeed, there is no area of human existence where the catastrophe, in the strict sense of the word, did not occur in the same way, to the same extent and in the same manner. At the same time as the disintegration of the people, the eternal hierarchy of humanity was shaken, and the strife between the castes began; but the upheaval could only happen because, as Confucius says, the king was not a king, the servant was not a servant, the father was not a father, and the son was not a son. However, the king was no longer king because the ancient, single metaphysics of archaic humanity had become obscured, and individual so-called philosophies began to appear; at the same time, in human existence, the

The awareness of the universal spiritual Self became increasingly dormant, and the dull, sensual consciousness of the material Self became dominant. The awareness of man's divine origin rapidly disappeared; initiation became a mere externality, then hid itself in secret societies. These societies are persecuted by the public and official governmental, economic and servile powers. Timelessness is completely lost from human life within a few generations, and is replaced by historical consciousness, constant agitation. The unity and connection are so close that no single phenomenon can be understood without understanding all of them to some extent. And when we are talking here only about the disintegration of the people, all the factors of existence are hidden there: besides community, metaphysics, hierarchy, soul, vigilance and caste.

For human society, the existence of the people makes it possible to have a deep and meaningful language, rituals, myths, kings, a hierarchical way of life, and laws. The existence of the people makes this possible because the people are the epiphany of the divine spirit in human society: the only possible epiphany, and therefore the people are the only legitimate form of existence for society. The existence of the people makes it possible for the individual life of man to be intensified and to come into contact with supernatural reality. But – and here comes the decisive moment – the existence of the people also makes something else possible. In this heightened, intense existence, which is the ten thousandfold presence of the divine spirit, man does not live in material nature – not immersed in matter, blindly, at the mercy of material forces – but above matter: he hovers above nature as one who has been master of nature from the beginning. And what is most important in all this: in human existence, the forces of material nature become servants of man. In this existence, material forces melt away and lose their power, and they lose their dangerous dark power over human nature.

"The people did not arise from nature, but stand in opposition to nature." The people did not develop from below, but descended from above. The people have no natural counterpart: their counterpart is the daena, the heavenly community, the ekklesia, the eternal unity of the chosen ones.

Therefore, the people did not come from nature and are not in nature, but came from the spirit world and are against nature, seeking to rule over nature and to restrain it.

The influence, power and validity of the laws of material nature are not constant and absolute, the same from the beginning and unchangeable, but always depend on the degree and extent of man's materialisation. It is conceivable that there is a state of human existence in which life is governed solely and exclusively by the laws of matter, and nothing else has any influence on it. At the end of the dark age, humanity is close to this state and almost completely reaches it. However, prehistoric life should not be measured by this standard. In prehistoric times, the material, so-called natural laws had disproportionately less power over man, and the older the era, the less power the material natural laws had, eventually disappearing completely at a certain point. The influence of the laws of the material and spiritual worlds always depends not on the individual human being, but on the extent to which humanity as a whole is dependent on certain powers and serves certain powers. In archaic times, the leaders of the people, especially the king, knew this order of evolution and devolution, and they knew that the first task of the leader and the charioteer was to make human life dependent not on material nature but on the Powers of the spiritual universe. This was done by the Brahman, the spiritual order, but above all by the head of the hierarchy, the king. It was the king who offered human life to the spiritual world, served it and sacrificed it, mainly by maintaining the hierarchy of the spiritual world in human life and supervising the unconditional rule of world values.

The people are the human community in whose existence the laws of material nature melt away and in which material forces are broken in an atmosphere of spiritual domination. The people are the sacred circle of community life, the perimeter of which is unholy,

low-level material forces cannot cross it. And if such a force does cross the circle
, it is the fault of the people who have fallen into the sin of materialism and must therefore atone. Various holy books speak at length about this collective sin, even if historical man has no idea what this collective crime means. The meaning is this: the people have broken the law of spiritual rule, wounded the hierarchy, and committed treason and betrayal against the divine spirit. The consequence of this sin was immediately apparent in that the spiritual forces withdrew from among the people, and to the extent of the community's sin, it fell under the power of cruel, spiritless, wild, demonic material forces. Thus appeared the punishment of the people who had been unfaithful to their god: hardship, calamity, plague, and drought, which the people, together with the king, had to atone for with sacrifices and penance. The spiritual hierarchy had to be restored, because if it was not, the influence of the material forces would grow ever greater, and the people would become increasingly prey to the blind, indifferent forces of necessity.
This knowledge was possessed by the guardians of tradition in Egypt, Babylon, Chaldea, Judea, China, Mexico, Peru, and India, and last appeared at the dawn of historical times in Greece with Pythagoras. Pythagoras was the last prehistoric man who wanted to save the people from disintegration by restoring the sacred order. He knew that this was only possible in one way: by gradually neutralising the forces of material nature and gradually raising the forces of the spirit world and giving spiritual forces ever greater influence. Empedocles' attempt to achieve the same goal was already hopeless, as the people were already under the power of the forces of nature. Plato, in all likelihood, had no inkling of this knowledge.

6.
The reformation of the people. Zarathustra

At the dawn of history, when the last sacred subjects of prehistoric humanity, from China to Greece, spoke of saving and renewing the community, they saw quite clearly that material forces were becoming increasingly powerful in humanity, rendering spiritual forces increasingly ineffective. And because they saw what was happening, they knew that the blind forces of matter were brought about by the collective sin of the people. Dark powers broke into the sacred circle, powers that would have fallen back helplessly if the people had lived according to spiritual values. There was never any possibility for blind forces to penetrate the heightened intensity of the people's existence, and if a dark force did break through an uncovered gap, it was repelled by the power of sacred existence. Now it seemed that the entire people had become exposed at once: in a few years, they had lost so much of the intensity of their existence that they were unable to resist. And the terrible thing was that the catastrophe of the community occurred in parallel with the dimming of the vigilance of the individual. For what happened in the community was only one half of the story; the other half was what happened within the individual. What is outside is always parallel to what is inside. What is above, says Hermes Trismegistus, is the same as what is below. In man, alertness began to be replaced by drowsiness. In the community, the people began to be replaced by the masses. In humanity as a whole, intense existence began to be replaced by diminished existence, and open existence began to be replaced by closed life.
In this dazed crowd, which began to live a closed and degraded life, the power of material forces multiplied many times over in just a few years.
forces multiplied many times over in just a few years. Forces that had previously been ignored suddenly appeared and began to conquer more and more areas of life. Darkness spread at a terrifying pace, blindness increased, and in just a few years, humanity forgot even the means of defence and, in its blind stupor, no longer recognised its saviours, but began to persecute them. This is where the domination of matter over man begins, the primacy of so-called physical laws over spiritual laws, the power of material nature over man: the origin of the decisive significance of nutrition, clothing, agriculture, weather, physical and chemical processes

significance of nutrition, clothing, agriculture, weather, physical and chemical processes all originate here. The sin of the people was that they no longer kept the sacred circle of their existence pure. The dark forces broke in and destroyed the people. The intensity of existence was lost, the community disintegrated. Humanity ceased to be a people: it became a disjointed collection of separate beings. This collection: the masses.
The final effort of prehistoric man was nowhere more moving than among the Iranians. Zarathustra, with all his knowledge and supernatural powers as an archaic sacred figure, made one last attempt to pull the people back. Zarathustra knew that if humanity surrendered itself to the forces of material nature and ceded power over life to material forces, this process could no longer be stopped. Humanity would become completely materialistic, its life would become a mere biological phenomenon, its meaning would be reduced to animal practicality, its instincts would become animalistic, its existence would be governed by crude and brutal physical and chemical laws, and, worst of all, the community itself will increasingly resemble a spiritless and meaningless mass, first becoming primitive, barbaric, savage, then, on its downward path, it begins to shed even its human form, becoming increasingly dark, degenerating, increasingly mechanical, sleepier, lazier, until, descending further and further, it leaves even the nobler circles of animal existence behind.
In Iranian tradition, the ant has always had special significance: the ant is the image of a community that was originally also human, sacred, and superior, but the people committed a sin and did not atone for it. Thus, it had to become a mass, disintegrating into a meaningless collection. The power of material forces grew, it obeyed increasingly blind and lower forces with increasing helplessness, and the voice of the dark forces grew louder and louder. Thus, the people slowly changed from human form and became insects. If someone in their individual life moves away from awareness and becomes increasingly numb, they arrive at external darkness: they move from the centre to the periphery and become increasingly peripheral. The most peripheral form of existence, the animal symbol of external darkness: the snake – the cursed animal. In Iran, they know that the snake is a degenerate form of human existence – a human existence that has completely lost its centre and has become a mere circumference, a mere exteriority, a mere external darkness: this is why the snake has neither wings nor legs, and the shape of the animal itself is nothing more than a circumference without a centre. If humans collectively degenerate and step out of human existence as a community, they must become insects, bustling, machine-like, rushing, robot-like ants. The narrowed, increasingly dark, monotonous existence became more and more degenerate. The ant no longer has a destiny or existence, knows nothing of the sacred circle, knows neither God nor spirit, neither liberation nor the blossoming of life, neither joy nor beauty, only monotonous rushing, meaningless duty, mechanical work in hopeless grey uniformity.

VI. The Law

1.
Artha, Kama and Dharma

In an orderly community, ancient tradition sees three goals and meanings in human life. These three goals correspond to the three moral orders, the three moral orders correspond to the three castes, the three castes correspond to the three qualities of existence, and the three qualities enable three types of law.
In an orderly community, the three goals of life are artha, kama, and dharma. Artha can be roughly translated as profit, gain, material growth. There is nothing to prevent artha from being equated with tamas, material fertility, one of the three gunas, and with vaisya, the economic caste, the merchant and the farmer, one of the castes. Of the three possible moral orders, this corresponds to pragmatic morality. The law of artha is the law that seeks to ensure the benefit, advantage and prosperity of the people.
The translation of kama is more difficult. Kama is that which contains passion and feeling, which brings joy and

satisfaction, physical and spiritual pleasure, and therefore in ancient India, kama was just as much a part of love as it was of art; there was a science of kama that served the pleasure and satisfaction of people. Kama corresponds to eudaimonist morality. Of the three qualities of existence, kama is parallel to rajas, and of the three castes, it is parallel to the kshatriya. If the law is brought by kama, then the goal is to bring joy and satisfaction to man.

It is almost impossible to translate dharma. It actually means world law, but also fate and order, because the world, the people, the country, man, the family, everything has its dharma - history is nothing more than the manifestation of dharma, but character is also dharma, the impulse to act is also dharma, and the cosmic world order is also dharma. The caste that parallels dharma is brahman. The quality of existence that parallels it is sattva, balanced reasoning. The moral analogy of dharma is normative morality. The law that dharma brings is universal, metaphysical, and based on revelation. Such dharma laws include the Ten Commandments of the Hebrew Bible, the Law of Moses, the laws of Manu, Menes, and Chamuragga.

In historical times, when the universal unity of the human community was divided into races and nationalities, and the universality of the people was divided into classes, it is natural that they could not bring forth any other law than one that served either satisfaction or profit, but always only the satisfaction or profit of one nation, one race, or one class. And so the historical age has no inkling that not only is the law of dharma possible and existent, but that it is in fact the only and absolute law. The root of the law that brings satisfaction and joy lies in feeling and passion, while the root of the law that brings profit lies in the desire for material gain. Therefore, the kama law is brought by the kshatriya, in accordance with his nature, rajas, because the nature of the knight is passionate activity. The artha law is brought by the vaisya, in accordance with his nature, tamas.

The historical man does not think that what brings satisfaction or profit floats on the surface of time, is tied to the moment and is highly transient. That is why the laws of kama and artha cannot be considered laws. As long as it is only a matter of satisfaction and profit, they may be quite adequate for a time. However, as soon as deeper issues arise, such as decisions of spiritual significance or the order of the community, kama and artha must fail, and indeed they do fail. No community can be maintained by laws based on satisfaction or the pursuit of profit. This is why the community of historical man must fail at the first step, in the creation of a legal order. Behind historical laws lies either pragmatic or eudaimonistic morality, brought about either by passion (rajas) or the desire for profit (tamas), but never by hierarchical and normative morality, and never by spiritual reflection (sattva).

The law only creates order and regulates community life satisfactorily if the law of the community reflects the law of the world, that is, if the direct source is dharma. This is how Confucius failed at the dawn of the historical era, wishing to entrust the fate of the community to the noble spirit, the chun-tzu, the knight, the ksatriya. This is how Plato failed, who also wanted to create a ruler from the ksatriya. The kshatriya can only bring about the law of satisfaction; and the law of satisfaction may be noble, serious, beautiful, and magnificent, but it can never create a permanent order in the community.

Later in history, when the noble spirit had cooled and the laws were made to satisfy greed, the order of the community broke down even further. One cannot help but feel pity that at the end of the historical age, a congregation consisting partly of uninitiated and profit-driven vaisyas, partly of power-hungry, impatient, passionate kshatriyas, but mostly of sudras obsessed with completely unconscious instincts, enacted written provisions and believed that they had created law. The result, of course,

could be anything other than what actually happened: the life of the community became increasingly disorderly, the tension between the castes became increasingly dangerous, and the spirit of the community became increasingly dark.

2.
Law and revelation

The meaning of existence is as old as the creation of the world. There is no need to emphasise this, since the Creator did not create the world out of meaninglessness, but with awareness, and when creation manifested itself, the meaning of creation was also revealed. The embodied form of this meaning is man, the First and Primordial Man, the universal man, the bearer of divine meaning. The universal man knows the meaning of existence directly and consciously, because this meaning is himself. Direct and primary knowledge of the meaning of existence is what the prehistoric tradition preserves, and which is the essence and content of the metaphysics of prehistoric peoples. This is sruti, as the Hindu tradition teaches, direct revelation.

The second moment of the creation of the world: caring for the maintenance of existence. There are rules, order and laws for the maintenance of existence. It can only be sustained in one way; in all other cases, existence suffers, decays, deteriorates, darkens or diminishes. Knowledge of the meaning of existence is directly followed by the law of the maintenance of existence. The law is the second moment, the smriti, as Hindu tradition teaches, which is what has been remembered from the beginning and must be preserved in order for existence to continue.

Knowledge of existence and the law of maintaining existence are closely related; the law always springs from knowledge of the meaning of existence, and must spring from it. The law must have a metaphysical basis. The law is only a law if it is revelation.

The law does not only set out the rules for coexistence among beings living in human communities. It is always based on the fundamental characteristics of existence and speaks of the fate of the soul, education, the duties of the sexes, food, clothing, sacrifice, death, eternal life, initiation, hierarchy, and the circles of the afterlife. The law is the universal law of existence, which, according to the Creator, came into being at the moment of creation as the only correct possibility for the maintenance of creation. This universal law of existence, which was declared together with existence, is what the Hindu tradition calls dharma.

All ancient peoples received their laws as direct revelations from God, the Egyptians as well as the Chinese, the Iranians and the Greeks. The law is a divine revelation, whether it be the Book of Manu or the Torah. The deity itself directly communicates what existence is and how it should be maintained, what should be done and what should not be done; what order should be maintained, what kind of people should be leaders, what kind of people should rule, in whose hands power should lie, in whose hands wealth should lie, what kind of workers there should be. This law is completely independent of whether human passions are satisfied or not; it is completely independent of whether it is useful or not. The basis of the law is not kama and not artha, but dharma, and dharma is nothing other than this law itself, far above all human desires and wishes and above all benefits. Dharma is the point where the law and the revelation of existence coincide, where knowledge of existence becomes law, and where the law itself is nothing other than eternal knowledge of existence.

3.
Manu. The spiritual order of the community

The Hindu Manu, the Egyptian Menes, the Greek Minos, the Chinese Wang, the Mexican Quetzalcoatl, who recorded the revealed law and communicated it to humanity, are in fact nothing other than: Man, the universal man. Divine intelligence. "Manu," says the Hindu law book, "sat in the sacred seat, his vigilance directed toward the highest being

He directed him, and then, after paying deep homage to divine wisdom, he spoke as follows: Allow me, Lord of the World, to teach you the sacred laws and the order of the world, the four stages of human society, and how to follow the order of this and that. For you alone, among mortal beings, are the only one who understands the true meaning of what was the One and the First in the world, the significance of rituals, the meaning of supernatural knowledge, the Veda, which has no limits, is inexhaustible and cannot be sufficiently honoured. When Manu, whose understanding is inexhaustible, understood these profound words of divine wisdom, he bowed and gave this ambiguous answer: "Let the world hear what it must hear."

The first thing that wisdom tells Manu is that in the beginning, the world rested in God's mind like an image of the spirit. "All that you see was divine imagination at the beginning of time, it had no extent, it lived shrouded in darkness, unnoticed, inexplicable to the mind, without manifestation, as if someone had put it to sleep. Then appeared in its undisturbed majesty the Power above all, itself invisible, and created the five elements of the world, making visible the thought hidden in the imagination and dispelling the darkness. It was He to whom man is bound only by his intellect, not by his senses; it was He who had no visible part, who had been from eternity; it was He, the Spirit, the soul of all beings, whom no being can comprehend; it was He who manifested Himself in His full person.

The undivided ancient being, the One, thus became two: Soul and World, invisible spiritual Self and manifested person.

The second thing that wisdom communicates to Manu is how the three, the three qualities of existence, the three gunas, came into being.

In the beginning, the world was One: the Spirit, Being. The symbol of this One is the sphere – the image of unity. When the two came into being, the sphere changed, the single centre split in two: this is the egg. The world egg. "In this egg, the great Power, the creative spirit, rested for an entire world age, doing nothing but separating its thoughts from one another. And from one half of the egg it created the Sky, from the other half the Earth... and it created the living soul, the first manifestation of the divine spirit's thought, with the three qualities of existence: pure intellect, passionate activity and dark fertility."

Three appeared in the world: the three gunas of intellect, passion and fertility; sattva, rajas and tamas, which are actually two: the tension between the creative soul and the manifested world, the two focal points of the egg. But the two are actually one: the eternal and invisible Self of the divine spirit. From the Self emerged the duality of the soul and the world, and from the duality emerged the three: the three qualities of existence, intellect, passion and fertility. In human existence, the One is the Self, the immortal soul; the Two is the tension between the two sexes: male and female; and the Three is the community. That is why there are three orders in the community: the spiritual-priestly order, the knightly-governmental order, and the economic order. That is why every thought, activity, endeavour, and movement in the life of the community must be connected to one of the qualities of existence; this is why the Brahmin must be above and exercise dominion, because he represents reason; this is why the Kshatriya must be active, because he represents passion; this is why the Vaisya must cultivate material fertility, because he represents the dark fertility instinct. Therefore, the community can never be led by the activity of the kshatriya, nor by the fertility of the vaisya, because the quality and scope of their existence can never be reason. Therefore, activity must be connected with kama, satisfaction, and fertility with artha, profit. But that is why neither kama nor artha can ever say what should lead the community. Only reason is connected to dharma, and only the Brahman can say what is right and wrong according to the revealed law of the world, what should guide the community and what should not. Only the Brahman can be the guardian of the hierarchy; only

The Brahmin can maintain the rule of eternal values in human society: morality. Only the Brahmin can teach, educate and lead, because he possesses the knowledge of dharma. He preserves tradition, the revealed knowledge of existence and the order of existence.

4.
Sacred revelation. Following and breaking the law

Dharma is the revealed lawful will of the creative spirit, which not only created existence but also wishes to maintain its order; and which alone knows, because only it can know, what this order is and how it can be maintained. At the beginning of prehistory, the divine man understood and wrote down this revelation. This is the origin of the law. This is the only legitimate law. Any provision established outside of dharma and called law is merely human arbitrariness, wherever and by whomever it was brought about. There is only one law: the revelation of the divine spirit. At the very end of prehistory, this understanding appeared for the last time in Plato's Nomoi, and has since disappeared.
The word of the law can be recognised by the fact that it always speaks from beyond the boundaries of material nature.
Manu says: "The teacher is the earthly image of God; the father of the body is the image of Brahman, the Creative Spirit; the mother of the body is the image of the Earth; the firstborn is the image of the Soul. That is why the teacher, the father, the mother and the firstborn of the family must be treated with special respect... The pain and trouble that the father and mother went through and suffered during the birth and upbringing of their child cannot be repaid even in a hundred years. Every person should act in such a way that their parents and teacher are satisfied with them... The most important prayers are those said for one's parents and teachers... because the father, mother and teacher represent the three worlds, the world of creative power, the world of material nature and the world of eternal spirit, and the three worlds represent the three Vedas... The father is the garhapat, the fire of marriage, the mother is the daksina, the fire of ritual, the teacher is the ahavanija, the fire of sacrifice, and of all fires, these three are the most worthy of reverence. "If a person becomes the head of his own family and does not forget these three, he will attain dominion in all three worlds: his body will be glorified and become divine, and he will live in uninterrupted happiness in the afterlife. If he honours his mother, he will attain the pleasures of the material world; if he honours his father, he will attain the pleasures of the ethereal world; if he honours his teacher, he will attain the pleasures of the heavenly worlds."
The law can be recognised by the fact that it speaks from beyond the boundaries of the material world. It is not
strictness applied in community life, which is characteristic of the kshatriya law; not the desire for profit behind the law, which is characteristic of the vaisya law; not the senselessness of naked violence, which is characteristic of the sudra law. The dharma law does not command, but reveals. It does not say that this is what must be done ruthlessly, otherwise the person will be fined, imprisoned or beheaded. Dharma has no sanctions. Dharma is a sacred revelation uttered by the creative spirit, and it is up to the individual to keep it or not. If you keep it, the law says, this is the path that awaits you: you will grow, become enlightened, and enter the circle of souls who, like you, are pure, serious, profound and divine. If you do not keep it, this path awaits you: you will become darker and darker, sink among impure souls, and suffer. There is no coercion or command in dharma. Everyone is free to keep it or break it, but they must see what follows. And what the dharma says will come to pass. The law applies to responsible people who are able to make conscious decisions about their fate. The community also has the right to keep or reject the dharma, to listen to the word of revelation and live according to it, or to give in to the voice of passion, greed or unconscious instinct. But let the community also see! If it deviates from dharma and does not keep the revealed law, it will be lost in disorder and hopeless confusion. No one will impose severe punishment upon it. The community itself will carry out the punishment upon itself by

deviated from dharma, and this deviation brought nothing but turmoil, suffering, hardship, injustice, bloodshed, incessant struggle, worry and despair.

5.
The law places the human community before the spirit

Even in its seemingly insignificant, purely material provisions, the law has preserved something of its ancient and original character. This nature is that it makes the material world dependent on the spiritual world. Even if the law is nothing more than a simple provision, an ordinary command, it still confronts material nature with something superior in value.
In dark times, the laws of kama and artha can no longer express their superiority in any other way than through threats, because the community's government has no spiritual tools at its disposal, and the whole thing, as Baader says, is just violence and convention. "The spiritual factor of government has sunk below freezing point." No one understands any longer that it is not the ruling class that needs unshakeable, sharp and certain laws, but every member of the community, because "the regulated regularity of the external world is the condition for the inner freedom of the soul" . The dark age sees only external freedom and does not know that true freedom is choice, self-control, self-denial, self-discipline, that is, freedom of the soul. The law represents the unchangeable and absolute order in the life of the community, to which the human soul says yes or no, but freely, responsibly and vigilantly. It is through the law that the human soul becomes free in the community, able to do what it wants and what it has decided to do.
The law places man before the absolute spiritual world and calls upon him at every moment of his life to say yes or no. There is no compromise. Circumvention? Impossible. Will you come or stay? Either you follow me or you are against me. And there is nothing materialistic about this call. This is something that even the ancillary provisions could not completely eradicate. The law irrevocably places man before the spiritual world of values and forces him to make constant decisions. Those who break or circumvent the law indirectly deny the spiritual world. And the meaning of sin is not that I have caused harm to someone. Sin is that I have removed myself from my connection with the spiritual world.

6.
Collective reintegration. Siddhartha

The ultimate meaning of the law is this: those who follow the dharma follow the revealed word of the eternal spirit, not out of compulsion, but freely, because they know that the law was spoken at the beginning of time by the creator Being for their benefit and in their interest. What is this benefit and what is this good? Whatever you call it: reintegration, return to the ancient state, redemption, liberation - only the words are different, the thing itself is one. They call it nirvana and atman, spiritualisation and salvation.
It does not matter. The law marks out the path to ascension into divine existence and proclaims it. And in the nature of the law, the most important thing is the path of collective ascension. For it is only in very exceptional cases that life can be opened up individually; individual salvation is a grace that the spirit of the Creator constantly maintains, but only as a possibility, and only applies in extreme cases. According to the law, it is not possible to enter into divine existence individually. Only together, only as a people, universally and collectively, in other words: gathered together and purified. The law marks the path of return to the ancient spiritual state of being. That is why, at the very beginning of time, immediately after the revelation of the meaning of being, the spirit of the Creator said: this is being, this is the meaning of being, this is the path back to the whole of being; this is the path to the world becoming One again – becoming spirit – becoming God.

The law proclaims collective reintegration, the way of the common glorification of the people. Therefore, it does not need sanctions, threats or punishments. What the law proclaims is the common good of humanity, just as it is the individual good of every human being. But this good does not bring satisfaction, profit or power. The only thing that comes from this good is the opening up, blossoming, calming and spiritualisation of life.
Nothing material clings to the word of the law, and any law to which even a speck of the material world clings is not a law, but merely an act of power. The law cares about nothing else but that man return to divine existence, but not the individual self thirsting for individual salvation, but universal man, the people. The law is not addressed to man, but to the people: to universal humanity. The law sanctifies life, but only that one life whose goal is to ascend to divine existence - and then it takes the sanctified life back into itself: it lets go of everything else, letting it be prey to wild, material, natural, astral and demonic forces, letting it be at the mercy of instincts, vague desires, profit and passions. This life itself has strayed from the path that the Creator spirit laid out for everyone without exception at the beginning of time.
Existence is only lawful within the boundaries of the law. Dharma is this lawful existence. Anything outside of dharma, outside of revelation, may be useful in material terms, it may satisfy, it may bring power, but it is unlawful. It is unlawful because it has no lawful purpose. The law is a revelation of sacred existence. It can be broken without penalty; breaking it may even lead to success in the material world: it brings power, wealth, satisfaction, but whoever breaks the law, whether an individual or a people, whether individually or collectively, excludes themselves from sacred existence. "The peoples," says Zarathustra, "who neglected and abused the law that was binding and entrusted to them, who did not follow and respect it, godless peoples, have sunk into servitude, their lives tossed between violence and humiliation, and they could not escape their situation until they broke down, fell to their knees and prayed for their saviour."
What has just been said is siddhanta. Siddhanta means final meaning.

August 1943 - February 1944

Pauvus Bele

Scientia sacra III.

THE WORKS OF BÉLA HAMVAS

The collected works are edited by Antal Dúl.

10

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Part II

Christianity (1960–1964)

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I.

Christianity and tradition

1.

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

2.

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

S.

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

4.

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

5.

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

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

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

6.

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

7.

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

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

8.

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

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

9.

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

10.

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

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

11.

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

12.

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

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

13.

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

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

14.

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

15.

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

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

16.

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

17.

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

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

18.

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

19.

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

20.

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

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

21.

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

22.

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

2S.

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

24.

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

maturity.

25.

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

26.

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

27.

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

28.

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

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

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

29.

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

S0.

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

S1.

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

S2.

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

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

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

S5.

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

S4.

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

S5.

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

S6.

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

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

S7.

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

S8.

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

S9.

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

40.

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

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

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

41.

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

42.

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

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

43.

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

44.

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

45.

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

46.

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

47.

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

48.

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

49.

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

50.

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

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

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

51.

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

52.

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

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

5S.

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

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

54.

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

55.

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

56.

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

57.

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

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

58.

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

59.

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

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

60.

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

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

61.

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

62.

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

6S.

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

64.

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

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

65.

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

66.

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

67.

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

68.

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

69.

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

70.

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

71.

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

72.

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

7S.

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

74.

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

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

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

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

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

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

76.

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

77.

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

78.

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

79.

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

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

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

8O.

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

81.

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

82.

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

8S.

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

84.

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

85.

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

86.

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

87.

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

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

88.

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

Life must be protected against the living.

89.

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

The seriousness of play.

90.

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

91.

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

92.

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

9S.

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

94.

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

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

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

95.

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

96.

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

97.

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

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

98.

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

99.

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

100.

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

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

101.

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

102.

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

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

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

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

104.

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

105.

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

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

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

106.

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

107.

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

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

108.

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

109.

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

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

110.

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

111.

A counter-process to enlightenment is needed.

112.

The time to settle down:

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

115.

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

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

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

114.

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

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

115.

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

116.

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

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

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

117.

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

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

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

118.

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

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

119.

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

120.

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

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

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

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

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

Tiszapalkonya, 13 November 1960.

II.

The Gospel and the Epistles

1.

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

2.

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

3.

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

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

4.

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

5.

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

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

place is illegitimate.

6.

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

7.

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

8.

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

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

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

9.

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

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

10.

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

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

11.

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

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

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

12.

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

13.

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

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

14.

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

15.

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

16.

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

greatness.

17.

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

18.

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

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

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

19.

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

2O.

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

21.

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

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

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

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

22.

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

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

23.

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

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

24.

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

25.

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

26.

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

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

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

27.

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

The world was born from a *plaster*.

28.

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

29.

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

30.

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

31.

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

32.

The Kathaka Upanishad teaches that immortality can only be achieved by those who have kindled the fire of sacrifice within themselves. This fire is "the fire that leads to salvation".
"The fire that burns so that we may attain enlightenment." "The fire that leads to heaven is the fire of self-denial."

33.

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

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

34.

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

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

35.

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

36.

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

37.

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

38.

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

39.

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

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

4O.

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

41.

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

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

42.

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

43.

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

44.

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

45.

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

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

46.

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

47.

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

48.

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

49.

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

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

5O.

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

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

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

51.

"No one has ever spoken like this."

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

52.

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

53.

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

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

54.

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

55.

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

56.

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

57.

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

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

58.

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

59.

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

6O.

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

61.

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

62.

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

63.

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

64.

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

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

65.

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

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

66.

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

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

67.

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

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

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

68.

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

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

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

69.

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

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

70.

But one can say something else.

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

71.

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

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

72.

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

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

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

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

73.

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

74.

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

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

75.

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

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

76.

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

77.

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

78.

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

79.

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

8O.

"The kingdom prepared for you since the creation of the world" (Matthew 25:34).

"I want to reveal what has been hidden since creation" (Matthew 15:35).

81.

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

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

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

82.

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

83.

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

Christianity as a whole is eschatology.

84.

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

85.

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

86.

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

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

87.

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

88.

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

89.

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

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

90.

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

91.

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

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

92.

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

93.

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

94.

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

95.

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

96.

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

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

97.

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

98.

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

99.

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

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

100.

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

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

101.

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

102.

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

103.

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

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

104.

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

105.

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

106.

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

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

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

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

107.

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

108.

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

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

109.

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

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

110.

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

111.

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

112.

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

113.

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

114.

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

115.

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

116.

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

The impossibility of initiation.

117.

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

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

118.

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

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

119.

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

12O.

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

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

Tiszapalkonya, 16 December 1960

III.

The Antichrist

1.

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

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

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

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

2.

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

S.

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

4.

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

5.

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

6.

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

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

7.

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

8.

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

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

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

9.

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

10.

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

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

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

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

11.

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

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

12.

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

13.

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

14.

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

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

15.

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

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

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

16.

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

17.

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

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

18.

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

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

19.

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

20.

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

- those who wish to be taken seriously in society must realise moral values (decency, honour, truthfulness, helpfulness);

- those who wish to prosper must recognise that moral behaviour will not get them there, and so they must abandon decency, honesty, truthfulness, and so on.

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

21.

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

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

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

22.

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

23.

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

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

24.

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

25.

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

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

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

26.

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

27.

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

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

28.

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

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

29.

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

S0.

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

S1.

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

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

S2.

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

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

SS.

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

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

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

S4.

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

S5.

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

S6.

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

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

S7.

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

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

S8.

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

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

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

S9.

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

40.

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

41.

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

42.

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

4S.

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

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

44.

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

45.

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

46.

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

47.

The fundamental operation of existence (love):

- to balance oneself in independence as an individual within the community,

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

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

48.

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

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

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

49.

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

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

50.

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

51.

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

52.

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

5S.

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

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

54.

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

55.

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

56.

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

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

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

57.

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

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

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

58.

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

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

59.

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

60.

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

61.

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

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

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

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

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

62.

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

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

6S.

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

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

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

64.

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

65.

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

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

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

66.

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

67.

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

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

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

68.

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

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

69.

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

70.

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

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

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

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

71.

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

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

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

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

72.

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

7S.

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

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

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

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

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

74.

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

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

75.

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

76.

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

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

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

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

77.

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

78.

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

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

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

79.

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

80.

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

81.

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

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

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

82.

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

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

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

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

8S.

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

84.

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

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

85.

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

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

86.

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

87.

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

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

88.

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

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

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

89.

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

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

90.

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

91.

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

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

92.

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

9S.

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

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

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

94.

The difference between the Pharisee and the Christian:

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

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

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

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

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

95.

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

96.

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

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

97.

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

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

98.

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

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

The dual interpretation of dogma:

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

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

99.

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

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

100.

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

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

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

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

101.

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

102.

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

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

10S.

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

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

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

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

104.

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

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

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

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

105.

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

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

106.

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

107.

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

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

108.

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

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

109.

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

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

110.

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

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

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

111.

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

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

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

112.

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

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

115.

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

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

114.

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

115.

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

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

116.

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

117.

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

118.

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

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

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

119.

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

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

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

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

120.

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

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

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

Tiszapalkonya, 19 January 1963.

IV.

The Androgyne

1.

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

2.

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

3.

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

4.

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

5.

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

6.

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

has disappeared from many languages.

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

7.

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

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

8.

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

9.

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

1O

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

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

11.

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

12.

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

13.

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

14.

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

15.

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

16.

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

17.

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

18.

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

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

19.

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

2O.

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

21.

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

22.

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

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

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

23.

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

24.

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

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

25.

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

26.

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

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

27.

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

28.

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

29.

Human beings live a universal and absolute life.

3O.

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

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

31.

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

32.

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

33.

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

34.

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

35.

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

36.

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

37.

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

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

38.

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

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

39.

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

40.

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

41.

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

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

42.

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

43.

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

44.

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

45.

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

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

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

46.

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

47.

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

48.

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

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

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

49.

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

5O.

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

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

51.

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

52.

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

53.

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

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

54.

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

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

55.

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

56.

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

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

57.

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

58.

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

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

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

59.

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

6O.

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

61.

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

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

62.

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

63.

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

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

64.

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

65.

The only ones who failed to notice this were those who, in their four hundred years of nature intoxication

and never asked the question: if this way of life that has been discovered is so unique in the world and far surpasses all older and other civilisations, and judging by its successes is superior to all of them, how could it be that in this much higher order of life, one infernal war follows another, and bloodshed continues, hatred between religions, peace between peoples is unattainable, castes within society snarl at each other, states are neck-deep in debt and struggling with bankruptcy, spirituality is withering away, morality and the legal system are collapsing, and nihilism is preparing to swallow up the entire civilisation?

Patriarchy justifies its bloodshed by violating (divine) law, while matriarchy does the same in the name of protecting life.

66.

In the eighteenth century, the lady was still called nature, and the slogan was that if we got into trouble, our only task was to return to nature (because the lady never abandoned her original sentimentality). in the words of Nietzsche, we should carve a shepherd's crook, go to the wildflower fields to graze our sheep, and listen to the cooing of the pigeons.

In the nineteenth century, however, the lady's name became a way of life. No longer provincial like nature, she became an urban creature. Her imagination no longer only included emancipated bourgeois women, courtesans, actresses and singers, but this shift also foreshadowed a time when these uninhibited ladies of pleasure, the blue stockings, would take over universities, podiums and ministerial seats. Where is *Sophia,* the humble goddess of wisdom?

Life is, in any case, of higher rank, because its dominion extends from microbes to megalosaurs. Life is the supreme name, because the hunger for life is insatiable. This is the most enjoyable thought: to be someone who stands at the centre of insatiable desires.

67.

In dangerous situations, the persecution of matriarchy did not shy away from acts of klütaimnestra, as it still does today, and indeed with increasing frequency and openness. The Greek woman killed her husband with her own hands. In many cases, persecution turned into spiritual murder, but it is unnecessary to list historical examples. It is enough to refer to the practice of various state powers in the twentieth century, which had already become established throughout the world, of taking defensive measures against the spirit

(labour camps, prisons, executions, poisonings, assassinations). Many were shocked and found it incomprehensible how, after the clerical persecution of witches in the Middle Ages, it could continue in the modern era with even more radical means. They also failed to understand how sharp-minded people (such as Nietzsche and Strindberg) could have developed such a frenzied hatred of women, which was, of course, nothing more than a revulsion against their illegitimate, soft, flattering, half-mad, smeared, shapeless, nauseating and lustful sexuality, and their envious, vengeful, sentimental, narrow-minded, pompous, flamboyant and obscene matriarchy.

68.

Beyond a certain limit, matriarchy begins to resemble insect society in a peculiar way, not only because the queen mother has a unique and privileged position, but also because the main power in this society belongs to the Amazons. The Amazon is a feminine being that has lost its sexual proportions, a hermaphrodite of one sex. Alchemy calls the hermaphrodite Lunus-Luna, that is, a male-female living under the sign of the moon, who has only a distorted and vague idea of both sexes. This creature stands against both sexes with the debased cruelty of asexuality, as do the worker ant, termite and bee. This sexless working woman and female civil servant, especially the female police officer, who far surpasses men in her brutality, is not only multiplying at an alarming rate in matriarchy, but is also increasingly taking on an exclusive active role in the modern world apparatus. a blind, neutral insect, blind to the uniqueness of life, from whom true femininity (*Sophia*) has completely disappeared.

69.

Of course, matriarchy has its own peculiar intellect, a system of *lunar lucidity* called rationalism. All those who have ever protested against rationalism – regardless of whether they knew why they were doing so – have long suspected this. It is not solar, that is, it does not radiate from a direct source of light, but is reflected, refracted light, as physics says, that is, secondary. Ultimately, it is the light of the mirror, not the source. What is surprising about this is the incredibly intense brightness, but also what is characteristic of rationalism and what is the hallmark of this light, namely that it is unable to illuminate a large part of the field of vision.

No exact assessment has yet been made of which parts of reality rationalism fails to recognise. In all likelihood, this includes everything that is unflattering, unpleasant, or even compromising in relation to the material world and nature. In any case, it is highly suspicious that things are so consistent within rationalism, and we should not be surprised if the weaker minds are overwhelmed by such startling similarities. But after the Estonian goddess was proclaimed in Paris the other day, there can be no doubt that this power of the enchanting moonlight has gained dominance in human existence.

70.

The Goddess of Reason and the Goddess of Life are ranks that cannot be elevated. She has achieved everything she could have achieved. The manifestation of the solar free spirit has completely ceased, especially at dangerous points. From this moment on, the structure of society favours matriarchy in every way. A way of life has been established in which female elements enjoy exclusive privileges as a matter of course (because it is not enough to enjoy something; glory is complete when someone enjoys something alone). They succeeded in making the feminine essence, life on earth, the supreme power. They succeeded in making it desirable above all else. They succeeded in building a system of justification, natural science, which does nothing but trace the whole of existence back to feminine nature and deals only with nature in a cultic manner. The secrets of nature, as they say. And "secret!" Could there be a more appealing word? The patriarchal Spirit God was compromised, and nature-matter-life became an almighty power.

71.

Even in its ancient Bachofenian form, matriarchy regarded the male as an object of pleasure and a servant of instinct (as, conversely, patriarchy regarded the female). In modern times, feminine power has subjugated men. It has succeeded in realising in man a lunar intellect that is almost exclusively, but in any case legitimately, the organ of cognition and which has at its disposal all the means by which it can refute common objections. However, it failed to deceive a few insignificant but sufficiently influential solar minds about itself and its activities, who viewed what was happening with reservation and even suspicion, and protested against the matriarchal way of life with varying degrees of knowledge and vigour in the interests of the primordial order of the world. Since these minds did not agree with the so-called spirit of the age

, they were left to their own devices without exception, but they did not stray. If resistance, if it is not merely an opinion but a vigilant attitude based on reason, and if on this basis the intellectual caste succeeds in Europe, then we can consider this two-thousand-year-old matriarchy a thing of the past, but not until then.

72.

The strongest basis of matriarchy in the twentieth century is materialism, built from feminine forces, lunar reason, nature worship, and the idea of descent from below. It is not the loosely cobbled together so-called worldview of the mid-nineteenth century, in which Thales' metaphysics is infinitely superior. Materialism is the behaviour of intellectual softness, of a person who lives not on the surface of the earth but in the sea, beneath the glimmering surface of the water, and who has no experience of autonomous existence, that is, of upright posture, the perspective of vision and actual light, and whose self-reflection is nothing more than floating with a very limited consciousness under the influence of fading attractions. Materialism is most similar to the behaviour of a person living in the womb who does not even want to be born, not because it is more comfortable, but rather because they are afraid of the idea of autonomous existence, afraid of bones and the sun, and of having to stand up straight, stand up and start walking, and therefore chooses this solution instead, with the crackers and the moonlight. Not to start an independent existence, but to remain an organ. Materialism, if one is in it and remains in it, is a permanently closed behaviour, absolute protection in matter, but as soon as someone is born, its meaning ceases at that moment and becomes inapplicable. Therefore, materialism is a kind of infancy, nostalgia, remaining hidden in matter, mother's milk, swaddling clothes and napping.

73.

In the twentieth century, the Russian people live under just as strict paternalism as they did for hundreds of years before, and the dictators are even more absolute fathers than the tsars were. The character of a people rarely changes, even as a result of great upheavals. The Russian people preserved the traditions of Eastern Christianity; they had no Renaissance, no Reformation, no Enlightenment, and instinctively and consciously rejected any influence from these movements. Russia feared Europe, but also rejected it, shut itself off from it and hated it. Thinkers of the Russian tradition (Florensky, Trubetskoy, Leontiev, Solovyov,

Bergyayev, Merezhkovsky, Bulgakov) justified this distancing from Europe and the isolationist animosity towards it with numerous and very serious arguments, writing that Europe had become unfaithful to the spiritual tradition and that true Christianity only existed in Russia. Russian thinking, in contrast to European hetero-matriarchy, was already "Sophistic" in the middle of the last century, but after Solovyov it became unambiguously so, as they said. This means that the Russians wanted to organise and maintain their thinking under the authority of *Sophia,* the original mother of wisdom. Therefore, apart from Paracelsus and Böhm, no one in modern Europe dealt with the idea of *androgyny* as deeply and consistently as the Russians. Authentic human existence is *androgynous.* It is the only sign in which the greatest tension of life finds a definitive and peaceful balance. Russian thought did not accept tsarist patriarchy, but still considered it better than Europe's loose and colourful motherhood. This spiritual tradition of Russian thought disappeared overnight with the revolution.

74.

After the revolution, the basis of patriarchy did not waver; in fact, it became even more exclusive. What Solovyov's thinking fought against came to pass: natural science and materialism were introduced and even made the official ideology. This created a peculiar situation. Patriarchal order is always characterised by conservative behaviour. After the revolution, this conservatism was multiplied. This jealous and enraged Russian nationalism, which, of course, under the guise of internationalism, turned into a frenzied reaction. All patriarchal characteristics remained. Dictatorial absolute power. But more than that: in public interaction, citizens addressed each other by their father's name and first name. A Russian is not his mother's son, but his father's son. At the same time, however, in the name of materialism, active anti-spirituality, anti-religiousness, anti-philosophy (*anti-Sophia)* and the religious delirium of the natural science cult of matter were spread, and those who resisted were persecuted with the power of an enraged father in the bloodiest inquisition in world history.

In any case, it seemed as if the male and female elements had met here in such a grotesque form. The *androgyne* took on a peculiar form. The nature religion of matriarchal Europe and the patriarchal Russia. Scientific materialism and absolute, almost Hebrew-like, but in any case monotheistic father terror. A confusion of unrelated, even contradictory

contradictory elements. At first glance and even from a distance, it is clear that what we are talking about here is not *androgyny,* but rather a chimera.

75.

Centralised power demands unconditional recognition of dependence and loyalty to superiors, in Judea just as among Muslims or under the tsars. For there is no patriarchy without rigorous moral command and unconditional obedience, almost exclusively in order to set limits on the excessive proliferation of feminine forces. This is the meaning of the patriarchal way of life and the original Hebrew concept of apavallás. However, the morality of power does not set limits on the excesses of proliferation here and now, since power is a lunar science and thus demands the supremacy of the feminine. The lawfulness of the feminine is not moral-spiritual, but biological. What is in the name of life is necessarily anti-spiritual. The first sign of the emergence of matriarchal forces is resentment against solar male spirituality. Mother power wants to be exclusive and wants to breed, and it finds regulation difficult to bear. It is not reason, but instinct. Therefore, the monster that has grown out of the materialistic natural sciences, which have been legalised and dogmatised in the power system of patriarchy, is more of an infernal formation than anything else that has been created in history so far. However, there is no doubt that this is a kind of union of male and female forces, even if it is nothing more than a paternal dictatorship infected with feminine rationalist natural science. All this with heightened and depraved passion, as if the Russian father, in his jealousy, wanted to be and remain the only one competing for the female nature. Even with this chimera, Russia has managed to realise a power that European effeminate civilisation cannot even begin to compete with.

76.

In the second half of the twentieth century, the monstrous offspring of terrorist paternalism and fossilised materialism has only one significant power rival, *the* Chinese *pseudo-androgynous,* which stirs up the depths of prehistoric tradition and, to a greater extent than any other world power, builds on the neutral, hermaphroditic nature of the apparatus. This is the characterless *Lunus-Luna,* which, under the sign of the moon, waters down the sexes and ultimately dissolves them in the swamp.

77.

The mystery, says Bachofen, is the two, which are actually one. Being-life, day-night, male-female, light-dark, spirit-body: the origin is the same, yet they are two, which are in opposition to each other.

78.

When speaking of androgyny, it always seemed as if the original male-female conjunction should be taken as a unity, and as if words such as union, unification, and balance were in their proper place. The I Ching sees the restoration of the Tao in the unity created by the interpenetration of opposites, and thus the fulfilment of life, just like alchemy, whose demand *is ex duobus unus,* or two into one. As in Plato's myth in the Symposium*:* in the beginning, man was a two-faced, four-handed, four-legged creature, but he became so powerful that the gods cut him in two out of jealousy, and since then the creature has been unable to think of anything else but finding his severed half and reuniting with it.

79.

Only in Orpheus' theory of proportion are there traces suggesting that unity is not the appropriate word for the male-female conjunction in androgyny. Not least because we are not dealing with a mathematical contradiction that can be completely reconciled. What we call reconciliation is a logical operation. The parallel complementary movement of this operation is differentiation. The male-female conjunction should not be confused with this. Humans only unite what they simultaneously distinguish, and only distinguish what they simultaneously unite. Human thinking is based on this fundamental movement (logic of unity), but *androgyny* is not.

8O.

It would be a rather cheap solution to call the division of *androgyny*, and within it the male-female conjunction, a mystery, and thus consider the matter settled. Broken thoughts are powerless. Smeared ones even more so. The male-female opposition did not arise on the model of the heaven-earth, sun-moon opposition. Quite the contrary. The very first basis and model of all opposition is the male-female opposition, which probably did not come first in time, but certainly did in essence.

81.

The difficulty in understanding the separation of man and woman is not that man has become two, but that the middle *(androgynous)* connecting them has fallen away. Man is too far from life, woman too close to it. Therefore, man constantly falls out of his role in life, while woman merges into it without a trace.

82.

There is only one identity. The only identity.

83.

Since Aristotle, identity has been understood as a logical question, although in the final analysis it is not a logical but a metaphysical question. Identity does not mean that A is equal to A, that is, that everything is equal to itself. This formulation is neither metaphysical nor logical, but mathematical, since it concerns equality. There are three interpretations of the principle of identity: mathematical, logical and metaphysical. The first two are narrowings of the metaphysical meaning. If one interprets the principle of identity as a logical proposition, it is nothing more than a tautology. In logic and mathematics, the principle of identity is the basis of all formal operations of the mind. In metaphysics, it is not a formal basis, but an axiom, which states that existence is identical in all existing things.

84.

Since Europe has no conscious and developed metaphysics, and never has had, there has always been protest against the idea that the principle of identity is mere tautology. They knew, but they did not understand. Since, with a few exceptions, no one possessed a metaphysical level, no one got beyond mere tautology. A metaphysical understanding of identity is possible only from tradition. Identity was understood most clearly in the Hindu tradition, and therefore its consequences could only be deduced there.

In Europe, identity was mostly contrasted with difference (Heidegger: *Identität und Differenz).* However, difference has no relation to identity whatsoever. Difference is a concept belonging to the logic of unity, because difference can only exist within unity, not within identity. Identity is related only to non-identity. There are many units, even if the ultimate unity is only one. There is no identity

more. Therefore, there is only one identity. This is *Brahma-atman-aikyam* (Brahma-atman identity). This means that man recognises himself as identical with existence. *Tad apasjat, tad abhavat, tad aszit,* he saw, he became, because he was. Existence is the same in all beings. It is impossible for there to be more than one existence, and if someone or something exists, this existence is identical with the existence of all beings. Therefore, the definitive formulation of the Hindu tradition is: *tat tvam aszi* - this is you.

85.

We are part of the same existence, but not in the sense that we are a separate part of existence, but in the sense that the whole of existence is constantly present in all beings, including ourselves. Existence cannot be divided, but is present in its entirety at all times and in all places and beings and things. Existence cannot be divided, and there is no partial or double existence. Anything less or more is not existence, but something else that can be divided, that can be a part, that has degrees, such as life or awareness or consciousness or something else. Existence is everywhere, but only as a whole.

86.

The consequences of the doctrine of identity are manifested primarily in religion. The existence or non-existence of religion is determined by a complete metaphysical understanding of identity and its consistent implementation. Where the identity of man and all existing beings with God in existence is recognised, there is in fact no religion. Where the identity of man with God in existence remains obscure and is based on non-identity, religion arises. For religion is nothing other than the non-identity of God and man, never their identity, under no circumstances their identity, and their infinite non-identity. From this fear and dread arises the distance and strangeness of God, who is not identical with human existence. Which is precisely what religion is. According to religion, man is not identical, but only an image and a likeness. Only a copy. As if there were two kinds of existence, divine and human. As if God and man were forever and fatally incomparable. As if religion divided existence into a higher and a lower existence, with the natural consequence that existence is further fragmented according to peoples and races and religions and opinions and skin colours.

In Europe, there was hardly anyone who recognised this. Only a few thinkers, such as Scotus Eriugena, dared to venture such a thought: "If God and creation were two different things, then the two would have to originate from a single common basis or identical older nature, or else there would be two opposing bases and origins in the world." (De divisione naturae-III.

22.) Of course, both assumptions are nonsense. It is inconceivable that God and man originated from a higher common basis, but it is equally inconceivable that there are two bases and ancestors in the world. "God and creatures should not be understood as two separate entities, but only as identical, because creatures are also in God, and God is in creatures, and in an inexpressible and wonderful way, they are constantly being created... the incomprehensible takes on flesh, becomes supernatural nature... and the one given here and now is the being living in timeless eternity..." (De divisione naturae II. 12)

87.

The quintessential expression of the only identity: *aham Brahma asmī* (I am Brahma), that is, in existence I am identical with the divine.

From a religious point of view, this is blasphemy, because man claims to be identical with God, but metaphysically it is an exact and tangible truth.

88.

The Hindu word that expresses identity is atman.

In its European equivalents *(soi, self, Selbst)*, atman means "I myself". The subject appears more intensely, doubled, by merging with myself and the word establishing identity. This is so striking that it is a constant topic of discussion. Many say that it is a matter of the union of two pronouns *(aham* and *ta)*. But it is not quite so simple, and it is not just these two. I myself also play a role, as if it were *aham* and *tad*, and the word could be given the meaning that "I am" is identical with "you are". Here we have the I-you identity. In this proposition, however, the thing is also identical with the personal "I am". The atman identifies the "I-you" identity and the person-thing identity. The word as it stands has no equivalent in any other language. It seems that the Hindu word *atman* allows us to conceive of absolute identity; that essence in which I and you and the thing and being and God are identical with the circle in which identity exists and is valid. This is why the idea of *aham Brahma asmī,* or "I am God," became possible. As the Brihadaranyaka Upanishad says (3.9.10), *"Szarvasja atmanah parajanam,"* this is the highest point indicated by the word atman. To this we need only add that atman is the central word of Hindu metaphysics, and therefore the only metaphysics is the metaphysics of identity.

89.

Some have interpreted the sounds m and n in atman as "I", which in some languages is peculiar in its pronunciation, being related to the number one. The Sanskrit *aham* (I) and the Hebrew *ani* (I) are thus related to the Greek hennel (one) and the Latin unus (one), while the Sanskrit *eka* (one) and the Hebrew *ehad* (one) are thus related in sound to the Greek-Latin ego (I). It is as if one and I were interchangeable concepts. In any case, it is a peculiar philological adventure.

90.

Religion seeks salvation, therefore it creates the image of an omnipotent God who, with his infinite power, rewards those who serve him faithfully with salvation. Metaphysics does not seek salvation, but rather truth, and finds it in the identity of all beings, including God. This is the only identity, and it is expressed by the word atman. Hindu metaphysics says that atman *is samana,* meaning identical *(sama).* "With God, man, ant, mosquito, elephant."

91.

This idea has been expressed by only a few thinkers in Europe. Eckehart, Cusanus, Böhme, Guénon. Cusanus clearly saw the difference between the religious and metaphysical concepts of existence and, like Scotus Eriugena, knew that religion merely desires salvation and thus stands on a lower, more fragile and temporary level of existence than metaphysics, which desires the ultimate clarity of truth.

It is not known exactly what kind of Eastern influence led Cusanus to use formulations in his two mature works of old age, *Idem ipsum* and *Non aliud*, that correspond to the Hindu tradition. In a metaphysically affirmative and negative form, the two works say that the deity is "the same" and "not other". The idea is literally identical to the Upanishads. The Kathaka Upanishad states *etad vai tat,* which means: this is not other than that - this and that are the same. This is an objection to anyone drawing a dividing line between beings in existence and speaking of separate divine or human existence. This and that are the same (this is not other). *Idem ipsum. Non aliud.* All beings in existence are identical. In the Hindu tradition, the designation for divinity is: that *(tad).* Divinity
is "identical" *(sama).*

92.

In religion, because man has not realised his identity with God in existence, he lives in inferiority, as a being subject to the unchangeable and fateful power of a higher will in existence. Therefore, behaviour in religion can never be transparent and open, even in the case of saints. Man does not dare to look into his own light *(Srir mají)*.

93.

Atman is a non-polar concept. *Atman* is what remains after all the transient (illusory) layers of a being have been stripped away. It is the intangible *(ucchista)*. It is that which is completely empty. It is that which is filled to the brim with existence, meaning and bliss *(sat-chit-ananda)*. This is pure existence *(atmanvat)*. Everything else fades away; it is the only thing that has real essence *(aitad-atmjam)*. *The* spirit, the soul, is without self, but the *atman* is a concept of self. It is the only subject without opposition, which has no corresponding object. *Atman* is the only universal word.

94.

What can be contrasted with *atman* is *maya*. But *maya* is not the opposite of *atman*, but rather the illusion experienced in the diminished awareness of *atman*. When a person awakens, the illusion dissipates, and nothing remains but atman. There are no two (*advaita*). "There is no evidence for the existence of duality; the only thing that can be proven is the atman, which is not dual." (Nrisinhottaratapanija Upanishad). This *atman* is the universe (*idam sarvam jad ajam atma)*. This *atman* is identical with Brahma (divinity). This *Brahma* is the *atman* within us *(esa ma'antar hridaje)*. *Aham Brahma aszmi* (I am Brahma).

95.

In the delusion of sleep, with its manifold and rich dreams and images, actions and passions, knowledge and understanding flow abundantly. Awareness is poor and speechless and simple. This is the tranquillity of knowledge (*dnyāna-prasāda*).

96.

The Hindu tradition calls the recognition of one's identity with the *atman,* and thus with all of existence, and thus with the divine, anubhava. *Anubhava* means participation in direct existence. When one reaches this point, says Sankara, nothing really happens. One learns nothing,

learns nothing, discovers nothing, sees nothing new, experiences nothing, and there is no room for surprise or shock. *Atman atmanam abhisamvivesa*
- penetrates and recognises itself in it as undifferentiated. The obstacles to recognition have disappeared. One is part of the knowledge that one has always been part of, but like a sleepwalker, one has been wandering, and this knowledge has not even occurred to one in one's degraded state. But sleepwalking is transient, awareness is immortal — *ksaram tu avidja hi, amritam tu vidja* (Svetasvatara Upanishad 5.1).

97.

Atman is not a philosophical term, especially since there is no philosophy in India. The word is not taken out of context, separate from terminology. *Atman* is a word that has become completely ingrained in the language and, in many respects and derivatives, means the only identity. The word is also used in the marketplace. But it is not a childish word that sounds vague and ambiguous. The metaphysical nature of the archaic language, as well as its sensual concreteness, or what is the same, its universal perspective and exact boundaries, are recognisable. As in archaic words: metaphysics and birdsong merge. In these words, the word and the thing cover each other (in Hebrew, dabar, word and thing are the same).

98.

The establishment of the metaphysical fact of identity. There is only one identity, namely the identity of all beings in existence. In existence, God is nothing other (*non aliud)* than man, that is, the same (*idem ipsum)* in his existence.

Existence is the only thing that did not appear in creation. Existence existed before creation, and moreover, creation does not exhaust the fullness of existence. What exhausts the whole of existence is the *atman.* This is why the Upanishads say that what is deepest in man – *atman* – did not come into being, but has existed since eternity and is imperishable. "Only a diminished intellect sees Brahma as not identical" (Brihadaranyaka Upanishad 4.4). Identity is identity with the only existing being.

Identification is not identity. Identification is the act by which the existent recognises itself as identical with existence. This is expressed in the Vajrasaneevi Samhita: *atmana atmanam abhisamvivesa* - it penetrates and recognises itself as undifferentiated within it. In other words: *tad apasjat, tad abhavat, tad aszit* - he saw, he became

became, because it was.

However, if identification were only this act, it would be possible to stop. But we know that in our lives, identification only occurs in very exceptional cases. Only in the completely awakened person. The vast majority of identifications are wrong. People do not identify themselves with eternal, whole and imperishable existence, and thus do not realise the *atman*, but generally with everything else except the atman.

99.

Tradition refers to mistaken identification in two well-known places. These two places are Sankara (Védanta sutra) and Tabula Smaragdina. The Védanta sutra calls mistaken identification adhyasana, while Tabula Smaragdina calls it *adaptatio.* Both sources agree that the origin of the visible, manifold, sensory world can be traced back to adhyasā or adaptatio. This is because, originally and in reality, there is nothing other than pure being and identity with this being. This attitude is called awareness (*vidya*). The moment mindfulness diminishes, existence becomes confused, because it remains untouched in its transparency, but for diminished mindfulness (*avidya)*, an illusion begins, and the existing begins to identify itself with this illusion. From this false identification, nothing corresponds to reality anymore. Those whose vigilance has decreased become confused and mistake themselves for their illusion. This is what Sankara calls *adhyasana, the adaptation of* the Tabula Smaragdina. This is the first and only cause of the illusion. Vedanta says that the creator created the world in his sleepwalking (*avidya*). The material world is "the spirit distorted by the weight of incorrect knowledge" (*adnyana upahitam caitanjam).* "From this mistaken identification arose magic (illusion), and this is its mode - *Hinc adaptiones erunt mirabiles, quarum modus est hic."*

100.

Misidentification is now understood as a psychological issue. Of course, psychology has no means of even approximately measuring adaptation.

C. G. Jung is aware, in any case, that what happens in and to people today can be described as anything but sane and normal. The primary cause of this disturbance is misidentification. But in the field of modern

science, he does not even have the faintest suspicion that a corrupt existence cannot be made normal by methods created by corruption.

Jung's diagnosis is as follows: the primary cause of modern man's blindness *(Verblendung)* is that he has built up a coherent and concise world reality over the centuries, considering almost exclusively unconsciously projected contents to be objective facts, and over the centuries has built it into a coherent and concise world reality that is indeed concise and coherent and solid and systematic within itself, but has very little to do with reality. This world is a projection, and indeed the projection of a person with a very low level of awareness. In the language of tradition, in his declining awareness, man believes that what he projects is reality, and he has no idea that "the world is a spirit distorted by the weight of false knowledge". When someone comes to this realisation, nothing actually changes, that is the peculiar thing about it. It just becomes transparent in its existence. This is *vidya* (awareness). Taking as reality what is an illusion, and what is sustained by a web of false ideas projected in diminished awareness, leads one to a place where one is unable to see through the system of confusion one has built for oneself, and is cut off from actual reality.

The difficulty in seeing through the web of confusion is not that people consider their own projections to be primary reality, that is, that they regard illusions created by misidentification as facts. The difficulty lies in the fact that reality and non-reality sometimes merge, sometimes do not, breaking through this wall of illusion. One cannot distinguish between the two and cannot differentiate between projection and reality. One often prefers one's own projection over reality. This is the case when obsession is more important than reality, which is an almost inevitable phenomenon in all areas of modern life.

Man lives in a situation created by the projections of his own confusion, in which he is forced either to reject the entire so-called spirit world and reduce it to the so-called material world, or to reject the so-called material world and reduce it to the so-called spirit world, knowing that both solutions are forced and wrong, but above all that this is not where to start. It is a fact that the sensory world is not the non-existent *thing* that Plato says it is. Just as pure material nature is not the only reality, as materialism claims. Both

are the construction of a system of subjectively projected contents of human beings, which not only fails to cover reality, but only appears to be valid because humans have collected seemingly convincing arguments to prove their system built from displaced contents, even if in bad faith and deliberately. The only consequence of this, however, is that the world is not at all what humans believe it to be, and humans have no idea what this world is. This could only be established if one could withdraw what one has projected from oneself and dissolve and dismantle what one has transferred to another being or thing. It is impossible to arrive at an accurate assessment of reality by any other means, because the natural and direct consequence of the constant process of projection is what psychology calls a loss of substance: weakness, lack of intelligence, confusion, dispersion, disintegration, diminished intellect, and so on. On the contrary, the withdrawal of the projected illusion makes a person more integrated, clearer, and stronger in meaning. According to modern psychology, it is only in this case that not only the confusion experienced in public life and the error of worldview can be eliminated, but above all, that people can stop blaming others for their limitations and disturbances, their clumsiness, their blunders, blunders, instead of finally taking a serious look at themselves.

102.

Misidentification is not of human origin. The first misidentification was committed in the sphere of creation, namely by creating the world in its present form. "Brahman, due to the illusion within him, appears only mistakenly in the form of the world." The world arose from *adhyas,* a mistaken projection.

103.

There is only one identity. All other identifications are false. This false identification, as an illusion arising from diminished awareness, is present everywhere in the world. What man calls the world is a projection, that is, not reality, but the result of a false operation of existence.

104.

One must begin with the elimination of

adhyasas. The withdrawal of creation.

To awaken is to sift through the projected contents of consciousness.

1O5.

One should not shy away from the idea that one can trace false identification back to its origin. The world, in its present form, is a confusion and projection of the creative process with its own illusion, which Hindu tradition calls helplessness in confusion *(abhimanitvan prajatah)*. However, one could not make a greater mistake than to try to cover up one's own false identification with this. One must take on *the adhyas*, if only because if one does not consider it one's own, one cannot even begin the work of withdrawal. Human beings are immersed in illusion, standing out at a single point like the tip of a burning flame, and it is this point that has a clear and alert awareness of its identity with original existence. This is what Hindus call *the atman*. The atman is only a point. "This point is smaller than the eye of a mustard seed, and greater than the mountains, and greater than the world, and greater than all the worlds combined."

1O6.

The world is neither external nor internal, that is, it is both external and internal: it is whole. As a result of the confusion of existence, it became external and internal, the internal was projected and displaced (*prasarajati*), and the external was separated from the internal and solidified to such an extent that it became more solid than the internal. Man had to regard the other man as external, and thus mistakenly identified himself with him. Man can only identify himself with his illusion, and he only believes in this false identity because he has projected himself into it and encountered himself in the illusion.

1O7.

Restoring identity is nothing more than eliminating projection.

1O8.

Pannwitz poses the question: what conditions of the subject make the object possible? The answer to this question is: the object is made possible by demarcation. Delimitation is a legitimate and positive act, and the object is a boundary, not independent of man and not autonomous. It only becomes autonomous when man mistakenly identifies himself with it, projects himself into it, and, confusing it with himself, considers it to exist independently.

109.

Man becomes trapped in the object, and thus the object-web is created. The

captivity of souls in things.

Eros is the liberation of souls from things and their return to existence.

110.

Woman is man's liberation from the captivity of the object world, and man is woman's liberation from the captivity of the object world. The encounter in identical existence and the identification in being. In that being which tradition calls *sat-chit-ananda,* or truth-consciousness-bliss. Every man-woman encounter takes place in the spirit of the fullness of being (*androgynous*).

111.

Male and female as objects projected from each other. As the projection of pleasure. Therefore, it is most common to regard each other as objects of pleasure. However, the place of the woman in the man (*anima*) and the man in the woman (*animus*) is not outside of existence, projected among things, but within existence. Male and female are not independent of each other, but are each other's boundaries. Eros: "participation in immediate existence" through each other. When Eros withdraws the male and female, it breaks through the boundary and merges them into the same existence, and from the collision, existence is renewed and a new being is created.

112.

God as an object. As a projected construct. As the consequence of erroneous existence, i.e. adhyas. As a being independent of man. Divinity as a morose despotic father or a promiscuous courtesan. This is the external God.

God is visible in the external world but inaccessible, accessible in the internal world but invisible. If man ceases his erroneous activity, God becomes accessible and visible.

113.

The division of the androgyne into male and female is not a separate catastrophe of existence, but a consequence of a previous disturbance that occurred within existence itself. This

disruption is the consequence of what we call "material creation". In the primordial form of existence, there was no creation. What there was was procreation, not through the division into male and female, but in the androgyne. Therefore, a person who does not place emphasis on the illusory nature of creation, but on the constant renewal of existence (like Böhme), does not say that God created the world, but that he begot and gave birth to it in himself, that is, he constantly begets and gives birth.

We have a word for identity. This word is *atman,* which can express the identity of all beings in existence. We do not have a single word that summarises procreation and birth. We would have no idea about it if we did not know *androgyny*.

114.

What happens between man and woman is analogous to the constant renewal in the fabric of existence.

115.

In hora conjunctionis maxima apparent miracula.

116.

Since there is no object that fully corresponds to the subject, every projection must necessarily be partial. It is impossible to project the subject in its entirety. This applies to both the creator and creation. The world is not a complete projection of the creator, but only a partial one. Accordingly, when the creator mistakenly identifies himself with his creation and brings it to life through this identification, what comes to life is only a part. For it is one of the creator's limitations that what he has projected himself into comes to life as a self-governing being similar to the creator, but only as a part and a fragment. The world is populated by such partial projections of the creator. In the partiality of each projection of attributes, it is a god-like, free-willed, independent being from the supreme power, but only a single spark from the sun.

The projected fabric of the world can only be eliminated in one way. Elimination is the only real event that happens constantly. It happens in the name of the exhaustion of existence, which manifests itself as multiplication, and in the name of destruction, which manifests itself as enrichment.

117.

The male and female in the world are an unquestionable sign of the fragmentary nature of creation. And knowledge of the androgyne is an unquestionable sign that even after the rupture of existence, we are still aware of wholeness. Every man and woman has the instinct to restore the original status, and to restore it at a higher level within themselves, even if corrupt existence continues to flood the lower strata.

We must start not from captivity in each other, but from liberation in each other.

119.

Creation as it is cannot be accepted. It must be renewed. It must be replaced. The original must be restored at a higher level. One of the conditions for this is *the* final *conjunction* of the two halves.

12O.

The realisation *of androgyny* is the most important step on the path to identity with the totality of existence.

Bokod, 22 February 1963.

V.

Unity Logic

(Excerpt)

1.

It is strange that the mystery, which lies so far beyond our knowledge, that is, the Fall, is something without which we cannot gain any knowledge of ourselves. For there is nothing that would outrage our minds more than the claim that the fall of the first man made those who are so far from the source accomplices, and it seems that they cannot have any part in it. The consequence seems not only impossible, but also unjust. Nothing offends man more cruelly than this teaching, and yet, without this mystery, which is the least comprehensible of all, we are incomprehensible to ourselves. We must trace the seed of our being back to this depth (Pascal).

2.

We have all been sinners since birth, they have been saying for two thousand years, and we have become so accustomed to this moral idea that we do not even notice it. The corruption of the body is more unpleasant - the fact that we are abnormal, that is, sick. This time, however, it is not about that, but about the fact that our intellect is also degraded, in other words, our knowledge is false. Pascal says what the Vedanta or the Kabbalah, that is, Gnosticism, says, that the event we call the Fall makes us incapable of knowing reality. The Fall is total corruption. The expression is not even correct. The correct term is destruction, caused by man. For it is man who has corrupted the whole of creation. Therefore, E. M. Cioran's assertion that the creator is evil *(le mauvais démiurge*) and creation is a scandal *(scandale de la création*) is wrong. According to Baader, man has dragged the world down with him into ruin. There are even modern natural scientists (Weizsäcker) who claim that this universe, this stellar cosmos, is merely the smouldering ruins of the original. This is not the original reality, but only a jumbled, fragmented copy of it, which we experience with our senses and our fragmented nature. Our measure is also wrong. As soon as they thought of it, the number itself became corrupt. Jünger says that by counting, man becomes part of some kind of high initiation

. It is an initiation that we cannot even understand, we do not even know if the number itself has remained intact, or even that; the world of numbers is just as much a ruin as the sky around us.

S.

It is likely that Sestov is the authentic author of this idea. He writes that the most serious consequence of the destruction of being is what has been called reason *(nousz, ratio*) in Europe since the Greeks. It is that thing whose knowledge we believe to be absolutely certain, and which, as he says, is furthest from reality.

This intellect is only one half of reason, namely the lower half. In the language of Kabbalah, it is the discriminating intellect deprived of hohma (primordial knowledge), or *binah.* It should be added that Shestov is not a modern irrationalist. He does not say that since Socrates, who taught the Greeks and Europe rationalism, the concept of numbers is false. Because there is no more rational fact in the world than numbers. Orpheus and Pythagoras knew this, but they also knew something else that we have forgotten. And the problem with rationalism is not that it should be rejected outright, but that we do not know what in it should be rejected and what should be retained. The roots of this decline run deep. A certain suspicion has arisen regarding the infallibility of numbers, and this suspicion is the most solid point of contention against rationalism.

4.

It is common knowledge that in archaic India and Egypt, Judea and Greece, numbers were in some ways interchangeable and at the same time not interchangeable. Ultimately, this means that the place of numbers in the world was the same in every tradition, and at the same time different. These analogical symmetries are called arithmology, based on the words *arithmos* (number) and *logos* (meaning), i.e. interpreted number theories. Modern European mathematics is also one of the arithmologies, and there is no particular reason to consider it more perfect than the others. It is not absolute, as scientism believes. It is not the arithmology in which numbers have no meaning other than the numbers themselves. In archaic arithmologies, numbers have a sacred quality. In European rationalist arithmology, the number sequence has been desacralised. Modern European numbers have

just as much a part of rationalism as Chinese or Greek numbers are part of their respective traditions. To say that European numbers are absolute is just as nonsensical as saying that Kabbalah arithmology is absolute. We do not know absolute numbers, only fallen numbers. The word "fallen" can be replaced here with the words: unreliable, unstable, imperfect, impure, corrupt, relative.

The only condition for a clear view of reality is that one does not consider the existing world to be original. Compared to the original, this world is a sick body, with corrupt morals and diminished intellect. In a word, it is corrupt. The modern number is not rational because it is reasonable and pure, but because it is profane. As Augustine writes, *surgunt indocti et rapiunt caelum* (the ignorant rise up and seize the heavens).

5.

The meaning of archaic arithmology is that initiation built into tradition is, according to this, the way out of corrupt existence – the way to liberation. It is the number that restores the world before the original fall into sin. As Ernst Jünger says, even modern European arithmology has retained traces of its initiatory character. However, we do not know the absolute number, just as we do not know the normal human being. The basis of all archaic initiation (the restoration of the normal human being) is one of the arithmologies. As Baader writes, human destiny follows the order of numbers. The modern number is an attempt to realise a quality-less existence. This quality-less existence is the apparatus. The apparatus is nothing more than the application of a number that is completely indifferent (impersonal) to the beauty, richness and fertility of life to existence.

6.

People count, they count on someone or something or they don't. They calculate what matters or doesn't matter, they report, they settle accounts, they keep track, they take stock, they settle up. There is calculation, accounting, accountability, irresponsibility, taking stock. The existence of the world, as Pythagoras says, is governed by numbers. If the number is corrupt, everything I take into account must be corrupt.

7.

There are three types of arithmology. The first is based on the definitive nature of numbers (hieratic). The second is based on rational numbers (profane). One is just as erroneous as the other, because both are flawed. The third is unity arithmology, or Trinitarian arithmology.

The three arithmologies correspond to three logics. The first is analogical logic, the second is rationalist logic, and the third is unity logic.

The first corresponds to archaic prehistory, the second to historical times. The logic of unity has no age. All three eras, arithmology and logic are essentially one.

8.

The interpretation of tradition is definitive. It can be a form, such as Euclidean geometry and the Ptolemaic cosmos. The value levels are final. Order is also a system, and the system is law. The value levels are spheres of existence, and the spheres of existence are called hierarchies. The hierarchies are arranged vertically above each other.

9.

Every hierarchy has a number. This teaching can be verified in the Orphic, Kabbalistic, Vedic, and Iranian traditions. The world is not the creation of the creator, but of the emanated powers. These emanations are called *sefirot* in Kabbalah, prajapatis in the Vedic tradition, and amshaspandas in the Iranian tradition. There were ten such emanated powers. Ten is the highest hierarchy.

10.

The analogy is nothing more than the correspondence between the individual hierarchies. The Tabula Smaragdina says: "That which is above corresponds to that which is below, and that which is below corresponds to that which is above."

The most common example of this is the number seven. Seven is the *primum movens, the* first mover. It is the archaic seven planets of the solar system, corresponding to the seven days of the week, the seven vowels, the seven colours, and the seven notes of the diatonic scale. Seven is a single unit.

11.

A number can always be represented. The hieratic geometry of tradition is the knowledge of number representation. The late but still pure form of prehistoric Orphic geometry is Euclidean geometry. Euclidean geometry is no less valid today than it was 2500 years ago, only today we have a different interpretation of numbers, and this corresponds to a different geometry.

More recently, the series of analogies has been extended to psychological, sociological, worldview, social, ideological, and epistemological analogies. Modern analogy, however, is not hierarchical, that is, it is not objective, only impersonal.

12.

Analogy is not metaphor.

13.

Archaic humanity thought according to analogical logic. A human characteristic corresponds to a metal, a metal to a planet, a planet to a colour, a colour to a sound, a sound to a taste, a taste to a spiritual power, and a spiritual power to a number. That is all. Numbers are the ultimate basis of analogy.

In tradition, the basic operation of thinking is the recognition of correspondences. What can be seen in the starry sky represents what is in human nature, and this represents what is in metals. The world is a closed whole, in which every element corresponds to another element. The basis of all correspondences is arithmology. Analogy logic and analogy arithmology are also closed systems, because the concept of numbers in arithmology is the definitive number. This is the foundation of the cosmos, the closed society (caste), the hierarchy and the metaphysics of tradition.

14.

When historical humanity established the rules of rational thinking, it believed that it had recognised the only possible laws of thinking. Plato even attempted to stabilise the interpretation of archaic numbers. He still held Pythagoras's view that human destiny and the order of society and the state are governed by numbers. Definitive numbers create a definitive order. However, Plato already thought according to rationalist logic, and his thinking was no longer based on law, but on dialectics.

Analogical and rationalist logic relate to each other like law and dialectics.

15.

The sole fundamental law of analogical logic: there is correspondence between all levels of reality. The sole fundamental law of rationalist logic: A = A.

Analogical logic thinks in terms of differences, rationalist logic in terms of opposites. Analogical logic distinguishes, rationalist logic contrasts. Analogical thinking leads to system, rationalist thinking to dialectics.

16.

Infinite dialectics is like an infinite series of numbers. Inflation, devaluation, bad infinity.

Analogical thinking is based on assertion (apodictic), rationalist thinking on proof. Only what is reasonable needs proof.

Analogical logic stands for the One, rationalist logic for the Two.

Analogical logic hierarchically subordinates and superordinates, evaluates, distinguishes and separates. Rationalist logic contrasts. Rational logic leads to the struggle for existence, activity, life as a fight, confrontation. Analogy logic leads to order, system, unity, balance. Analogy thinking is the logic of seeing, rational thinking is the logic of decision-making.

17.

Every analogy illuminates and reveals a single essential correspondence. This correspondence is the analogy between the visible (empirical) and invisible (beyond empirical) worlds. *What is above corresponds to what is below, and what is below corresponds to what is above* (Hermes Trismegistus). The visible natural world is nothing more than the colossal analogue of the invisible. According to analogical thinking, the primordial world is invisible. According to rationalist thinking, neither of the two worlds is primary or secondary, because thinking

is value-indifferent.

The modern value-indifferent concept of numbers created logical value indifference and the nature of historical thinking.

18.

Rationalist thinking is value-neutral. Rationalist numbers are value-neutral. This is the highest degree of corruption of numbers. Quantitative (non-qualitative) numbers create mass numbers (sets, quantities) through logical value indifference, as well as mass numbers, massification and reification, i.e. impersonality and apparatus.

19.

"There are no facts, only interpretations" (Nietzsche).

According to arithmology, however, there are no interpretations either, because when a person interprets, they merely compare number concepts.

Therefore, there is one fact, and that is the

number. There are no meaningless numbers.

20.

Analogical logic is hierarchical. Analogical logic is a caste society.

Rationalist logic is confrontational. Confrontation is struggle and strife. Rationalist logic is democracy.

21.

Analogical logic is a continuous transition from similarity to difference, from difference to similarity.

Rationalist logic is a continuous transition from the objective to the subjective, and vice versa, from the positive to the negative, and vice versa, from the concrete to the abstract, and vice versa. Rationalist logic is conflict logic.

Rationalist logic is also called identity logic, based on the theorem established by Aristotle, namely: A = A. The mathematical symbol of rationalist logic is equality. This logic made the idea of social equality possible in humanity.

25.

Is what is identical equal, and is what is equal identical? The number of equals and the number of identics are neither equal nor identical.

24.

Everything that is in the sign of Two is

opposite. Two is the number that has no centre.

What has no centre is pure periphery.

A peripheral number is a number of poor quality, a purely quantitative number.

25.

Analogical logic is in the sign of the One, rationalist logic is in the sign of the Two, and unity logic is in the sign of the Three.

26.

The creator of unity logic is Jacob Böhme.

The basis of unity logic is the concept of *inqualieren*. *Inqualieren* means mutual interpenetration. Mutual interpenetration is as follows:

In thinking, when I bring two logical units closer to each other, I pull the two elements together until they become almost identical.

However, before identity occurs – since there is always a single point in the two elements that cannot be identified – this point triggers a counter-effect. The two elements begin to move away from each other again, continuing to do so until the two

elements reach the limit of their opposition.

But: they do not become opposites, because there always remains a single point in the two elements that remains identical. The two elements begin to move closer to each other again. The approach continues until the two elements reach the limit of identity. And so on.

The concept *of inqualieren* means that at the centre of every quality considered identical there is a latent opposition, and at the centre of every quality considered opposite there is an identity. Everything positive has a negative, everything objective has a subjective, every quality has a quantity, and vice versa.

Two elements can never be made either contradictory or identical.

If the elements cannot be made identical or contradictory, what can be done? The elements can be united. Inqualieren is the act of uniting.

27.

In his study *Identity* and *Difference*, Heidegger makes the mistake of incorporating the idea of difference into the idea of identity. However, it is not difference but opposition that belongs to the series of identity. What is not identical is contradictory (antithesis), and synthesis is not unification, but a false identification. Therefore, Hegel's logic is not trinitarian, but dialectical.

28.

In inqualieren, the Three does not appear as a result, but as the middle between the two, which unites the two.

The wave of the One flows into the Two, and the wave of the Two flows into the One. The wave of the One is excitement, and the wave of the Two is also excitement. Calmness arises, the Three, which emerges from the collision of the One and the Two.

29.

In the logic of unity, identity is found in opposition, and opposition is found in identity.

If unity does not lie in sameness or opposition, then where does it lie?

Unity lies in multiplicity.

S0.

Boundless oneness is purified by boundless difference (Hölderlin).

S1.

That which multiplies becomes unified. That which differentiates becomes integrated.

S2.

The logic of unity does not exclude analogical logic and rational logic, but unites them.

Analogical logic and rationalist logic are simultaneously three logics that exist in unity. This means that the three eras did not exist separately, but all three were and are present at all times. However, all this becomes apparent only on the basis of the logic of unity, because it becomes free in unity.

SS.

Mystification (confusion) arises when a person wants to perform operations with logics that do not belong together. For example, when they apply analogical thinking to a rationalist logical process. When they want to understand prehistoric thought with historical thought.

In the logic of unity, the three logical operations are positioned as the Three in the One (in the unity operation, inqualieren, in mutual interpenetration).

S4.

To unify is to liberate all the properties of a thing (person) (to realise all numbers).

Unification is only possible in unity.

S5.

Tradition teaches that every analogy supports a single fundamental correspondence, namely the analogy between the empirical world and the world beyond experience (pre-empirical). What is above corresponds to what is below. The beginning is always in the invisible. The metaphysical concept of analogy is that the primordial world is invisible. Nature is nothing more than a colossal analogue of the spirit world. The concept of rational logic is that nature and spirit are identical (opposites). The metaphysical concept of unity logic is that nature and spirit are One. Analogy logic is the logic of vision, rational logic is the logic of decision. The former is lyrical (or epic), the latter is dramatic.

S6.

Historical era, rational logic and quantitative numbers belong together, and this creates the mass of numbers (set), or the mass number, the massification and the reification, that is, the apparatus. Analogical logic is superior and subordinate (hierarchical), while rational logic is confrontational (contradictory logic, conflict logic). Rational logic is conflict logic. The conflicts are: individual-collective, identical-opposite, objective-subjective, positive-negative, concrete-abstract. Rational logic is extreme. It jumps from the first to the last. There are only these two. The mathematical symbol of rational logic is equality. The equal sign creates the idea of equality in humanity... -

Notes

- Of the 120 points of Unity Logic, Béla Hamvas only developed 36 points into their final form in 1964. The remaining parts, which remained in draft form and fragmentary notes, as well as the unfinished drafts of the remaining seven books of Christianity, will be published in a later volume once the text has been edited and compiled. (The editor)

BERSERKER
BOOKS

