

# **ŐSHAGYOMÁNY**

**TRADICIONÁLIS SZELLEMI MŰHELY**

## **2.**

AMI LENT VAN, AZ AMI FENT VAN  
ÉS AMI FENT VAN, AZ MINT AMI LENT VAN,  
HOGY BETELJESÍTSE AZ EGY CSODÁJÁT.

Hermész Triszmegisztosz

"For just as everything comes from the One  
through its outpouring, so now everything  
comes from this One through magic."

Julius Evola László  
András Pap Gábor  
Mireisz László  
Takács László

Editor: Árpád Szigeti

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## ANCIENT TRADITION NO. 2

### THE NECESSITY OF THE CHALLENGE

The spiritual man living in history has always experienced his age as an offensive by dark forces.

This is a serious challenge.

Is retreat the right thing to do, to remain pure amid the rampant filth; to calm the world outwardly and fight the battle in the silence of spiritual and mental solitude amid the increasingly shocking turmoil? Or should one remain present, facing the raging dragon, which is moreover invisible, sacrificing oneself and leaving a mark on the world? This recurring dilemma can and does lead to spiritual deformation, mental deterioration and countless variations of fatal missteps. We watch in despair as great teachers and masters struggle with everyday practice: as frailty insidiously seeps into the spiritual realms, escalating the desire for domination into a lust for power, echoing the cosmic roar of the All-Consuming Chaos.

There is no solution even if someone has made a choice. For in the World of Dualities, the excluded, the unchosen, continue to exist, and are even more dangerous because their validity has been reinforced in a negative way. However, we cannot say anything about those who have risen to the state of Non-Duality.

We are lonely, silent, and we fight many battles ourselves. By founding the school of tradition and transcendence, by creating ŐSHAGYOMÁNY, we too have now made a choice. We want to leave a mark, a mark of traditional spirituality.

I emphasise: it is a mark. Because for us, the spirit of tradition means that we are personally able to experience and feel the impersonal nature of the Absolute Consciousness of the Universe through knowing energy. The reign of eternal and continuous creation.

This concept is almost incomprehensible to the finite consciousness enclosed within the body. It is a secret teaching. Therefore, the spirit of tradition does not appear on its own, but in the form of movements, religions, rituals, paths, and symbols. A characteristic feature of the Dark Ages is that these can be pitted against each other, played off against each other, proclaiming their own exclusivity, the coming of false prophets, and the defence of the true faith with blood and iron.

It is characteristic that the supposed faces of tradition do more harm to the spirit of tradition than the most anti-traditional forces. The school of tradition and transcendence therefore undertook the impossible. It sought to speak of unity in the midst of exclusivity, in an atmosphere of demarcation and exclusion. Of the unity of tradition.

This is not about reconciliation, nor is it about struggle. It is about the timeless silence of ancient tradition.

Of the rock in the storm, of the timeless in transience.

Man has only one worthy goal: the impossible.

This is the eternal truth of the spirit in its struggle against power-hungry matter. This truth remains true even if all our intellectual efforts collapse. The sign remains.

Existence and consciousness are mutually rooted in each other and do not have any ontological priority over each other, which is generally distinguished by contemporary philosophies and on the basis of which philosophy is defined as idealism or materialism. Our first and last word in every case is that we regard consciousness and existence as equivalent, living and functioning within each other, in the sense that there is no existence outside conscious existence, only conscious existence, and in this sense existence and consciousness coincide.

The coincidence of existence and consciousness has arisen in various contexts throughout the history of Western philosophy. From ancient Greece to the present day, there have always been philosophical schools of thought which, albeit from different perspectives, emphasised this unity of consciousness and existence – although they generally did not dare to take this to its ultimate conclusion. We know that even those philosophical currents that went furthest in subjective idealism always faltered, according to the commonplace of philosophical encyclopaedias, when epistemological or ontological solipsism arose. Solipsism means "only myself", "based only on myself"; applied to the first person singular and explained: only I exist, there is no one and nothing else but me. This

"There is nothing and no one but me" obviously does not refer to human beings: it is clear that there are many people, many human beings, but only one subject. What must therefore be immediately realised is the multiplicity of human persons and the unity of the subject, because the most vulgar theoretical error can arise if someone regards personal existence, human personality, as unique. The subject precedes man and precedes the world. The subject is the centre of consciousness. The "centre of consciousness" means that it is the master of consciousness. And "master of consciousness" means the Master of Being.

The subject dominates existence, but not as some kind of abstraction, not as an abstract principle of existence. The subject is always me, meaning that I can only express it in the first person singular. When I speak, I speak as a human personality, and through this human personality I speak as a subject. The subject cannot be sought elsewhere, only in the first person singular, otherwise it cannot be found. The Eastern spirit expressed this more sharply than the Western spirit: either directly or only indirectly (as in cosmology, for example), but in the East this is always the basis, the centre and the goal of the approach. For all those spiritualities that sought self-transformation (such as yoga or other paths of realisation equivalent to yoga) would lose their meaning without solipsism. The recently widespread views that these paths of realisation actually transform the various aspects, attitudes or orientations of the human soul are mistaken. They only affect the personal human being insofar as they detach the personal human being from the subjectivity that is inherent in and expressed through personality.

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

At the same time, however, he expresses himself in a manner that is paralysed, degraded and limited by his personality.

If the subjective forces within the personality diminish, then it is always these losses of strength, these deficiencies, these weaknesses that cause people to posit an objective reality that exists independently of themselves. Those who perceive, feel and experience the world as existing independently of themselves express nothing more than their own weakness: nothing but their own weakness, their own mental weakness. Why? Because subjectivity, the Greek *auton* and the Sanskrit *ātmā*, is creative. Creation is so deeply hidden behind personality, in the circle of forces surrounding the subject, that human beings, who have almost completely lost themselves in their personalities, are unable to discover it within themselves. Thus, the creative process that brings all of existence into being is reduced to mere observation in perception. All that remains of creation is what is perceived. One no longer experiences oneself as a creator. This in itself would be acceptable, but one does not even intuitively realise that even in one's current state of being reduced to a created being, one still carries within oneself the potential creator. All that remains of creation is perception, experience, observation and observation.

If one were to study one's own mental functions, one would realise that the only thing in which some form of creativity remains is thinking, but thinking is also the weakest, most volatile and most subtle mental function. Voluntary imagination is stronger than thinking, but the creative force at work in it is weaker. Spontaneous imagination is even stronger, but the subjective existence is even weaker in it. This shows that the further we move away from thinking towards empirical experience and perceptions, the more the existing emerges and the less the subject participates in it, the less he experiences himself as a creator. The fact that volitional imagination is significantly more difficult, fragmented and uncertain than, for example, semi-dreamlike, spontaneous imagination, is a characteristic feature of the current state of humanity. In other words, the forces of the foreign, the other, *the hetero*, as opposed to the auto, are commonly and generally much greater than the forces of *the auto*. This is inseparable from the inverted view of the intensity of reality. T h i s inverted view is expressed in Sanskrit by a special word,

It is characterised by "viparyaya", reversal. The goal is precisely *vipari-viparyaya*, i.e. the reversal of reversal. In the older form of the Greek language, this was denoted by "metagnoia" and later by "metanoia", which, as conversion, always meant a realisation, a return to oneself. According to one possible interpretation, this is when we turn from the illuminated towards the source of light.

So one of the fundamental and serious characteristics of this inverted perspective is precisely that people consider real that which they are powerless to change, and if they are even more powerless, they consider it even more real; in other words, they consider the 200-kilogram sack that falls on their head to be incomparably more real than their own thoughts and thinking functions. What crushes them, what they are powerless against, what they cannot penetrate, is what exists, and the less they can penetrate it, the more it exists. This is a degeneration of perception that must be reversed through intellectual means. However, if a person changes this solely in terms of consciousness, then they have taken a step, but not a very big one: they have merely rephrased something. This rephrasing does not, of course, mean that they will now experience the world in this way in general. They do not yet experience the world in this way. In any case, however, they have opened themselves up in some sense. The realisation, however, is from here still far away: the realisation means as much as that myself

I will realise it. Not in the psychological sense of the word; in psychology, a person realises themselves when they achieve their goals, plans or other things. This is not the case with metaphysical self-realisation. To realise is to create. From this point of view, it is completely irrelevant that I already exist; it is completely irrelevant that I find myself already here in the world, as if thrown into the world as a given (this is the meaning of Heidegger's *Geworfenheit*), if I find myself in the world not having created and established myself, if I experience it as if I had not created it. And if I did not create it, then someone else did: the *heteron*. And the *heteron* is the unrecognised *auton*: the other, the unrecognised self. The recognition of the *auton* in the *heteron* leads to the cessation of the *heteron*. However, this requires the development of a worldview, a view of existence, which not only exists as a view of existence, but also functions as a view of existence. It is not enough here to assert only the static aspect expressed by the word "view"; a dynamic aspect is also essential, namely that in my view I am always like this, I always view things this way, I always look this way. So it is not just a view, but a way of seeing; not just a worldview, but a way of looking at the world; not just a structure and a framework, but a living process.

In order to see myself and the world differently, to intuitively seek out those points where creative activity can be perceived, certain interpretations of doctrines, especially Eastern teachings, can of course be of great help. In fact, Western teachings and the dogmas of Christian denominations can also provide significant help in this regard, since within Catholicism, for example, it is precisely the dogmas that are much deeper than what the Church usually reveals. These teachings contain depths that can be explored esoterically, even if this is not usually done. Patristic literature and Greek philosophy touched on much deeper points than is generally taught or assumed about them. The fact that Eastern doctrines are given greater emphasis here than Western ones is not for theoretical reasons, but for didactic reasons, namely that they are more suitable for illustration. In the East, realisation has remained a path and a goal for longer than in the West. Hinduism, Buddhism, Bön in Tibet, Taoism in China, and various forms of shamanism, in terms of direct activity, considered realisation to be decisive. Behind these, as behind religions, there was a spiritual-metaphysical tradition focused on realisation.

Of course, it has always existed in the West. It existed in Christian Gnosticism, in the Knights Templar, in the Order of the Holy Grail, and in true Rosicrucianism. With regard to the latter, we must emphasise that it no longer has any representatives today, as there are more than thirty Rosicrucian organisations operating worldwide, all of which claim to be the original, authentic and competent organisation. However, there is not a single authentic Rosicrucian organisation among them. It was never possible to "join" the original Rosicrucianism; one could grow into it spiritually, but never join it. Every authentic spiritual movement represents a rank, namely a spiritual rank that cannot be disseminated or pluralised within a common and profane framework.

The power of consciousness is absolute power. The power of consciousness is the power of the centre of consciousness: the power of the subject. The term "*subject*" itself is rather unfortunate, as it implies "subordination" or "subjugation", whereas "object" means "oppositeness" or "projection". In contrast, the Sanskrit language derives the word for subject from the subject's action, and this is *kartr*, which means "subject".

i.e. the actor, the doer. The process is *the karma*. And the objectified action is the *karma*. Thus, those views that first emerged in Sanskrit, namely Hinduism and Buddhism, approach subjectivity from the perspective of action.

Some spiritual movements, such as theosophy (although this term originally meant something else) or anthroposophy, cannot be considered metaphysical movements in the strict sense of the word, i.e. they do not aim at or draw their inspiration from something beyond existence. That which aims only at the occult, only at the hidden, encompasses only a very small segment of metaphysics. Metaphysics always means two things: on the one hand, that which is beyond the natural (*meta ta physika*), and on the other hand, that which is beyond the , the , beyond the . Of course, is already the . The "supernatural" is also more than what physics as a science deals with. Physicality also includes other types of space and time structures, although not those dealt with by physics as a natural science. However, it is not just a matter of transcending what is outside time and space, but also what exists at all. Occult trends do not even reach the first meaning of metaphysics, i.e. they remain firmly stuck in a differently structured temporality and spatiality. This entrapment in temporality and spatiality gives rise to delusions in these movements.

If we try to find the most important statements of true spiritual-metaphysical orientation, we find expressions that are met with a kind of sentimental antipathy. This is the "force", the "power", the "domination" and "freedom". So, the way in which a subjectivity that transcends a human being, a subjectivity that transcends a person leaves the earthly form of existence, and the fatefulness associated with leaving the earthly form of existence is far more closely connected with the forces of consciousness, conscious presence, personality, and control over carriers than with what is generally covered by life according to moral categories. Accordingly, traditional spirituality has always understood morality in a unique way. For people of high moral character, moral rules are warnings, reminders that in areas where commandments prescribe something, increased caution, presence, and awareness are needed because the possibility of failure is also greater there. For people who are not particularly spiritual, commandments are always just that: commandments; they must be commanded and obeyed. People of high standing also obey them, but from a different perspective. They see them as one of the conditions for their elevation. They warn that one must be particularly present in these areas.

Religious movements that have emerged in the form of sects (of course, the term "sect" in itself means nothing, it simply means "cut off") always focus on the incidental, rather than the essence, the core.

"sect" in itself means nothing, merely that it is "cut off"), always focus on the incidental; on accidents and incidental features rather than on the essence, the core. They exaggerate certain incidental features and represent them with immeasurable aggression. Even a much milder overemphasis of these incidental aspects would be dangerous; but when they are emphasised aggressively and excessively, they can always lead to mental and spiritual deformations. This is also characteristic of pseudo-spiritual and anti-initiatory paths, albeit in a completely different sense.

We will deal with the difficulties that arise here in greater detail in later lectures. Suffice it to say here that the process of leading myself back to myself through myself can also lead in other directions. For example, consciousness can be introduced into a world, i.e. a state of consciousness (since the world and worlds are states of consciousness!), in such a way that it then encompasses both the state of consciousness in question and

through which it poisons its own perspectives and renders them impossible. The poisoning of existence and consciousness is the method of certain dark counter-spiritual and anti-initiatory tendencies. These trends essentially perform a ritual, an operation, an operation on existence: for example, they bring death forces into states where they are not originally present. Death forces can also be brought into appropriate states of existence in a positive sense – however, these trends do not carry out this operation in a positive sense. Every misguided approach can be immediately recognised as such by the extent to which it is based on subjectivity. Although there is room for error here, it can be eliminated with sufficient attention. Person-based approaches can easily be confused with subject-based ones. The possibility of confusion is undoubtedly quite high at a basic level, but if someone really familiarises themselves with certain doctrines and is able to delve into them in a thoughtful manner, the possibility of confusion is reduced to almost zero.

To illustrate this, we can actually take an example from the New Testament. When Christ says, "I am the way, the truth, and the life," at first glance, we understand this to mean that He is saying about Himself, "I am the way, the truth, and the life." So He is the way, the truth and the life. However, the true meaning of this is revealed when I say, "*I* am the way, the truth and the life". How should this be understood? Does it mean that I already am? No. Not in my personal being, that is, in what is currently manifest in me. So in my personal being, I am not that – but I can be. I want to be, in the sense of the goal, in the sense of the potentiality of the goal. This is why I emphasised earlier that one cannot speak about God in general terms as either existing or not existing. The question of God's existence is actually a question of weakened and failing powers of judgement. Accordingly, all pros and cons fall precisely into this category. God is the summit of ontological goals. His ontological nature can be seen in the fact that he is the summit of ontological goals.

Generally, if someone is sufficiently broken by life or encounters powerful impressions, whether natural or otherwise, they easily conclude that they are insignificant. For example, I recently heard that someone had to see Niagara Falls to realise how insignificant they were. Some people attach particular significance to the realisation that they are insignificant. Various phenomena may be much greater than me, but I perceive that phenomenon, and it exists only insofar as I perceive it, insofar as I see it, insofar as I experience it. It does not exist in any other sense. I am always more than what I see. I am always more than what I assume. And the goal is not somewhere out there. This is the profound difference between *latency* and *potentiality*. The goal is not hidden somewhere that I will eventually reach. No. The goal is realised by my reaching it. There is no goal waiting for me. I have to create the goal. I have to create my own goal. Goals do not wait, least of all in the most serious matters. The afterlife is not latent, but potential. It exists because I realise it. The ordinary world is no different: it also exists only because I constantly constitute it, even though I do not recognise my own constitutive power in this constitution.

The study of religions and teachings in itself – separate from finding in them a means of orientation for myself – is essentially uninteresting. That is why it is not a technical question. Religions and teachings cannot really be studied from a technical point of view. Those who do not understand existence and consciousness will not understand Buddhism, no matter how much they study it.

In fact, he doesn't even understand it. Even if he understands something, he is constantly in a state of misunderstanding. If someone does not understand himself, if he does not consider his own processes, what can he understand at all? This is why almost all translations of sacred books are extremely poor. They are translated by experts who know the language and the dictionary meaning of the words. In the case of translations from Western languages, where there is constant contact and control, this is not so obvious. In the case of Eastern and especially archaic languages, however, every translation is a statement; every translation has a perspective, or perhaps the perspective is present as a lack of perspective, as a lack of adequate reflection on itself. For example, Helmut von Glasenapp's book *The Five World Religions* is in circulation in Hungary. This man spent his entire life studying the history of religion. His expertise is indisputable. Yet his insight is so limited that one can only marvel at it. He understands very little. Of course, even a book like this can have some segmental value in that it draws attention to something from which a real conclusion can be drawn. Of course, there are other trends that lead to continuous obscurity. There are disciplines whose current character is such that they seem to have been created specifically for the purpose of obscurity. For example, almost all trends in contemporary psychology are like this. So if someone starts to study it, they will know less and less about the soul as the years go by. That is how it is constructed. Of course, every discipline could be different. Every discipline could have life, spirit, insight, elements and forces that could help to awaken further forces. However, this is not generally the case.

What I represent here is – in a completely abstract sense – practical. This practicality is the actual goal; not the immediate goal, but a goal that is often indirect. This is not about disseminating knowledge. There are lectures, books, courses, etc. specifically designed for that purpose. The goal is to help people see things differently. To see things differently – in the sense of self-reflective seeing differently and in the sense of seeing the world. Help, perspectives and various inspirational touches can be provided for this. On the other hand, it is not possible to give much more than this at present, especially not directly. Those who claim that it is possible should not be taken seriously. The production of poison in this area has reached astonishing proportions. True intellectual trends are vegetating in only one or two small streams at most. In contrast, there are thousands of pseudo-intellectual trends. Europe has been invaded by a dangerous type: the Indian pseudo-yogi. Since Sanskrit is taught in secondary schools in India and the original language is somewhat similar to Sanskrit, and since asanas and other things are taught in physical education classes, almost every intelligent Indian can present himself as an expert, a yogi, or even a guru. If this were solely for the purpose of getting rich, it could simply be considered a series of vulgar and despicable schemes. However, the danger is much greater than that. Without forgetting the former, the goal is much more harmful. The Indians currently rampaging around the world – and, more recently, the Tibetans as well – are closing off the already very limited possibilities for realisation. Even if there were no darkness in the movements in question, they would still be immeasurably dangerous, as they are not tailored to modern man. For example, there is a Buddhist monastery near Zurich where Europeans are occasionally accepted with great difficulty. An important part of the training is memorising and reciting Tibetan sacred texts. The more diligent someone is, the worse off they are. Those who are less diligent leave and realise that the whole thing is actually meaningless. And at present, it really is.

At one time, reading something meant understanding it. Those who knew how to write could not only write and read, but also understood the essence of writing, as it was not necessary to write down or read things that were irrelevant. So at one time, reciting a text meant understanding it, and understanding the text meant almost realising the teaching. Today, even the Tibetans have lost this. Europeans have lost it even more. In this Buddhist monastery, they are doing something that was designed for the highly educated Easterners of centuries or millennia ago; it is now being done as a first step with someone, and those who do it think they are practising Zen or Tibetan Buddhism or yoga or something else – but they are not. It looks like they are doing it, but it has nothing to do with it. It does not awaken conscious light within them, but mobilises specific vital forces, and all spiritless mobilised vital forces, all life forces, are transformed into death forces: first damaging the consciousness, then the carrier of consciousness. In every inadequate way, therefore, vital forces aroused without being imbued with spirit function as death forces. This is a counter-alchemical process carried out by the *heteron*, the unknown self. There is no greater enemy than the unknown self. It is the prototype of all enemies. The satanic principle is completely dependent on this. "Satan" means accuser, enemy, opponent. However, there is no Satan on God's side. Satan only exists on the side of human existence. In other words, there is no Satan on the side of my own goal, but there is on the side of my starting position.

In Sanskrit, the name for existence is the same as the name for essence: *sat*. *Sat* condenses both at once. Non-existence and non-essence are *asat*. The Greek name for truth is *alētheia*. *Alētheia* is related to non-forgetting. What is it that has metaphysical weight that can be forgotten or not forgotten? Obviously, it is the forgetting or not forgetting of my own metaphysical origin that is decisive. In not forgetting, in the forgetting of forgetting, that is, the metaphysical elimination of forgetting is as in truth to live. In Sanskrit, the word for truth is *satya*. *Satya* is the recognition, teaching and living of existence and essence. Therefore, from this perspective, anything that is irrelevant, non-essential or insignificant is not true. The question of whether something is true or false in terms of its content was actually secondary in traditional cultures. Not that it did not exist to a large extent, but the emphasis was not on it; it always meant something much more than what appeared in Latin as *veritās* in relation to spiritual truths and *iustitia* in relation to legal truths. The Greek equivalent of *iustitia* is, of course, *dikē*, while that of *veritās* is *alētheia*. Proverbs and clichés such as "the light of truth", even in their very hackneyed form, represent the connection between truth and light. In other words, truth, *alētheia*, *satya* and *veritas* are all connected with light, and light is connected with the essential nature of consciousness. Light is the nature of consciousness. The "light of the spirit" is almost a pleonasm, that is, the use of a single expression in a series. The light of the spirit is the light of consciousness. Darkness is also the darkness of consciousness. For consciousness is more comprehensive than spirit and light. Spirit always means that the centre of consciousness, i.e. the subject, is in action. It is in action, i.e. in the culmination of actions. *Subiectum in āctū* – this is my definition of spirit. The subject in action. And the conscious action of the subject is spirit, i.e. light. Not primarily physical light. It was not physical, natural light that was then used as a metaphor for spiritual light. What we experience as light in the physical sense is lost, distorted and displaced light. Spiritual light is the reason why there is external light. The Sun was not associated with God because people saw the Sun; they did not associate God with the Sun. No. The Sun exists because there is a Sun God. The self-creating

light-being in *the auton*. Consequently, it must also have an imprint in the physical world, and this is the celestial body. But neither the name, nor especially the existence, originates from here. How pathetic it is when people try to derive religion and spirit from natural phenomena, forgetting why anything exists in the first place. They do not ask this question, either to answer it or to reject it. Nothing spiritual has ever been derived from natural phenomena in any sense. The spiritual and the higher are always primary: essentially, and if there is a temporal projection, as mentioned earlier, then also in time.

The raising of non-consciousness, especially in the exaggerated sense in which it is done by depth psychology, is in fact, on the one hand, an offensive against man's powers of cognition and, on the other hand, an explicit error. Some, for example, recognise actual spirituality in Jung's approach, even though Jung's approach is specifically anti-spiritual. It is anti-spiritual because it derives consciousness from non-consciousness. It is as if the unconscious were primordial in relation to consciousness. Obviously, in Jung's approach, this is not as pervasive or vulgar as in Freudianism, but it is undoubtedly present. However, there is no such thing as the "unconscious" or the "subconscious". Consciousness has actuality and potentiality, namely, a potentiality that is open to infinity. It is obvious that *this* potentiality also has strictly individual, collective, familial, cosmic and other dimensions. In this sense, talking about layers of consciousness is simply a metaphor, a distant metaphor; there is potentiality, there are lower and higher potentialities. There are potentials that, when actualised, destroy consciousness; and there are potentials that, when actualised, are associated with the elevation of consciousness. This whole question should only be raised from the point of view of actuality and potentiality. Otherwise, we would end up with a picture of consciousness in which there is some kind of original hidden nature in the background. If what psychology calls the unconscious has any effect, it is not because *the* unconscious performs some occult function, but *because it is unconscious*, because *it is hetero*, because it is other. The unconscious is not actually me, and everything that is not me works against me in some sense. This must be understood with sufficient subtlety and insight, because if we do not, it can immediately be misunderstood. It does not mean that every person and the whole world are my enemies, but that if everything remains at the level it is at, then everything is indeed preparing for death, not only as a biological occurrence, but also in a broader sense.

The world exists so that I can take it back into myself. Or, which means the same thing in a different interpretation: it exists so that I can separate myself from it. I separate the world as world, as heteron, from myself – and take the world as potential auton back into myself.

Unity is the goal. Unity is the unity *of the auton*. What appears to fall out of unity is the *heteron*. What appears to fall out of unity, I do not want to take back into myself as heteron, but as auton. In other words, I must recognise the auton before taking it back.

According to tantric doctrine, everything in the world can be perceived and experienced as yoga. This applies especially to each individual. So, if the necessary powers of recognition have already unfolded, then each individual can be seen as something that manifests itself: their life symbolises something. The closer I know someone, the more pronounced this is. Some people seem to be particularly attached to symbols that clearly represent destructive forces. Of course, this must be understood with a great deal of differentiation, as there is not only black and white, but only one

An incredible wealth of qualities can be found in human beings; and this is not only true of humans, but also of animal species and, in a certain sense, even individual animals express something. Since most human-human relationships exist on an insignificant level, we should at least look at the more important people in this way: what do they represent, what is expressed in them? And here we really have to dig deep, because first impressions play a very small role from this point of view.

So there is no other existence than conscious existence: conscious existence exists in the sense that there is conscious objectivity. So I cannot say that something with which I have no relation exists, and I cannot say that something with which I have a relation does not actually exist. Objectivity undoubtedly exists. But in what sense does it exist? An objective reality that exists independently of consciousness – there is no such thing, it is meaningless. I do not say that this is the greatest absurdity in the history of philosophy, because it does not really fit into the history of philosophy. There is a serious internal contradiction here, namely that if I know something exists because I know about it, i.e. because it is in my consciousness, then I declare that it exists even if it is not in my consciousness. Moreover, it even exists if it has never been in my consciousness. Incidentally, this does not only apply to objective reality as a whole, and not only to the supernatural spheres, but also to something much more concrete. If one is sufficiently alert, one can see that an entity that is not present has a very peculiar ontological status. Anyone who believes that they are going home because they will find their home there is a naive realist. What does "it is there" mean? It means that various states of thought and imagination concerning the home in question may arise at some point. Otherwise, it has no state whatsoever. Why, then, is it always possible to find something so regularly? It is because the constitutive power of human beings is so deeply rooted, so profoundly distant from the sphere of power that human beings can commonly control consciously, and so great is their powerlessness – that is why things can be found. That is why people know that when they go there, they will find it. Not something fundamentally different, because fundamentally they would not find anything different even if their house collapsed. It would be fundamentally different if they had permanent magical power over everything that exists. This magical power – although not within the realm of immediate accessibility – does of course exist as a possibility, since power itself is a possibility of power. If this possibility of power is actualised, then we are no longer talking about demon magic, where the magician has not yet taken control over himself and the forces therefore appear in the form of beings. The manifestation of magical power that has not been completely taken over in the form of beings, i.e. the partial realisation of domination, is dangerous and at the same time fatal, since the forces appearing in the form of these beings are highly realistic. The demon magician exercises dominion over the forces in question, but not over himself. In contrast to goetic or demonic magic, theurgic magic is such that the power of the *auton* begins to grow to infinity and, above all, represents power over oneself, so that the magician exercises his power over beings and forces, i.e. over the *heteron*, as power over himself.

At the culmination, the magician becomes the creator, sustainer and transmutator of the entire world.

He recognises that the world exists because he created and sustains it – in the Hindu sense of Īśvara-Trimūrti: as Brahman, Vishnu and Shiva. And it was always he who created, sustained and transmuted the world. However, this is not merely a question of recognition, but also a question of realisation: a question of realisation beyond the self. The magician who has reached his goal not only realises his own self, his own personality, but he is also the one who realises all of existence. If there were even a single moment in existence that was left o u t o f t h e

realisation, it would make impossible what we call metaphysical awakening. Omnipotence is not a consequence but a prerequisite for metaphysical realisation. Omnipotence must of course be understood as omnipotence without any limitations. And this is not only *omnipotence*, but also *omniagency*. Not only all-powerful, but also all-acting. There is nothing in the world that is not operated by the magician who has reached his goal. Who is the magician who has reached his goal? Myself, when I reach my goal. Is there another world besides the conscious world? No. Is there another centre of conscious existence outside myself as the subject? It cannot be said that there is. So the whole world springs from me. However, if I do not experience it as springing from me, then that means that I am not completely at the centre of myself. Or I could say that I am not completely myself. If I were completely myself, I would realise myself as creator, sustainer and transformer. The significance of this is boundless. Its significance is boundless for those who are not content with their own condition, for those who are content with their own condition will move out of their own condition, but downwards. Those who do not strive upwards will decline downwards. For even to slow down the descent, extraordinary forces of ascent are required, not to mention stopping and reversing it.

If one looks at ordinary human life, one sees in one half the teleological grandeur of providence, and in the other half its complete denial and destruction. These are questions of power. As long as man occupies the earthly-human form of existence, he is in a state of unfolding. In unfolding, not in development. Anyone who sees the analogy of development in this process is fundamentally mistaken. This is a matter of occupying a form of existence. Of course, the forces of death immediately come into play at the beginning of the occupation of a form of existence, but they only gain the upper hand if man does not resist them. However, the spiritual human being resists the forces of death. What does all this mean? It means, and it must mean, that human beings – not even in the sense of high realisations, but simply in terms of their own personality – should always be at their highest level in the last phase of their lives, in the last moment of their lives, no matter how long they live. For if he lives to be 120, he is naturally at a higher level at the age of 120 than at the age of 119, and far higher than at the age of 50. Of course, this is not generally the case. It is not the case that those who reach a ripe old age are '*in floribus*' in their last months. This means that a foreign force begins to operate, a foreign force that is not essentially foreign, but appears foreign in experience. An effect is created. We know that illness is never caused by what appears to cause it. Thus, mental dullness is never really caused by brain atrophy, and death from cholera is not actually caused by the cholera pathogen, nor is it caused by anything that people think causes it. These are always combinations, associations, and they play a role on the periphery of the trigger. Obviously, one cannot say that a pathogen, a pathogenic bacterium, has nothing to do with the disease, but it never has a fundamental connection to it; fundamentally, the disease never depends on it. Every disease is a fate. After we generously say that there are *hetero* and *auto*, there is actually an unfathomable multitude and differentiated multitude of hetero-like forces, and acts of differentiated power seizure and power loss are present and taking place within myself as *auto* – this is the actual fate. These are the things that create fateful situations, and it is from these fateful situations that attacks against the current form of existence arise. The attack takes place in the deep physical realm, and the triggering causes accompany and associate with it on the periphery. The actual causes lie elsewhere.

exist, and from this point of view, the causes of diseases belong more to the realm of effects. They do have a cause, but it is not primary, secondary or tertiary, but rather a cause of many causes. For this reason, fighting against them cannot bring about fundamental healing. Complete healing may occur on the periphery, but not at a deeper level. Even in much older and purer times, it was rare for a healing process to take place on multiple levels and aspects.

Every spiritual approach – and the Eastern approach emphasises this particularly – does not treat finding oneself as a goal, but rather classifies it as part of the activities related to the beginning, while being aware that such activities related to the beginning can naturally also appear as goals in the initial sphere. Nevertheless, the activities of realisation cannot be made compulsory for anyone, nor can it even be said that they are expressly recommended for everyone. One of the characteristic features of the current misguided approaches is that they place enormous emphasis on everyone following a specific path – which is not surprising, since they deliberately offer misguided approaches, so it is in their interest to steer people in that direction. There are, however, more serious and well-intentioned approaches, but these propagate something similar. Yet there can be no question that metaphysical realisation is suitable for everyone, even though it is ultimately open to all human beings – but only ultimately. Strictly speaking, it is only open to very few people. In fact, it is open to those who represent in themselves the ascending and upward striving image of the only Human, the spiritual, universal Human, as a possibility stronger than mere potentiality. So the fact that metaphysical realisation is ultimately open to everyone, and that I myself, having experienced everything, can awaken – this is actually a doctrine, and it simply means that everyone is capable of this. From this, one might conclude that I too have a chance – especially when one is not striving for it – but in my opinion, this is usually raised by people who do not strive for metaphysical awakening, but have somehow been informed that it is nominally intelligent to set such goals. These people believe that one should strive for it because it is good and meaningful, and that I have a chance, even though I am not doing anything to achieve it, and that I will only do something about it when I have time.

If someone recognises the law that they represent, then they recognise what Hinduism and Buddhism call *svadharma* in Sanskrit. *Svadharma* is one's own rule, one's own law. It does not only mean what one's mission is and what one must do, but rather how one can find the path that will lead one back to oneself. In complete return, both *dharma* and *svadharma* are abolished, because those who have reached their goal become masters of *dharma*. Therefore, there is no *dharma* applied to them: they have no *svadharma*. Nevertheless, the path is determined by *svadharma*.

Finally, we must mention karma, which is so often misused. *Karma* means "action." *Karma-vāda*, the doctrine of karma, means that every action in the world is connected to every other action. Of course, my own actions, that is, what I experience as my own actions, are even more closely connected to my personal self. The principle of action and reaction is naturally embedded in the doctrine of karma, as is the concept of karma as a shackle, although the two are not the same. However, karma in the general sense is often confused with karma-bandha, or karmic

with bonds. *Karma-bandha* is bondage. Why does this bondage work? Does it work because the unfortunate person does something? Is that why it is a shackle? No way. It is a shackle because the action is not entirely self-determined. It is a shackle because of *hetero*, because *hetero* constantly plays a part in every action. It is only because of *hetero* that karma becomes karmic bondage, *vinculum karmicum*, shackles, a burden, a net. This is because the person is not the executor. This is because they are merely a co-executor. Even in their thinking, they are merely co-executors, even though *hetero* has the smallest role in thinking. And it is for the latter that every path to realisation must begin with thinking, not because it is the strongest or most elementary. Not at all. Every path must begin with thinking because that is where and when a person is most themselves. Even if they start thinking from completely different and false premises, the function of thinking itself has such peculiarities that it can serve as a starting point for metamorphosis. Incidentally, in thinking, even the slightest feeling is much stronger, but feelings are so heterogenous that it is impossible to start a journey with them. Realisation cannot be built solely on feelings as a foundation. At a certain stage of realisation, feelings must of course come into play, as they are among the most important elements of life.

So I can only achieve what I have never actually left behind – and this is one of the basic tenets of Eastern metaphysics. I have not left it behind “actually”, because “actually” I have left it behind and moved far away from what I have never actually left behind. I can only get to what I have never left behind.

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*These are the secret words spoken by Jesus, the Living One, and written down by Didymus Judas Thomas.*

*1. And He said this: Whoever finds the meaning of these words will not taste death.*

*2. Jesus said, "Whoever seeks, let him seek until he finds, and when he finds, he will be confused, and when he is confused, he will marvel and rule over all things.*

*3. Jesus said, "If those who lead you say to you, 'The kingdom is in heaven,' the birds of the sky will precede you. They will say to you, 'It is in the sea,' and the fish will precede you.*

*But the kingdom is within you and outside of you. If you know yourselves, you will know that I know you, that I am the living Father. But if you do not know me, you are poor, and you are poor.*

It would hardly be necessary to write an introduction to Julius Evola's work *The Doctrine of the Awakening* in an age when the Primordial Spirit permeates all levels of existence. Today, however, this is far from being the case. In the present age, the "age of residue," when conventions and prejudices are life itself, when the spoken word—due to its weight—falls downward or rises but is pulled back down by those who do not want it to rise, well, then there may be a need for a thread to which the self-aware intellect can cling. What Evola writes in the preface to his work *Hermetika*<sup>1</sup> is also true here: "Our study does not intend to convince those who do not want to be convinced. Nevertheless, it can provide sufficiently precise reference points for all those who wish to follow us with an unprejudiced mind."

There is a point in Evola's oeuvre that now definitely needs to be clarified. Evola – in contrast to, for example, the "Light Tradition" represented by Guénon or Eliade – is a representative of the fire tradition, the kshatriya tradition, the Aryan tradition. The term "Aryan" has been misunderstood for a long time, but today it is particularly and fundamentally misunderstood. Clarifying what the word "Aryan" means in itself, stripped of the misconceptions attached to it, is of fundamental importance for the Aryan tradition and thus also for Buddhism. We can fully agree with Rhys Davids, Woodward and Evola that the word Aryan is untranslatable, and that none of the expressions "noble," "holy," "sublime," or "venerable" express the essence of the word, although they undoubtedly point to its true meaning and are therefore not incorrect. However, we get a clear picture if we start by examining the root of the word.

The Sanskrit word *arya* (Pali: *ariya*; Prakrit: *áriya*) has its root in *ri*, which means to move; to direct oneself upwards or inwards or to penetrate; to come into being; to reach, etc. (Its Greek derivative is *órnumi*: to awaken; to rise; to come into being, etc., and its Latin equivalent is *orior*: to rise; to originate; to come into being, etc. come into being, etc.). Whichever meaning of the root and its derivatives we examine, it immediately and clearly becomes apparent that the origin of the term *arya* is related to inward or upward spiritual movement, rising and awakening, and to the one who performs this spiritual movement.

Buddhism and the Aryan tradition speak to and appeal to those who are ready to take a step beyond ordinary human life, back to the origin, to the true nature of human beings. It is in this sense, and only in this sense, that we can speak of an Aryan–non-Aryan (non-Aryan) opposition, according to which there were and are people, ethnic groups, tribes, societies – and today almost all of them – bound by the struggle for existence, the struggle for survival. This may include primitive communities, primitive societies, "primitive people" who, regardless of which gods they worship, which powers they revere, which fetishes they worship – acquired bones, atoms, money, spiritual powers, historical progress, the superstition of social development, or anything else – still follow the "path of their ancestors". These can be called *anarcs*, regardless of their ethnicity, race or genetic group.

They can indeed be contrasted with the Aryans, the rising ones, those who are awakening. movements whose goal is not to save or preserve their lives at any cost, but to assert the power of the spirit unconditionally. In addition,

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<sup>1</sup> *La Tradition Hermetique*. Paris, 1978

<sup>2</sup> In Hindu tradition: *pitriyána*.

as within, although in such a movement the boundary between the two disappears. They follow the "path of the gods"<sup>3</sup>. Aryans. However, it is essential to know that it is not some predetermined law or divine – let alone genetic – determinism that places a person, community, ethnic group or society in one category or another, but solely their direction of movement. People place themselves in a category.

We know that in Buddhism, which follows the strictest Aryan tradition (walking the Aryan path: *aryastangikamarga*; follows Arya truth: *chatur-arya-satya*; forms an Arya community: *arya-vihara* /Skt./ etc.), we encounter disciples of Buddha who do not come from the Arya varna – for example, the Chandala Upatissa-Sariputta (Skt.), Buddha's most beloved disciple – and it may be that this has been preserved in the Buddhist tradition precisely to show that anyone who surpasses themselves in a spiritual sense can be considered an Aryan. In what sense and to what extent, we cannot go into here, as this is the Tan itself, which is what the Doctrine of Awakening is about. (Incidentally, Evola mentions somewhere that, in his opinion, all people today are *anarya*, but we will not go into that now either.)

But take heed, you who are exalted! The real battle is not between the Aryans and the non-Aryans, or if it is, then it is within ourselves. Every war is an occult war, every question is a question of consciousness. Therefore, the real Aryan struggle is not against 'others'. In the words of Buddha: "True victory is when one conquers oneself." The Kshatriyas never fought the Sudras, the Tálto does not want to destroy the people. Did Mahavira defeat Aunt Mariska? No! The real battle is between the "flying immortals" dressed as dragons fighting each other; between the tálto dressed as bulls fighting each other; the theomakhia, the battle of the gods. The battle is between the white magician and the black magician within ourselves, between the divine forces and the titanic forces. Ksátria fights against ksátria, tálto fights against tálto, magician fights against magician. First there is struggle, then victory, and thus even the fallen heroes enter the hall of immortality.

But why did Haushofer consider himself a prince, for example? Because he learned a thing or two in Tibet? Or Eckart, the "composer," or the "Red Fox." Not to mention the two former's disciple, Hitler, the "medium". Perhaps because even the dead are covered with a clean shroud? Or was the Kali Yuga not fast enough for them?

Today, Valhalla is almost empty. Where those who call themselves Aryans, millions of unconscious people, see their own spiritual obstacles or consider themselves spiritual under the influence of delusions of power, there can be no talk of Aryan tradition. Incidentally, Evola also noticed this during World War II, and he distanced himself from Nazi ideology with sufficient speed.

In summary: The real battle is within ourselves. We must fight the Aryan battle within ourselves. And because this battle is Aryan, that is, awakening, uplifting, returning us to our origins, it cannot be allowed to be burdened with prejudice. When studying The Doctrine of Awakening – precisely because Buddhism is the subject of the book – the reader will often encounter the term Aryan, and in such cases it is not worth ignoring the above. It is not worth allowing a mind filled with misconceptions – based on the author's name or some unclear idea – to fall into prejudice.

The reader currently has the first two chapters of Part I of the book in their hands. In these, the author first clarifies the concepts of asceticism and then of the Aryan. Unfortunately, when examining the social aspect of Aryanism, he does not mention that, although Buddhism rejected the caste system as sacred

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<sup>3</sup> In Hindu tradition: *devayána*.

It accepts a functioning social system, but at the same time teaches that those who are on the path to awakening are above the castes (ativarna). This is essential for the manifestation of the spiritual man in the world.

The word Aryan therefore means: one who moves inward and upward, who strives to rise and awaken. All other translations are narrow or incorrect.

Finally, we wish for spiritual seekers reading Evola's study that it will give them the same spiritual experience that Evola had when he wrote the book, but without forgetting for a moment that the goal is to awaken and liberate ourselves.

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*7. Jesus said: Blessed is the lion that is eaten by man, for the lion becomes man. Wretched is the man who is eaten by the lion, for the man becomes a lion.*

*22. Jesus saw little children suckling. He said to his disciples, "These little ones who suckle are like those who will enter the kingdom.*

*They said to him, "If we become little, will we enter the kingdom?" Jesus said to them, When you make the two into one, and the inside like the outside, and the outside like the inside, and the top like the bottom, and the man like the woman, so that the man is no longer man, and the woman is no longer woman, when you give your eye for an eye, and your hand for a hand, and your foot for a foot, then you will enter the kingdom.*

*4. Jesus said, "In those days, the old man will not hesitate to ask the seven-day-old child where the place of life is, and he will live. For many who are first will be last, and they will be the only ones.*

*106. Jesus said, "When you make two into one, you will be like the sons of men, and you will say to the mountain, 'Move from here,' and it will move.*

### PART ONE

#### I. ON THE VARIATIONS OF "ASCETICISM"

The original meaning of the word "asceticism" is "to form, to train" in Greek, and its Roman interpretation is "discipline". The corresponding Indo-Aryan concept is *tapas* (*tapa* or *tapo* in Pali), which has a similar meaning, except that the root *tap* also has the meaning "to be hot or burning," and thus contains the idea of intense concentration, a burning like fire.

At the same time, with the development of Western civilisation, the concept of "asceticism" took on a special meaning (along with its derivatives) that differs from the original. Not only did it take on an extremely religious connotation, but, together with the tone of faith that became prevalent among Western peoples, "asceticism" became associated with mortification of the body and painful renunciation of the world: in this way, it was intended to represent the method that this faith recommends as the most appropriate means of salvation, which reconciles man, afflicted by original sin, with his Creator. Already at the beginning of the Christian era, the name "ascetic" was given to those who practised self-mortification by flagellating their bodies with whips and scourges, and with the development of modern civilisation, this kind of asceticism gradually and inevitably aroused strong aversion and revulsion. Even Luther, who disapproved of those who found monastic discipline difficult to bear, rejected the value, usefulness and necessity of any form of asceticism, replacing it with the exaltation of pure faith. Immanence and the New Life Cult, out of their own perspective, viewed "asceticism" with scepticism and contempt, identifying such tendencies more or less with "medieval darkness" and the aberrations of "obsolete, bygone historical eras". Even when "asceticism" was not considered a pathological phenomenon or sophisticated masochism, its incompatibility with our lives was demonstrated in many ways. Among the most well-known and elaborated examples of this is the contrast between the ascetic, static, and weak, effeminate East, the enemy and rejecter of the world, and the dynamic, positive, heroic, and progressive Western civilisation. Similar unfortunate prejudices took root in people's minds: even Friedrich Nietzsche sometimes seriously believed that "asceticism" could only be attractive to the "dull enemies of life," the weak and the rejected, and those who, in their hatred of themselves and the world, undermine with their ideas the civilisations created by superior humanity (humanity). Further attempts were made to give a "climatic" explanation for "asceticism". Thus, according to Günther, under the influence of the unusual and debilitating Asian climate, the Indo-Germans saw the world in the conquered territories as increasingly suffering, turned their strength away from the affirmation of life and sought "liberation" through various ascetic practices. There is no need to emphasise how low the standard of

The concept of "asceticism" in recent "psychoanalytic" interpretations. In the West, this a dense web of misunderstanding was woven around asceticism. The one-sided meaning that Christianity gave to asceticism, and the fact that it was then consistently applied and linked to various forms of misguided spiritual life, led to inevitable reactions: people – not without a certain anti-traditional and anti-religious bias – emphasised what asceticism could offer the "modern" soul as something negative.

At the same time, it seems as if the situation has been reversed, with our contemporaries using the expression in its original sense, but on a completely materialistic level. Nowadays, we hear about the "mysticism of progress", the "mysticism of science", the "mystery of work", etc., as well as the asceticism of sport, the asceticism of social work, and even the asceticism of capitalism. Despite the confusion of ideas, an element of the original meaning of asceticism can definitely be found here: the simple idea of training, of intensive energy expenditure, which does not lack the element of impersonality and neutrality, which refers to a purely hedonistic and individualistic view of life, can also be found in the modern use of the word and its derivatives. If this is the case, it is very important at the present moment that intelligent people rediscover the value of asceticism, namely, in a comprehensive view of the universe, what it signifies on successive spiritual levels, regardless of Christian religious ideas and modern interpretations. To this end, we must turn to fundamental traditions and the highest metaphysical concepts of the Aryan races. Since we want to discuss asceticism in this sense, we asked ourselves: what example can history provide that best illustrates asceticism as a comprehensive universal system that is pure, condensed, tried and tested, well formulated, in harmony with the Aryan man, and still valid in the modern age?

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It is found in his doctrine, which in its original form fulfils all these conditions. The Doctrine of Awakening truly denotes what is generally known as Buddhism. The word Buddhism comes from the Pali word buddho (Sanskrit: buddha). This name was given to the founder, but it is not so much a name as a title: Buddha comes from the root buddh, to awaken, and means "the Awakened One," thus denoting a person who has attained the level of spiritual realisation likened to awakening or enlightenment, which Prince Siddhartha proclaimed to the Indo-Aryan world. The original form of Buddhism, known as Pali Buddhism, presents us with the desired characteristics in a way that very few other doctrines do:

1. it contains a complete system of asceticism,
2. it is universally valid and realistic,
3. purely Aryan in spirit,
4. it is accessible under the general conditions of the historical cycle to which present-day humanity belongs.

We have already mentioned that asceticism, when viewed in its entirety, has different meanings at successive spiritual levels. Simply put, if we want to define it as training or science, asceticism aims to bring all of a human being's energies under the control of a central principle. In this respect, we can speak of a technique that has something in common with the objective and impersonal characteristics of modern scientific achievements. Thus, the eye that can distinguish the incidental from the essential can easily discover the "constant" in the many variations of asceticism practised by this or that tradition.

First and foremost, we must consider as incidental those specific religious concepts or moral interpretations that are often associated with asceticism. Above all this, however, it is possible to conceive and develop something that we might call pure asceticism, that is, something that contains techniques for developing inner strength, the use of which remains undefined at first, just as the use of modern industrial techniques remains undefined in the production of weapons and machines. Just as the ascetic strengthening of the personality is the basis of every spiritual realisation one or another historical sphere,

Similarly, it is of great value in achieving temporary goals and in struggles, which practically consume all the energy of Western man. Furthermore, we can even consider the "asceticism of evil," since the technical conditions—as we might call them—for achieving positive results in the direction of "evil" are essentially no different from those required for achieving sanctity.

Even Nietzsche, as we have already mentioned, partly shared modern prejudices about asceticism. When he dealt with the "superhuman" and developed the "Wille zur Macht", did he not take into account the forms and principles of self-control that clearly belong to asceticism? Thus, within certain limits, we can quote the words of the medieval tradition: "One thing is the Work, one thing is the Material, and one thing is the Trial."

Well, there are few historical traditions that allow us to define pure asceticism as easily as the "Doctrine of Awakening", i.e. Buddhism. It has been correctly stated that the problem of asceticism is "so clearly described and defined that one might say that, compared to other forms of mysticism, they appear fragmentary, inconsistent and incomplete." Its style is so far removed from any kind of emotional element that its strictly moderate and objective quality can almost be compared to the modern scientific mentality.<sup>1</sup>

Two points should be emphasised here. Firstly, Buddhist asceticism is conscious of the distinction between the incidental and the essential, whereas in many other forms of asceticism – for example, Christian asceticism almost without exception—these are inextricably intertwined; one might even say that their realisation is indirect, since they arise from the impulses and functioning of the consciousness determined by religious ideas and rapture. At the same time, in Buddhism there is direct action based on knowledge of its goal, which develops through controlled phases. "Just as a skilled turner, when he turns quickly, knows, 'I am turning quickly,' and when he turns slowly, knows, 'I am turning slowly,' 'I am slowly turning the lathe.'" "Like an experienced butcher or butcher's assistant who cuts up a cow, takes it to market, slices it up, knows these cuts, looks at them, examines them well, and then sits down" – here are two razor-sharp analogies among many that characterise the meditative, conscious style of the ascetic method of the Doctrine of Awakening. The image of clear, transparent water that allows one to see everything at the bottom is also symbolic of a consciousness that has left all confusion and restlessness behind.

We will see that this style remains consistent throughout all levels of Buddhist teachings. It has been rightly stated that "this path of consciousness and awakening has been mapped out as clearly as a road on a precise map, where every tree, bridge and house is marked"

Secondly, Buddhism is almost the only system that avoids mixing asceticism and morality, and in which the latter is consciously defined as a mere means to achieve the former. All moral rules are measured against an independent set of values, i.e. from the point of view of whether their observance or abandonment is justified in relation to asceticism. This shows that Buddhism has transcended not only all religious mythology, but also all moral myths. In Buddhism, the

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<sup>1</sup> B. Jansink, *La mistica del buddhismo*, Turin, 1925, p. 304.

<sup>2</sup> *Majjhima-Nikaya* X.

<sup>3</sup> Cf. e.g. *Jataka* CLXXXV.

<sup>4</sup> E. Reinhold, in his preface to the works of K. Neumann, quoted by G. de Lorenzo (*Discorsi di Buddha*, Laterza, Bari, 1925).

The elements of "sila", i.e. correct behaviour, are considered merely as <sup>tools of</sup> consciousness: the tools of virtue (virtue, vigour, purity) are not presented in a moral sense, but in the ancient meaning of masculine energy. Here comes the well-known example of the raft: a man who wants to cross a dangerous river and has built a raft for this purpose would indeed be foolish if, after crossing, he picked up the raft and carried it with him on his way. This should be our attitude, Buddhism teaches, towards everything that is labelled with moral terms such as good and bad, just or unjust.

Thus, we can rightly say that in Buddhism – and in yoga as well – asceticism has been elevated to the dignity of scientific impersonality: what is fragmentary elsewhere becomes a system here, an instinctive, conscious method, a spiritual labyrinth for those who achieve elevation through some kind of grace (since they discover the right path only by chance, through hunches, fears, hopes and rapture), is replaced by a calm, steady light that is present even in the bottomless depths, through a method that requires no external tools.

However, all this refers only to the first aspect of asceticism, the most elementary in the hierarchy of asceticism. If we understand asceticism as a conscious technique aimed at creating an applicable force, first and foremost and at all levels, then the principles taught by the Doctrine of Awakening are unique and represent the highest degree of crystalline purity. At the same time, within the system there is a distinction between principles that are sufficient for "this life" and those that go beyond it.<sup>7</sup> In Buddhism, the achievement of asceticism is fundamentally used in an upward direction.

The canon expresses the meaning of such achievements as follows: "And he attains the wonderful path which he discovered through the intensity, constancy and concentration of his will, the wonderful path which he discovered through the intensity, constancy and concentration of his mind, the wonderful path which he discovered through the intensity, constancy and concentration of his mind, the wonderful path which he discovered through the intensity, constancy and concentration of his mind, the wonderful path which he discovered through the intensity, constancy and concentration of his mind, the wonderful path which he discovered through the the wonderful path he has discovered through the intensity, constancy and concentration of the mind, the wonderful path he has discovered through the intensity, constancy and concentration of investigation – with the spirit of heroism as the fifth." It continues: "And so those disciples who are able to attain these fifteen heroic qualities attain liberation, awakening, and gain incomparable certainty."<sup>8</sup> In this context, another text considers two possibilities: "Either certainty in life or no return after death."<sup>9</sup> If, at the highest level, the "Certainty" is linked to the state of "awakening"; similarly, we find alternatives at a lower level, and we can think of a relatively greater certainty in life, which is created by the preparatory group of ascetic principles and which proves its value in all areas of life, while at the same time serving as the basis for a higher degree of asceticism.

In this sense, we can only speak of "intensive application," which is the cornerstone of the system and which, "if practised and developed continuously, leads to double health, health in the present and health in the future."<sup>10</sup> "Certainty" in ascetic development – *bhāvana* – is linked to unshakeable calm – *samatha* –, which can be considered the highest goal of the principle of indifference and which can also be practised by people who are essentially "the

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<sup>5</sup> Majjhima-Nikaya LIII.

<sup>6</sup> Majjhima-Nikaya XXII.

<sup>7</sup> Cf. e.g. Majjhima-Nikaya LIII.

<sup>8</sup> Majjhima Nikaya XVI.

<sup>9</sup> Majjhima-Nikaya X.

<sup>10</sup> Anguttara-Nikaya III/65, X/15. Cf. Samyutta-Nikaya XXXV/198, where the rules and principles are considered suitable for this life, as they establish self-possession and at the same time build a solid foundation for the destruction of asava, i.e. for following the path that leads upwards.

remains a "son of the world" – *putthujjana*. Above all this there is an unshakeable calm – *samatha* – which is connected with knowledge – *vipassāna* – and which then leads to liberation.<sup>11</sup>

Here we find a new concept of asceticism, which is higher than the latter and leads us to a level above everyday perception and personal experience. At the same time, it becomes clear why Buddhism, even at this high level, can provide such positive points of reference that are found in few other traditions. It is a fact that Buddhism in its original form carefully avoids anything that would give it the flavour of a simple "religion", of mysticism as it is generally understood, of "faith" or piety, or of dogmatic rigidity. Even when it comes to what does not belong to life, what is more than life, Buddhism, as the Doctrine of Awakening, displays traits of strict moderation and nakedness that are usually characteristic of monumental things, as well as traits of purity and strength that carry classical qualities in a general sense; a masculine and courageous attitude that could be Promethean if it were not already Olympian. But before we can perceive this, we must rid ourselves of further prejudices. To do this, we must examine two points.

It can be said that Buddhism – not counting its later, more popular forms, which placed the deified founder at the centre – is not a religion in essence. This is true. At the same time, we must understand very clearly what this means. Western peoples have become so accustomed to the religion that became dominant in their countries that they use it as a model and standard for all others: they almost reject the possibility that there could be a conception of the supernatural and of man's relationship to it that differs from the Judeo-Christian conception. As a result, the West's own ancient traditions – beginning with the Aryan-Hellenic and Aryan-Roman cultures – cannot be appreciated for their true significance;<sup>12</sup> it is therefore easy to imagine what happened to older and more distant traditions. This is especially true of those created by the Aryan races in Asia. In fact, this attitude should be reversed: just as "modern" civilisation appears to be an anomaly when compared to the essence of true civilisation,<sup>13</sup> the significance and value of the Christian religion should also be measured according to how and to what extent it resonates with a more powerful, more Aryan and primordial conception of the supersensible.

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

Above those who "believe" are those who "know", and for them, the purely "mythological" significance of many simple religious beliefs and even scholastic theological principles is quite clear. We are talking about different levels of knowledge.

Religion, *religio*, comes from the root *religare*, meaning reconnection, more precisely the reconnection of the creature with the Creator, possibly through the intercession or atonement of a mediator. The entire system of faith, piety and even mysticism can be built on this central idea, which is capable of bringing the individual to spiritual

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<sup>11</sup> Anguttara-Nikaya IV/170 says that attachments dissolve and the path opens when *samātha* connects with *vipassāna*.

<sup>12</sup> Cf. W. F. Otto, *Die Götter Griechenlands*, 1935, 1, 2 and elsewhere.

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

<sup>14</sup> P. Dahlke, *Buddhismus als Religion und Moral*, Munich-Neubiberg, 1923, p. 11.

realisation to a certain level. However, this is largely passive, as it is based mainly on emotions, feelings and suggestions. In such a system, no scholastic explanation can completely resolve the irrational and sub-intellectual element.

It is easy to understand that in some cases such "religious" forms are necessary; and even in the East, such forms were known in later periods, for example, devotion and dedication in Rāmanuja's bhakti-marga (from bhaj: to worship) and some forms of the Shakti cult. However, we must be aware that there may be people who do not need this, who, due to their nature or vocation, require a method that is free from "religious mythology" and based on pure knowledge, realisation and awakening. The ascetic who devotes his energies in this direction realises the highest form of asceticism: Buddhism offers an example of asceticism that is outstanding in its own right – and when I say "in its own right", I mean to point out that Buddhism has a vast historical tradition: texts and teachings for everyone; it is not an esoteric school whose knowledge is the privilege of a small group of initiates.

In this sense, we can and must declare that Buddhism

– and we always mean original Buddhism – is not a religion. This does not mean that it rejects supernatural and metaphysical reality, but rather that it has nothing to do with how "religion" as we generally understand it views man's relationship to this reality. The validity of these statements would not change even if it were necessary to defend in more detail the superiority of the theistic worldview over Buddhism, accusing the Doctrine of Awakening of more or less explicit atheism. This brings us to the second point, which we will only touch upon here, as we will deal with it in detail elsewhere in this work.

We have stated that a "religiously" conceived system can take the individual to a certain level of spiritual realisation. The fact that this system is based on theism determines its standard. At the same time, we must recognise that the theistic concept is by no means the only or higher "religious" attitude, as evidenced by Hinduism, Bhakti, or the prevailing beliefs of the Western and Arab worlds. However we may think about it, the theistic concept does not provide a complete view of the world, as it lacks a higher point in the hierarchy. From the point of view of metaphysics (in its highest sense) and tradition, on which theism is essentially based, the principle that a "being" appears in personal form as the ultimate ideal or ideal cannot remain after theological transubstantiation. The conception and realisation of the highest peak, in other words, the realisation of that which stands above both

"being" and its opposite, "non-being," was natural to the Aryan spirit. It does not reject the theistic view, but considers it a legitimate and appropriate part of the hierarchy, subordinating it to a truly transcendental conception.

It is easy to see that things are not as simple as they appear in Western theology, especially in the field of mysticism, particularly when it comes to the so-called

This is referred to as "negative theology." In the West, the concept of a personal God sometimes overlaps and merges with the idea of an inexpressible essence, a boundless divinity, as the Neoplatonists conceived the concept of "en" above "on," just as the neutral Gottheit is above Gott. After Dionysius, the Areopagite often appeared in German mysticism, which corresponds exactly to the neutral Brahman above the theistic Brahma in the Hindu conception. But in the West, all this is shrouded in a kind of mystical fog, and there is no corresponding doctrinal and systematic elaboration that could be linked to a comprehensive cosmic system.

And this concept had little or no effect on the prevailing "religious"

prejudices in Western consciousness: its only result was that a few people, confused, went beyond the boundaries of "orthodoxy" in their occasional habits and visions.

This particular highest level, which is lost in the background in Christian theology, is very consciously brought to the fore by Aryan-Orientalist traditions. In this respect, to speak of atheism or, even more so, pantheism, betrays ignorance, an ignorance common to those who spend their time digging up contradictions and antitheses. The truth is that the Aryans who settled in the East preserved much of their traditions that those who settled in the West, despite having the same roots, lost or only partially preserved and no longer understand. This was undoubtedly influenced by the fact that European values were influenced by ideas of Semitic and Asian-Mediterranean origin, thus accusing older traditions that preserve this spirit of atheism is an attempt to denigrate and discredit a higher perspective in the name of a lower one: an endeavour that, under different circumstances, would have been considered satanic by the religious West.

And indeed, as we shall see, this is exactly what happened with Buddha's teachings.

Recognising that which is beyond both "being" and "non-being" opens up possibilities for asceticism to an extent that is unimaginable in the world of theism. The fact that they reach the peak where the distance between the "Creator" and the "Creature" ceases to exist opens up the entire system of spiritual realisation, and since it leaves behind the idea of "religion", it is not easy to understand: above all, it allows for direct ascension, that is, climbing a bare mountainside without any support, without having to perform various exercises to achieve this. This is the precise essence of Buddhist asceticism; it is no longer a regular system designed to generate strength, provide security or impart unshakeable calm, but a system of spiritual realisation. Buddhism, as we shall see later, takes the desire for unconditionality to a limit that is almost unimaginable to modern Westerners. And in this steep ascent alongside the abyss, the climber rejects all "mythology", relying on pure strength, avoiding illusions, freeing himself from the remnants of human weakness and acting in accordance with pure knowledge.

The Awakened One (the Buddha), the Victorious One (Jina): this is the name given to the one whose path was unknown to humans, angels and even Brahma himself (the Sanskrit word for god in the theistic view). Admittedly, this path is not without dangers, but it is the path that is open to the consciousness endowed with manly strength – viriya-magga.

The texts clearly state that this principle is "for the wise, for those who understand, not for those who are ignorant and full of ignorance."<sup>15</sup> The analogy of the kusa grass is used: "Just as kusa grass cuts a man's hand if he touches it carelessly, so too, if asceticism is practised carelessly, it leads to infernal torments."<sup>16</sup> The analogy of the snake is used: "Just as a man who wants to catch a snake searches for snakes, and when he finds a powerful snake, he grabs it by the body or tail; and the snake strikes him and bites his hand or other part of his body, and the man dies or suffers mortal agony—why is this? Because he has grasped the snake badly – so too are those people who are led astray by the doctrine. And why is this so? Because they have grasped the doctrine badly."

Thus, it is quite certain that the Doctrine of Awakening is not some separate religion, which

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<sup>15</sup> Majjhima-Nikaya II.

<sup>16</sup> Dhammapada 311.

stands in contrast to other religions.<sup>17</sup> Even in the world from which he grew up, he respected the various deities and popular religious cults associated with them. He understood the value of "work". Virtuous and devoted people go to "heaven" – but the Awakened One follows a different path.<sup>18</sup> They go beyond this, like "fire that gradually consumes all attachments",<sup>19</sup> whether human or divine. Fundamentally, it is an intuitive, innate characteristic of the Aryan soul that we never find any sign of a departure from consciousness, sentimentality, or devotional emotional outpourings, or semi-intimate conversations with God, although the presence of a force that is unyieldingly directed towards independence from circumstances and conditions is perceptible throughout.

So far, we have given three reasons why Buddhism (in particular) provides an extremely suitable basis for presenting asceticism in its entirety. In summary: first, it is very easy to extract from Buddhism elements of asceticism that can be understood as actual techniques for achieving immovability, strength and elevated superiority, which are themselves suitable for use in all directions.

The second is that in Buddhism, asceticism has such a high significance in spiritual realisation that it is free from any kind of myth, whether religious, theological or ethical. Finally, the third is that the final stage of this path corresponds to the Supreme, in the truly metaphysical conception of the universe, a real transcendence far above the merely theistic conception, so that while Buddha considers dogmatism to be attachment and contradicts those who proclaim it: "This alone is the truth, the rest is nonsense,"<sup>20</sup> he nevertheless firmly maintains his knowledge of his dignity: "Perhaps you wish, disciples, after I have made you understand, that you should return to the rites and the fantasies of the high priests for your salvation?" "No, indeed," is the answer. "Is that so, disciples: have you spoken only of what you yourselves have meditated upon, what you yourselves have learned, what you yourselves have understood?" "Yes, Master." "Well, disciples. Stick to this principle: what is visible in this life is timeless, inviting, forward-looking, and comprehensible to all sensible people. I said this for this reason."<sup>21</sup>

And again:

"There are penitents and priests ( ), monks ( ) who extol ( ) the liberation ( ) of the soul ( ). They speak in various ways ( ), praising it. But as for the most noble, the highest liberation, I know that nothing is equal to me, nothing is equal to me, except that I can be surpassed."<sup>22</sup> This is what tradition called the lion's roar.

## II. THE ARYAN NATURE OF THE DOCTRINE OF AWAKENING

We must say something more about the Aryan nature of the Doctrine of Awakening.

The fact that we use the term Aryan in connection with this doctrine is primarily justified by specific references in the text. The word *ariya* (árya in Sanskrit), which actually means Aryan, occurs throughout the text. The path of awakening is called *arya* – *arya magga*; the four fundamental truths are called *arya* – *arya-saccani*; the way of knowledge is called *arya* – *arya-naya*; the teaching is called *arya* (especially that which deals with the world's conditionality)<sup>23</sup>

<sup>17</sup> Majjhima-Nikaya XXII.

<sup>18</sup> Dhammapada 126.

<sup>19</sup> Dhammapada 31.

<sup>20</sup> Cf. e.g. Sattamipata IV, XII, XIII, 17-19.

<sup>21</sup> Majjhima-Nikaya XXXVIII.

<sup>22</sup> Digha-nikaya VIII, 21.

<sup>23</sup> Cf. Samyutta-nikaya XXXV, 84; XLII, 12.

and addressed them as ariya. The term ariya is sometimes translated as "holy". This is an imperfect translation, and even has a different meaning when we consider what the word refers to and what "holy" means in the Western consciousness. The translation of ariya as "noble" or "exalted" is also unsatisfactory. Both convey the later meaning of the word, not its original full meaning, and do not express its spiritual, aristocratic and racial significance, which Buddhism has preserved. This is why Orientalists such as Rhys Davids and Woodward believed that the term should not be translated at all, leaving it as ariya wherever it appeared in the text, whether as an adjective or a noun, referring to a certain group of people. In the canonical texts, ariya refers to the Awakened Ones, those who have attained liberation, and those who have joined them because they understand, accept and follow the Arya doctrine of Awakening.<sup>24</sup>

At the same time, for various reasons, it is necessary to emphasise the Aryan nature of Buddhist doctrine. Firstly, because we must anticipate those debaters who speak of Asian exclusivity, saying that Buddhism is far removed from "our" traditions and "our" races. We must remember that behind the whims of modern historical theories, there is a deep, primordial (unborn) reality the blood and spiritual unity of the white races, those who created the greatest civilisations of both the East and the West, the Iranian, Hindu, ancient Greek, Roman and Germanic. Buddhism can be called the price of this, on the one hand because it largely reflects the spirit of our common origin, and on the other because it has preserved important parts of our heritage which, as we have said, Western man has gradually forgotten, not only because of intermarriage, but also because he himself – to a much greater extent than the Eastern Aryans – has allowed foreign influences to enter the realm of religious beliefs. As we have shown, Buddhist asceticism, once a few superfluous elements have been removed, is fundamentally "classical" in its clarity, realism and precision, as well as solid and elaborate in its structure; we can say that it reflects the noblest style of the Aryan-Mediterranean world.

Of course, this is not just a question of form. The asceticism proclaimed by Prince Siddhartha is deeply monistic, with intellectual and Olympian elements giving it accents characteristic of Platonism, Neoplatonism and Roman Stoicism.

We find other points of connection where Christianity was influenced by Aryan blood transfusion, which remained relatively pure in what we know as German mysticism: Master Eckhardt's sermon on withdrawal (detachment from the world), immovability (*Abgeschiedenheit*), the theory of "noble consciousness", but let us not forget Tauler and Silesius either.

Here and now, in the realm of ideas, it is mere dilettantism to speak of a contrast between West and East. The real contrast is, first of all, between modern and traditional ideas, whether in the East or the West; secondly, both in the East and in the West, between the creations of the Aryan spirit and blood and the phenomena resulting from the admixture of non-Aryan influences.

This is also true from a more specific point of view. Although the term Aryan can only be used as a generalisation in relation to the origin of the Indo-European races (the ancestral homeland of these races is the Ariyanem-vaejo, according to memories consciously preserved in the ancient Iranian tradition, the Hyperborean region, or more generally the north-west)<sup>25</sup>, we must nevertheless be aware that

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

<sup>25</sup> On this subject, see our works: *Rivolta contro il mondo moderno*, Milan, 1934; *Sintesi di dottrina della razza*, Milan, 1941, Hoepli.

later became a designation for a caste. Aryan basically referred to the aristocracy as opposed to races that were both physically and mentally inferior, degenerate and "demonic", including the Kosali and Dravidian races, whom the Hyperboreans found in the conquered lands of Asia, but more generally the lower strata that we would today call the proletarian and plebeian masses, who were usually born into servitude and were excluded in both India and Rome from the brilliant cults practised by the higher patrician warrior and priestly castes. Buddhism can therefore be called a product of this particular social context – despite the attitude we will discuss later – because it also adopted the caste system of the time.

The man who later became known as the Awakened One, or Buddha, was Prince Siddhartha. Some say he was the son of a king, others that he was a descendant of the ancient noble family of the Sakya people, who were proverbial for their pride: there was a saying, "proud as a Sakya".<sup>26</sup> This people claimed to be descended from one of the most ancient Hindu dynasties, the so-called "sun race" (surya vámsa), and to originate from the ancient king (kgavaku).

"He is the son of the people of the sun," as we read <sup>about Buddha</sup>. He says of himself: "I am of the sun dynasty, and I was born as Sakya" and by becoming an ascetic and renouncing the world, he claims his royal dignity, namely an Aryan queen.<sup>29</sup> Tradition holds that he appeared adorned with all the signs of beauty and surrounded by a radiant aura.<sup>30</sup> A ruler who meets him and does not know who he is immediately sees him as an equal: "Your body is perfect, you are radiant, well-born, with a noble appearance and a golden complexion, your teeth are white and strong. Your form bears all the signs of noble birth, all the marks of a superior man."<sup>31</sup> <sup>T h e</sup> most fearsome bandit who encounters him asks himself in amazement who he might be: "This ascetic who comes alone, without companions, like a victor."<sup>32</sup> Not only do we find the characteristics of a noble warrior from a higher caste – khattiya – in his physique and behaviour, but, as tradition holds, he possessed the "thirty-two attributes" which, according to ancient Brahmanical tradition, were the signs of a "superior man" – mahapurisa-lakkhana – for whom there are only two possibilities, with no third: either to remain in <sup>t h i s</sup> world and become a cakkavatti, i.e. the king of kings, "universal ruler" "Lord of the Earth" Aryan archetype, or renounce the world and become fully awakened, Sambuddha, the one who "removed the veil".<sup>33</sup> Legend has it that a prophetic vision in a spinning wheel showed Prince Siddhartha the fate of a ruler, a fate he renounced in favour of the other path.<sup>34</sup> Equally important is that, according to tradition, the Buddha decreed that his funeral should not be that of an ascetic, but of a ruler, a cakkavatti.

Despite Buddhism's well-known attitude towards castes, it was generally believed that

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<sup>26</sup> H. Oldenberg, *Buddha*, Stuttgart-Berlin, 1923, p. 101.

Prince Siddhartha retained his pride even when he became the Buddha, saying: "In the world of angels, demons and gods, among ascetics and priests, I see no one, Brahman, whom I should greet with respect or before whom I should rise so that he may sit down." (*Anguttara-nikaya*, VIII. 4.)

<sup>27</sup> *Samyutta-Nikaya* XXII, 95.

<sup>28</sup> *Suttanipata* III, 1.

<sup>29</sup> *Suttanipata* III, VII, 7.

<sup>30</sup> *Jātaka* I.

<sup>31</sup> *Suttanipata* III, VII, 1–2; 5–6.

<sup>32</sup> *Majjhima-nikaya* LXXXVI.

<sup>33</sup> *Suttanipata* III, VIII, V, I, 25–28; *Majjhima-Nikaya* XCI; *Pigha* III, I, 5 etc. *Suttanipata* III, I, 16, 19. Racial characteristics are not unimportant, as the dark blue colour of the eyes is listed among the distinguishing features.

<sup>34</sup> *Jātaka* Intr. (W, 64.)

<sup>35</sup> *Digha-nikaya* XVI, V, II, XVII, I, 8.

The bodhisatta, who may one day awaken, is not born into the peasant or servant caste, but into the caste of warriors or Brahmins, that is, the two purest and highest Aryan castes; and indeed, according to the prevailing conditions at that time, the caste of warriors, the khattiya, was the most favourable.<sup>36</sup>

This Aryan nobility and warrior spirit is also reflected in the Doctrine of Awakening. Analogies between Buddhist asceticism and combat, war, and the qualities of ascetics and warriors are common in canonical texts: "the turbulent breast of the struggling ascetic," "forward with the warrior's step," "hero, victor in battle", "outstanding victory in combat", "favourable circumstances for conflict", "with the stride of a warrior", "the qualities of a warrior who becomes a king, attains kingship, possesses royal qualities, etc."<sup>37</sup> – as well as in maxims such as: "it is better to die in battle than to be defeated".<sup>38</sup> When he speaks of "nobility", he always associates it with freedom nourished by the superhuman. "Like a bull, I tore apart all ties," says Prince Siddhartha.<sup>39</sup> "Laying down the burden, he destroyed the bonds of existence": this theme recurs constantly in the texts and refers to those who follow the path they have chosen. The Enlightened Ones are described as "lonely lions climbing difficult peaks."<sup>40</sup> "The Awakened One is the proud saint who has climbed the highest peaks, penetrated the deepest forests, and descended into the deepest abysses."<sup>41</sup> He himself said, "I do not serve man, I have no need to serve man,"<sup>42</sup> a thought that recalls "the autonomous and immaterial race," the race "that has no king" — he is the king — the race that is also mentioned in the West.<sup>43</sup> He who is "ascetic, pure, knowledgeable, free, and ruling"

These things are common even in the most ancient texts, and their attributes are not unique to Buddha, but to anyone who follows the same path.

Some exaggeration of attributes does not alter their significance, at least as symbols, and what they signify: the ideas of Prince Siddhartha and his spiritual followers and the nature of the path they followed. The Buddha is the outstanding example of the royal ascetic; his natural counterpart in dignity is the ruler who, like Caesar, could claim that those like him understood the majesty of kings and the sanctity of the gods, who even held the rulers of men in their power.<sup>45</sup> We have seen that the ancient tradition makes this sharp distinction when speaking of persons who are either only princes or perfectly awakened. We are close to the heights of Aryan spirituality.

The original Buddhist teaching is characterised by the absence of missionary zeal, which is almost entirely absent and increases in direct proportion to the plebeian, anti-aristocratic nature of a belief system. The Aryan consciousness has too much respect for other people and, in accordance with its own sense of dignity, cannot allow itself to impose its ideas on others, even if it knows that its ideas are correct. This

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<sup>36</sup> Jātaka Intr. (W, 40–41.)

<sup>37</sup> Cf. Majjhima-Nikaya LIII, XXVI; Anguttara-Nikaya IV, 181, 196; V, 90, 73 ff.

<sup>38</sup> Suttanipata, III, II, 16.

<sup>39</sup> Suttanipāta, I, II, 12.

<sup>40</sup> Majjhima-Nikaya XCII; Suttanipāta III, VII, 25.

<sup>41</sup> Majjhima-Nikaya L.

<sup>42</sup> Suttanipata I, II, 8.

<sup>43</sup> Zosimus, text in Berthelot, Coll. des Alchimistes Grecques Paris, 1887.

<sup>44</sup> Majjhima-Nikaya XXXIX.

<sup>45</sup> Suetonius, Caes. VI. The two types were matched with each other, e.g. Anguttara-Nikaya (II, 44), where it says that two beings appear in the world for the benefit of the many, for the people, for the gods: the perfectly Enlightened One and the Cakkavatti or "universal ruler".

According to the original mythology of the Aryan civilisations, there is no trace in either the East or the West of god figures who were so preoccupied with humanity that they wanted to persuade them to adhere to them and "save" them. The so-called "religions of salvation" (Erlösungsreligionen in German) only appeared later in Europe and Asia, together with the decline of the preceding spiritual tension, the waning of Olympian consciousness, and, not least, the influx of lower ethnic and social elements. The view that the deities cannot do much for humans, that humans are fundamentally the creators of their own destiny, even of their development beyond this world, is characteristic of early Buddhism. shows how it differed from its later forms, especially the Mahayana schools, which were influenced by the idea of a force that was extremely concerned with humanity, seeking to lead everyone to salvation.

In terms of method and teaching, we find in the original texts that the Buddha said

He expounds his teachings as he discovered them, without imposing them on anyone, without using external means of persuasion or "conversion." "He who has eyes to see" is a phrase that recurs frequently in the texts. "Let a sensible person come to me," as <sup>we read</sup>, "a man of straightforward mind, without hypocrisy: I will teach him, I will explain the doctrine. If he follows the instructions, he will soon realise for himself that this is how man truly frees himself from constraints, from attachments, that is, from ignorance." Here comes the metaphor of the child who gradually frees himself from his early limitations; the image corresponds to Plato's analogy about the skilled midwife and the art of facilitating birth. Again: "I do not force you like a potter forces raw clay. I give instructions with rebuke and encouragement. Those who understand will persevere."<sup>47</sup> In addition, Prince Siddhartha, after gaining knowledge of the truth, did not want to speak to anyone about it, not out of malice, but because he knew its depth and foresaw that few would understand it. Then, noticing the existence of a few people whose vision was clearer and whose nature was nobler, he expounded the doctrine, guided by compassion, while maintaining his distance, independence and dignity. Whether disciples come to him or not, whether they follow his instructions or not, "He always remains the same."<sup>48</sup> Such is his conduct: "Know persuasion and know dissuasion; knowing persuasion (conviction) and dissuasion, avoid both; explain reality."<sup>49</sup> "This is beautiful," says another text.<sup>50</sup> It is surprising that no one exaggerates his own teaching, no one rejects the teaching of another in an Order where there are many leaders to present the doctrine.

This is also typically Aryan. It is true that the spiritual power possessed by the Buddha could not manifest itself, almost self-evidently, requiring immediate recognition. We read, for example, about a case described as "the first footprint of an elephant." When wise men and experts in dialectics were waiting for the Buddha, looking for an opportunity to defeat him with their arguments at a ford, as soon as they saw him, they simply asked him to explain his doctrine

On another occasion, when the Buddha enters the debate, his words sweep away the opposition.

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<sup>46</sup> Majjhima-Nikaya LXXX.

<sup>47</sup> Majjhima-Nikaya CXXII.

<sup>48</sup> Majjhima-Nikaya XLIX, CXXXVII.

<sup>49</sup> Majjhima-Nikaya CXXXIX.

<sup>50</sup> Majjhima Nikaya LXXVI.

<sup>51</sup> Majjhima-Nikaya XCVII.

dissent like an angry elephant or a blazing fire.<sup>52</sup> There are records of his former companions who, believing that he had abandoned asceticism, advised each other not to greet him, but when they saw him, they immediately rushed to meet him. Then there is the story of the wild robber Angulimala, who was intimidated by the Buddha's magnificent appearance. In any case, it is certain that the Buddha, by virtue of his Aryan high status, always refrained from using indirect methods of persuasion, and in particular did not use anything that would appeal to the irrational emotional and sentimental side of human beings. The rule is clear: "It is not necessary, O disciples, to show the worldlings the school of superhuman powers. He who does so commits the error of wrongdoing."<sup>53</sup> The individual is placed in the background: "In truth, noble sons declare their higher knowledge by establishing the truth without reference to their own personalities."<sup>54</sup> "Why is this?" says the Buddha to someone who has been eagerly waiting to meet him for a long time. "He who sees the law sees me, and he who sees me sees the law. The truth is that by seeing me, the law is seen."<sup>55</sup> Having awakened, the Buddha encourages only those who are capable of awakening: first, those with dignity and dedication, and second, those capable of intellectual instruction. A person who is incapable of intuition, as they say, cannot set out on the path.<sup>56</sup>

This is about the noble miracle in which "taking on the nature of the Aryans, they resemble them "access" – *ariya-iddhi* – as opposed to miracle workers, who rely on superhuman phenomena, which is not *arya* – *an-ariya-iddhi*. The "miracle of teaching" awakens the function of discrimination and provides a new, precise set of values.<sup>57</sup> The most typical expression of this in the canonical texts is: "Here it is" – he understands. "There is the ordinary and there is the excellent, and there is a higher way beyond sensory perception."<sup>58</sup> Or here is a characteristic detail describing the awakening of intuition: "His (the disciple's) heart is suddenly filled with holy enthusiasm, and his whole consciousness opens up like a pure, shining moon disc: and the truth appears before him in its entirety."<sup>59</sup> This is the basis of the only "faith," the only "active trust, rooted in inner insight, solid"; a confidence that "neither penitent, nor priest, nor god, nor devil, nor anyone else in the world can destroy."

Perhaps it is worth considering one last point. The fact that the Buddha appears in the Pali texts texts generally appears as a non-superhuman being who descends to earth to "revelation," but rather as a person who explains the truth that he himself has seen and suggests a path that he himself follows, a person who crossed the river on his own<sup>without help</sup><sup>61</sup> and helps others<sup>to cross as well</sup><sup>62</sup> – this fact should not lead us to think of the Buddha as too human. Even if we disregard the Bodhisattva/Bodhisatta theory, which so often suffers from the infiltration of legendary elements and which was developed in a later period, the idea known as *kolankola* in the early texts compels us to look for the reappearance in Buddha of the principle of light that already shone in previous generations: this is an idea that

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<sup>52</sup> Majjhima-Nikaya XXXV.

<sup>53</sup> Vinaya II, 112.

<sup>54</sup> Anguttara-Nikaya VI, 49.

<sup>55</sup> Samyutta-Nikaya XXII, 87.

<sup>56</sup> Majjhima-Nikaya XCV.

<sup>57</sup> Digha-Nikaya XI, 3-8.

<sup>58</sup> Majjhima-Nikaya VII.

<sup>59</sup> Mahaparinirvana Sutra 52-56.

<sup>60</sup> Majjhima-Nikaya XLVII.

<sup>61</sup> Majjhima-Nikaya XXVI.

<sup>62</sup> Suttampata, III, VI, 36.

This is perfectly consistent with what they want to say about the historical significance of the Doctrine of Awakening. In any case, whatever the antecedents may be, it is extremely difficult to draw a line between the human and the non-human when dealing with a being who has attained immortality from within – amata – and who is presented as the embodiment of the transcendent law, unrestricted by anything – apariyá-panna. The question of species arises here.

If a being feels distant the metaphysical reality, then the power, which acquires, "grace," knowledge appears as "revelation," as it has been accepted in the West since the time of the Jewish prophets, and endows the proclaimer of a law with "divine" attributes instead of seeing him as someone who destroyed ignorance and became "awakened." This separation from metaphysical reality veils the dignity and spiritual level of a teaching and shrouds the teacher in an impenetrable mist. One thing is certain: the idea of revelations and man-gods must have seemed alien to the Aryan spirit and to the "noble son" – kula-putta – especially in an age when humanity had not yet completely lost the memory of its origins. This brings us to the next chapter, where we will discuss the significance and function of Prince Siddhartha's doctrine in the ancient Indo-Aryan world.

Translated from English by KATALIN JAKAB

\* \* \*

*11. Jesus said, "The sky is passing away, and what is in it will be destroyed. The dead will not live, and the living will not die.*

*In those days, when you eat what is dead, you will make it alive. When you are in the light, what do you do? On that day when you were one, you became two. When you have become two, what will you do?*

*18. The disciples said to Jesus, "Tell us, what will be the end of all things?*

*Jesus said, "You have discovered the beginning; are you searching for the end? For where there is a beginning, there will be an end. Blessed is he who stands at the beginning; he will know the end and will not taste death.*

*24. His disciples said to him, "Teach us where you are, for we need to see you again."*

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

*111. Jesus said, "The heavens and the earth will roll up before you. And the living among the living will not see death or fear, for Jesus said, 'He who has found himself is not worthy of the world.*

## THE ASTRAL DIMENSIONS OF A HUNGARIAN FOLK TALE

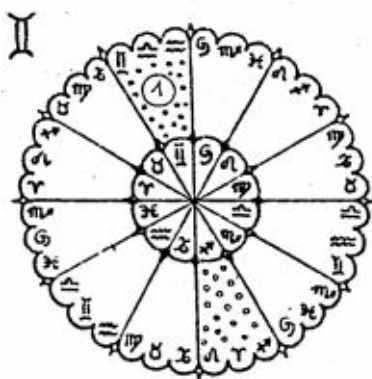
First of all, some useful information.

This study is a chapter from our forthcoming book entitled "Measure Yourself Against the Universe!" (On the Symbolic System of Folk Art), which we hope will be understandable on its own. Its place in the original manuscript strictly determines the conceptual apparatus we can use here to explain our propositions (only concepts and methods that have already been introduced in the previous chapters) and what "props" we must refrain from using for the time being.

We assume that the Mediterranean and Eastern zodiacs, with their 12-12 "animal" shapes; furthermore, within the Mediterranean, the so-called decanate system, and within the East, the 28-element grouping of the lunar mansions. However, we cannot yet count on knowledge of the planetary system, so scattered observations of this kind must always be introduced and commented on separately. Similarly, we must refrain from referring to the so-called mystical zodiac and, consequently, to the traditional three-layered image of man and events (spirituality – soul – physicality), and here and now we can only deal with the two extremes, the spiritual and the physical aspects.

For readers who wish to follow and check our analysis point by point, we have summarised the most important information in a single table (Figure 1).

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



overflowing water represented the bravery of the two young men, and the terrible flood meant that the two young men

Once upon a time, far, far away, beyond the seven seas, there was an old king who had a beautiful daughter. The princess had many suitors, not just one, but twelve. But the old king would not give her to any of them, because one night he had a wonderful dream, which he wanted to have interpreted by the wise men of his kingdom. The king's dream was that his daughter poured two jugs of water onto the ground, and the water began to flow and flow until it was as high as the sea; it flooded his kingdom, but whole world.

As the king arose, he summoned all the wise men of the land, the soothsayers, and told them his dream. The wise men gathered together and, after much the king's dream. They said that the two jugs of water represented two brave these two brave young men would be the children of the princess. The

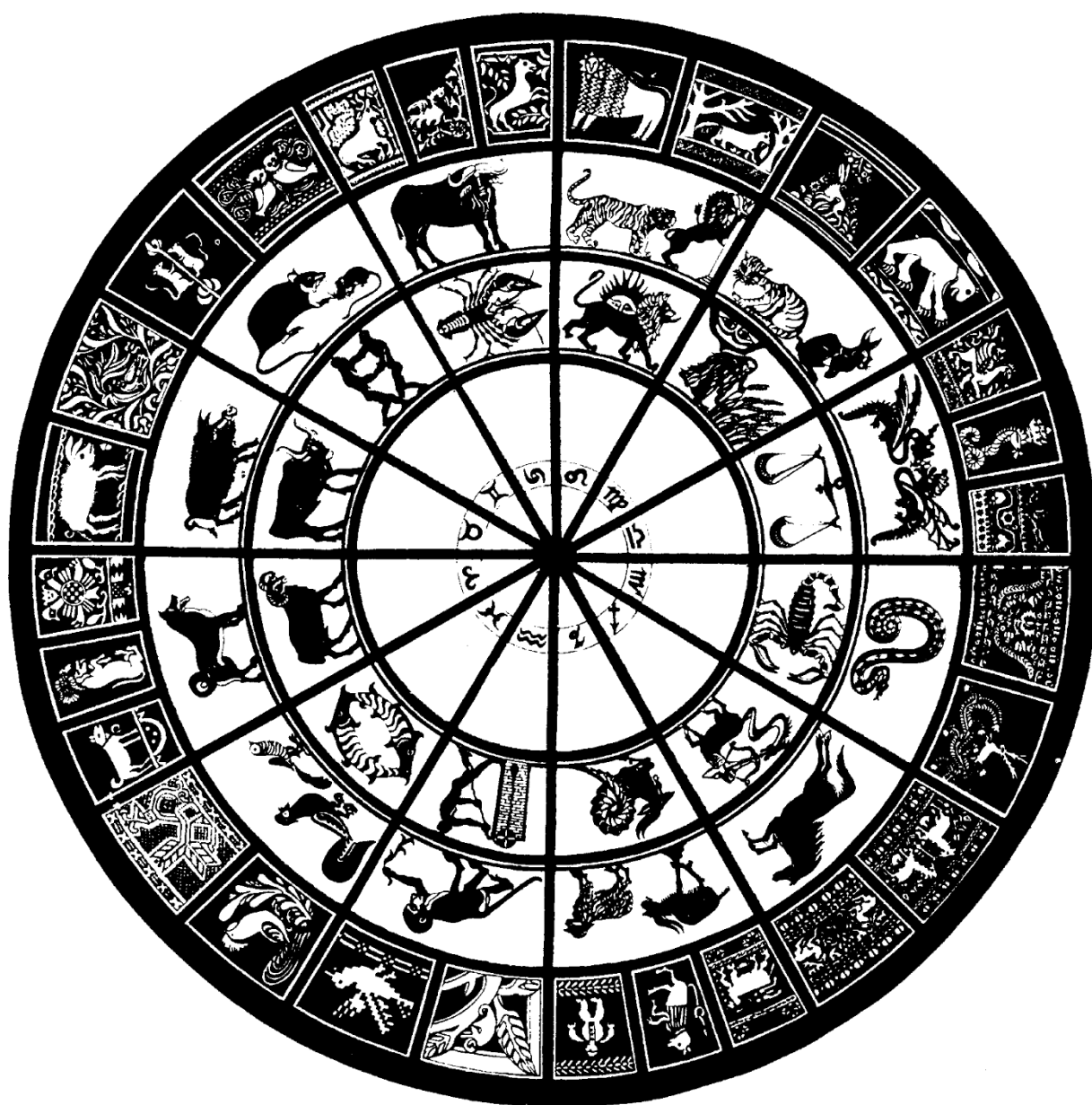


Table I

Deaneries	Western Zodiac	Planets	Eastern Zodiac	Moon houses
Aries Leo Sagittarius	Aries	Mars at home Sun in power	DOG	Dog Wolf Griffin
Taurus Virgo Capricorn	TAURUS	Venus o. Moon e.	PIG	Pig Dove
Gemini Libra Aquarius	GEMINI	Mercury o. Dragon head e.	RAT (MOUSE)	Rat (Mouse) Owl
Cancer Scorpio Pisces	CANCER	Moon o. Jupiter e.	OX	Ox (Bull) Stork Panther
Lion Sagittarius Ram	LION	Sun —	TIGER (LION)	Tiger (Lion) Fox
Virgo Capricorn Taurus	VIRGO	Mercury o. Mercury e.	CAT (RABBIT)	Cat (Rabbit) Bear
Libra Aquarius Gemini	LIBRA	Venus o. Saturn e.	DRAGON	Dragon Horned Serpent Worm (Sausage)
Scorpio Pisces Cancer	SCORPIO	Mars —	SNAKE	Snake Stag
Sagittarius Aries Leo	SAGITTARIUS	Jupiter o. Dragon Tail	Horse	Horse Fallow deer (roe deer)
Capricorn Taurus Virgo	BAK	Saturn Mars	GOAT (SHEEP)	Goat (Sheep) Jackal (Beard) Infant
Aquarius Gemini Libra	AQUARIUS	Saturn —	MONKEY (YOUNG)	Monkey (Young) Raven

Pisces Cancer Scorpio	PISCES	Jupiter o. Venus e.	ROOSTER (BIRD)	Rooster (Bird) Peacock
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*conquers the whole world, including the old king's kingdom. Because the old king was frightened by this dream interpretation, the wise men of the kingdom advised him not to give his daughter in marriage, but to build a small iron house on top of the highest mountain, with no doors or windows, just a hole large enough for a cup and a plate and whatever else was needed to fit through it.*

Lock your daughter in this little house and never let her out, and then your dream will not come true. This is where the first dramaturgical unit ends, and we can pause here for a moment. As we will not have the opportunity to analyse the most important ideas relating to our subject of domestic and foreign folklore research in a manner befitting their importance, we can only point out, for the first and last time, where and how, in our opinion, the reasoning of our folklorists goes off the rails when they take the time – which is rare – to analyse the content of our folk tales.

Their approach essentially consists of two basic steps. First, they establish that the motif in question – in our case, the warning received in a dream and the attempt to avert danger by secluding the untouched girl from the world – or the explanation of the flood of water pouring out of the jug(s) and threatening to drown everything in sight as the bravery of the unborn child(ren) and their future world-conquering activities, etc. – which category (subcategory) of the currently valid international catalogue of folk tales it can be classified under. At first glance, this procedure corresponds point by point to the way a chemist breaks down a compound of any composition into its elements and assigns them to their respective places in the periodic table. Our folklorists are proud of this correspondence, because they believe it is a sign that their analytical method is just as scientific as that of their colleagues in chemistry. However, this is not the case, and it is not difficult to see why.

When we "identify" a chemical element, i.e. find its place in the periodic table, we are not looking for a specific substance. table, our activity is not merely formal. In fact, we are looking for the place of the piece of reality we are examining *in a hierarchy*, role, and this hierarchy ultimately represents the entire world, since, according to our current knowledge, there is no element in the world – in the chemical sense – that cannot be found in this table (or, rather, has not already been found) with its precisely defined, or at least arbitrarily definable, place. The same cannot be said of the "periodic systems" of international folklore research, the catalogues of motifs bearing the names of various scholars. Their structure lacks precisely the element that gives the Mendeleev system its role as an "explanation of the world": the element of *organicity*, or, to put it another way, graphical nature, or, to put it simply, the *hierarchy* that would suggest the presence of some kind of higher necessity, of something that cannot be imagined otherwise, as is the case with the Mendeleev table.

If we find the material we are looking for in the latter, we gain a wealth of valuable information about it and about the world in which it "belongs". If we can "identify" a folk tale motif with the help of the motif catalogue, we have only obtained a more or less complex set of data which, due to the *arbitrariness* that plays a leading role in the compilation of the system, reveals very little about the position and role of the motif in question in the wider world, and does not even hint that it could have one.

It is largely as a consequence of this deficiency, which is evident from the very first step, that the practice of folk tale research, which can be described as folkloristic, has been characterised by

second type of "deviation". Since the classification system we used to categorise the folk motifs under investigation does not have a hierarchy that can be linked in any (not overly complicated) way to the real world's own hierarchy – in a broader context and in the longer term – there is no other choice but to linear *correspondences* must be (re?)constructed between the individual items, or between an item and other similarly unstructured subsystems – such as the spatial-temporal units previously established by history and literary studies: ancient, medieval, Renaissance, Baroque, Rococo, Biedermeier (etc.), historical, anecdotal or mythological texts of one nationality or another.

For this reason, a typical question in folklore research can only be related to a particular folk tale or fragment of a folk tale, namely whether the motif in question *came from there or here*. (In our case, is the secluded maiden a descendant of the ancient Rhea Silvia, mother of Romulus and Remus, or rather of Saint Barbara of the Middle Ages? ... Is the flood, as a harbinger of future world domination, perhaps the legacy of Álmos in the Turul legend from the time of the migration of peoples? ... etc.) As we know, it is impossible to answer poorly asked questions well.

Our question – it is worth clarifying once again – is precisely aimed at identifying the traces of a *hierarchy* that manifests itself in our folk tales, both individually and collectively, and at establishing as close a connection as possible between this "internal hierarchy" (or, more precisely, if such a connection exists, to demonstrate it as convincingly as possible!) with the hierarchy of the wider world, which has traditionally been considered important, worthy of respect and worthy of being passed down through many generations.

Since, according to our experience, the Zodiac (in the two-way, "Eastern" and "Mediterranean" formulations given above, as well as with the indicated Moon house divisions) has proven to be the most comprehensive and durable among the possible hierarchical models, we will continue to use it as our first approximation, and we will "try out" our examined and to-be-examined folk tale (figurative folk art) motifs in its individual categories. Thus, if one of these "identification" attempts is successful, we will be able to say, along with our chemist colleague, that we have obtained a great deal of valuable information about the folk art "element" that has been "put in its place" in this way – and, through it, about the broader reality that encompasses it.

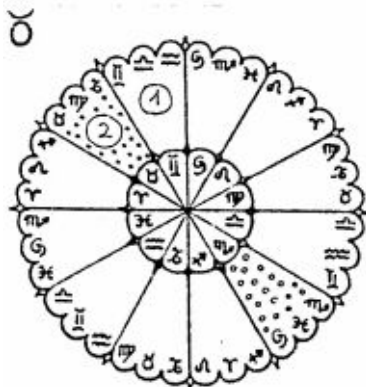
But let us now return to our chosen story and the first chapter we just quoted.

It is hardly believable that there would be an impartial reader who, knowing the above, would not immediately associate the passage in question with the Aquarius phase of the year. However, it is also immediately apparent that the Gemini characteristics appear with at least equal emphasis in the same place and at the same time. The question can now be phrased – if we want the answer to be truly enlightening – as whether we are in the Gemini decanate of the Aquarius era at the beginning of our story, or, conversely, in the Aquarius decanate of the Gemini era.

It would be difficult to answer this question based on an isolated examination of this single unit, or to prove its correctness in a credible manner. In any case, the second case seems more likely, since in this case the first and last decanate of an era would characterise the "setting" of our tale (it would be more accurate to speak of a "space-time setting"!), and thus we could be almost certain that we would have to follow the successive chapters of the tale in *the order of precession*, advancing into each section from the end (starting with the last, third decanate).

If our assumption is correct, then in the next chapter of the tale we should encounter characteristics typical of Capricorn, which should become apparent by the end of the section as being expressed in a Taurus environment. In contrast, the other assumption – namely that the beginning of the tale was written during the Aquarius era, when Gemini was the decan – could be considered valid if we could prove retrospectively that the third Aquarius decan, the equal appearance of *Libra* (this would still be conceivable, since the advisors' interpretation of the dream could also refer to the presence of such characteristics), and – and this is the decisive factor! – if the characteristics typical of the *Pisces* era, followed by the further sub-units of Pisces, *Cancer* and *Scorpio*, appear in the next plot unit.

Let's see which case we are dealing with!



Well, the old king took the wise men's advice, **took his daughter to the top of the highest mountain, built a small iron hut** around her, and left just enough space for food and drink to be passed through.

The poor princess cried and cried, her tears falling like rain. But she cried in vain, for the old king would not relent. She cried night and day, never seeing the light of day, never seeing a human being or an animal.

What happened: **spring water gushed out of the ground beneath the little hut** from it with great joy, then lay down and fell asleep peacefully. And Two children with golden hair were playing around her in the morning.

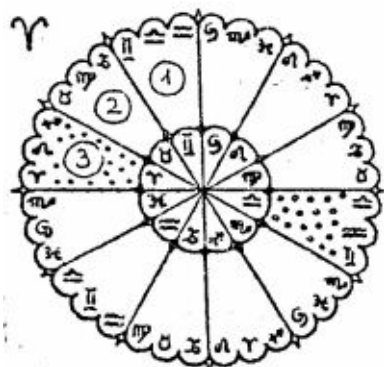
It was **St. Paul's Day**, and the princess named the two boys Peter and Paul, and even drew milk from the spring water. She called them Peter of the Water and Paul of the

Being *locked up* in a place where one can only *eat and drink* is an unmistakable manifestation of the *Capricorn* and *Taurus* traits in the fairy tale. What's more, all this is done in the name of virginity, which means that the third earth element is also present in the situation.

But what are such "rebellious" elements as the spring, the miraculous conception, the golden-haired twins, or the naming after St. Peter and St. Paul doing in this section of the Zodiac? The answer is provided by the latter detail. Clearly, we are dealing here with the "other side" (bursting forth from beneath the earth), i.e. the characteristics *that determine the external manifestations of the physical world*: Peter and Paul are the characteristic saintly pair of the Cancer month opposite Capricorn, and their name day falls on 29 June, the first and most characteristic decanate of the Cancer month. Accordingly, a *mother-centred family* (a Cancer trait!) is formed in response to the "challenge" coming from beneath the earth in the compulsively closed environment of Capricorn. The Peter-Paul twin state (the two golden-haired children) in this context is most reminiscent of the Pisces decanate of Cancer physicality, while the "opposite" of the Taurus trait field, Scorpio, finds physical expression in the act of fertilisation through drink.

Although the presence of all three "opposite" decanates can be detected in the fabric of the tale, we must note that the "entrance" decanate – in our case, Capricorn – is the most prominent of the opposites. The validity of this statement can be easily verified by referring back to the previous story unit. Here, as in

We surely remember it – Aquarius was the entry ticket section, and indeed: the characteristics of Leo, opposite it, manifested themselves in the fact that the meaning of the dream motif of the flood – its realisation within a realistic, worldly framework – was established by the



the world-conquering rulers of dream interpretation. This, as we know, is characteristic of Leo "hozzadék", which is coloured by the recklessness of conquest, the extremity and non-worldliness (induced by dreams) of the ram, and the characteristics of Sagittarius.

But let us continue with the story of Péter Vizi and Pál Vizi. If our rules of the game remain in force, then we must now arrive at the Aries world age through the Sagittarius input phase, while on the physical plane we encounter the opposite Gemini characteristics. We could also say that the work of execution must fall to twins in this phase of the story.

When the mother's bad mood disappeared, she nursed and raised the children, and when they had grown so strong that they suddenly threw themselves against the wall and broke it down. Now they could go wherever their hearts desired. The boys decided together with their mother that she should stay there until they returned to rescue her.

The two boys set off, went into the city, got themselves arrows, swords, knives, and all kinds of weapons, and then they walked and walked until they came to a vast forest. They walked through the vast forest until suddenly the road split in two. There they settled down under a tree. They had no idea what kind of tree they were sitting under. It was the tree of fortune. Anyone who made a wish under this tree would have all their wishes granted.

The formula is clear: the state of closure – the Capricorn trait field – is dramatically eliminated. (The effective executors of the transformation are, of course, the twins!) The demolition and subsequent restoration of the hut wall – a process played out in reverse – evokes the Libra physicality (the pursuit of balance and the achievement of equilibrium) opposite the Aries property field in an extremely vivid and plastic form. (It is characteristic that the children do not return to the "restored" iron hut during the story: the meaning of the plot is ultimately to create a balance between destruction and construction, thereby ensuring the mother's safety. As we know, both elements are traditional symbols of the Libra character.)

Entering the city, purchasing various weapons, in other words, preparing to fulfil the prophecy – in all this we can perceive a dream motif transferred to the plane of realisation, that is, Leo characteristics shine through the "fiery" Sagittarius and Aries characteristics. The two-way "going, wandering" – first to the city, then to the forest – is a typical Aries sign as a combined trace, and this movement diagram is finally expressed in a still image: "the road split in two".

We have arrived at a boundary that can be defined in both space and time. If we keep track of the individual space-time colours according to the input decanates, then here and now we must be welcomed by the Milky Way tree rising on the border between Sagittarius and Scorpio, as it is currently in perfect constellation-zodiac sign synchrony with the Milky Way tree rising on the border between Sagittarius and Scorpio, as it is currently in perfect constellation-zodiac sign synchrony with the Milky Way tree rising on the border between

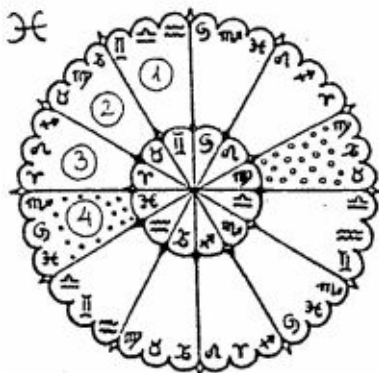
Scorpio, because – assuming perfect constellation-zodiac sign synchronisation for now – the Milky Way intersects the Ecliptic at the common border of these two *star realms*; Converted into time units, this means that when we reach the boundary between these two *signs*, some kind of magical living tree must inevitably stand in the path of the fairy-tale hero(es). The "world tree", which fulfils all the wishes of those standing beneath it (i.e. those who have entered its realm), is the exact, almost literal equivalent of the "world tree" of shamanism, which *János Berze Nagy* and *Vilmos Diószegi* *János Berze Nagy* and later *Vilmos Diószegi* had previously linked to the trees in our folk tales endowed with extraordinary qualities such as "all-powerful" and "roofless".

The living tree symbol applied to the Milky Way is not an arbitrary construct, but – like other familiar symbols – *has an organic character*, i.e. it has a direct and multifaceted connection with the realm of reality it represents: our Milky Way system, characterised by its most important (primarily "all-generating") properties. In more prosaic terms, when viewed with the naked eye, the Milky Way appears most clearly as a living tree in the sky between the constellations of Scorpio and Sagittarius, as a tree with a thick trunk that splits into two branches just above the "ground level" of the ecliptic, while the other constellations appear more like *roads* or *rivers*, and only in the opposite border area of Taurus and Gemini do they straighten up again to form a thin and a single-trunked tree which becomes : which is actually the mi two-trunked

The other half of our "fortune teller" is the one that appears "up there" when viewed from here, from the transition field between Scorpio and Sagittarius.

This also means that whatever falls from "above" naturally comes from the other side, i.e. if I am waiting in Sagittarius, then it comes from Gemini, and if I have already passed through Scorpio during the precessional "walk", then it comes from Taurus.

What kind of "calling card" can the opposite Taurus field send over so that we can immediately recognise the sender? Obviously food and drink, and if it wants to introduce itself with its "full name", then it materialises in its entirety – *a pig*, the eastern animal symbol of Taurus.



*I am sure we would go right.*

*The two boys sit down under the tree, talking and deliberating.*

*Suddenly, one of them says:*

*"Hey, my goodness, how nice it would be to have some crispy roast pork.*

*The moment he uttered these words, a roast **pig** fell from the tree. Now they knew that they were under the world's oracle tree.*

*They asked for all kinds of good food and drink, and **everything they wanted fell from the tree.***

*their fill and rested well, Peter said:*

*road splits here, let us part ways. Which way do you want to go, right or left?"*

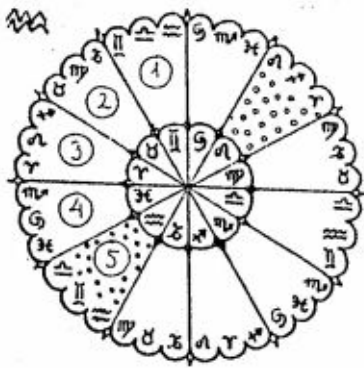
*— All right, brother," said Peter, "then I'll go left. But first let's stick our knives into this tree, and if one of us comes back, pull out the other's knife. If white water flows out,*

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

As easy as it is to recognise the Scorpio trait field thanks to the roast piglet that has landed there, it seems hopeless at first glance to identify the Cancer and Pisces decanates. This time, we will reach our goal more quickly if we try to solve the puzzle using movement diagrams – the "mental" characteristics and behavioural trends that are due to occur during the given period. "Something is happening to me *here* – you become aware of it without any *direct* contact between us" – this can be considered a fairly typical Cancer situation. To put it more vividly, the same problem can be expressed as follows: as my energy decreases, you become active at the same rate – ultimately, my complete shutdown (death) "triggers" you, who until then had not made a sound, to take action. The *reciprocity* exists in every respect between the two types of movement, right up to the moment of "transition": *I pull out your knife; your energy (your spilled blood), thereby ultimately liberated by me, sets me in motion on my path, which essentially follows in your footsteps.* As for the practical (physical, real) manifestation, this time too, an iron element (the knife blade) cuts off the flow of life, just as in the iron hut of the second tale, so it is not difficult to recognise the characteristics of *Capricorn*, albeit much more faintly, at the level of the deanery. (Mars energy!)

Finally, started with Pisces – started with Scorpio decan started with world month – the most general movement tendency, the *not-quite-movement*, can also be detected (or *not quite detected*) in this section of the story. The boys already have the skills to act, but the action itself cannot yet begin. Why? The answer again lies in the physical realm: because first – in order to ensure future success – *things must be discussed.* The possibilities must *be analysed*, the rules of the game must be agreed upon; in general, it is necessary to behave with foresight – and, what is even more important in this case, *rationally* – in a situation that promises to be decisive for the further outcome of the action.

These are typical Virgo manifestations, unmistakably present in the everyday reality – in short, the *physical world* – of the here and now.



The next dramaturgical unit takes us into the month of *Aquarius*. In accordance with the precessional schedule, the hero must first pass through the decanates of Libra, then Gemini, and finally Aquarius, the namesake. According to this, in spiritual terms, we can expect some kind of assessment or evaluation (this could also be goal-setting!), followed by a contest that ends in a draw, and finally the formation of a fragile, not entirely self-evident, and even unrealistic relationship in the successive steps. As far as physicality is concerned, there is no problem in the first and third steps: Libra

the physicality of the spirit, which can be evoked by any of the three Moon houses, appearance of a *dog*, a *wolf* or a *griffin*, corresponding to the *yu*. In the "output" phase, sentative of the Age of Aquarius, the *lion* (its eastern counterpart is *the tiger*) or the *fox*, if our rules of the game remain in force. As for the middle, Gemini decanate, we have problems with its "physicality"! Strictly

, Sagittarius cannot realise, i.e. directly implement, physicality. More precisely, as puts it: can be realised, only for us, here, the we zodiacal

In our "little world", this will not be noticeable. (We already know that this anomaly stems from the fact that the higher-order Milky Way quality "shines through" directly in this arc section, which cannot be directly detected with our zodiacal "instrumentation"; we can only infer its presence from clues.) Our next story fragment offers a very elegant solution to this puzzle.

*They stuck their knives into the tree, said goodbye to each other with bitter tears, and **Peter went left and Paul went right**. No sooner had they parted than Peter saw a **wolf**, drew his bow, and wanted to shoot it, but the wolf begged him not to hurt it and offered him one of its cubs instead. All right, P  ter did not kill the wolf, but he accepted the cub and took it with him. He walked on and saw a **tiger**, and aimed at it too, but the tiger said:*

*– "Don't shoot me, prince, I'll give you one of my cubs, you'll find it useful."*

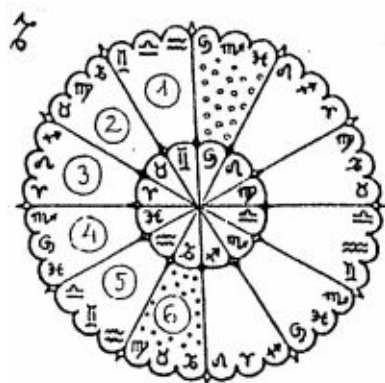
*Peter lowered his bow, did not shoot the tiger, but took its cub with him, and so he went on his way with the tiger and the wolf cub. As he was walking along, a **lion** appeared before him. But he was not afraid, and took aim at it too. The lion said:*

*– "Listen, prince, don't kill me, I'll give you my cub instead, you'll find it useful."*

*The prince took pity on the lion and accepted his cub, and continued on his way with the three cubs.*

Our excerpt can be considered a textbook example. The input deanery is emphasised once, while the output – the actual characteristic, the repository of properties valid for the entire world month – is emphasised twice with its attributive nouns. As for the middle part (which, as we have seen, is usually more neutral), its latent presence can be felt throughout, although it is marked differently from the other two: not in the form of animals, but in the form of a weapon that appears three times but always retreats in the end, *the bow and arrow*. The very physical manifestations of mutual generosity – the boy spares the animals' lives (their present), and they offer him their young (their future) in return! – dispel any doubts that the higher order (Jupiterian) that shone through in Nyilason

The "paternal" characteristics are indeed expressed in their physical form in this story.



The next unit begins under the sign of *Virgo*, so in terms of outward appearances, we can expect Pisces characteristics. In short, this means that *a virgin girl* will be mentioned in a context of death. (In folk tales, the Virgo quality can also be represented by an old woman, usually a widow! The neighbouring Taurus decanate brings a kind of elemental *lust* (for food, drink and love) into the picture in spiritual terms, and its physicality must manifest itself in the guise of the self- and public-threatening, death-bringing *Scorpio*. The most common expression of this in our time is the self- and/or partner-destruction so often described and familiar to all of us.

destructive *sexuality*. Finally, the Capricorn character that runs through the entire unit presupposes a *constructed environment* – a stone milieu – as well as dragon characteristics that are not present in their physicality. As far as physical presence is concerned, it must be related to some kind of family structure or any kind of relationship system in which the behaviour of one party is *reciprocal* to that of the other. (For example, the depletion of one thing results in the birth or growth of another.)

*They travelled far and wide, through forests and fields, until they came to a huge city. But in that city, every house was draped in mourning black. The streets were covered with black cloth, even the bridges and the trees. At the end of the city there was a small house where an old woman lived. Peter went up to her, greeted her politely, and asked:*

*– "Tell me, old woman, why is this town draped in black?"*

*– Oh, my son, don't even ask. Twenty-four years ago, a merciless dragon flew over the city and laid an egg in the town well. From that egg hatched a twelve-headed dragon, and this dragon imposed a tax on the city, saying that it would only give water if every year an eighteen-year-old girl was thrown into the well. This year, there was only one eighteen-year-old girl, and she belonged to the king. Now it was her turn. The dragon sent word to the king that if he gave him his daughter, he would no longer torment the city, because he would fly away with the princess to the great Dragon Kingdom. If only there were a brave man who could slay the dragon, the king would give him his daughter and half his kingdom.*

The images are familiar. Some of them have already been identified, and the rest should not cause any particular problems based on what we have learned so far. However, it is worth mentioning a few striking features. These include the triad of *road, bridge and tree* in the city shrouded in mourning, *the dragon's egg thrown into the well*, and finally *the numbers* that seem particularly significant here: *the* turning point that happened 24 years ago, the 12 heads of the dragon, and the age of 18 of the girls demanded as sacrifices.

As regards the road-bridge-living tree ensemble, its meaning, sanctified by tradition, can be determined quite precisely, insofar as we are clearly dealing here with a unique variation of the Milky Way evoked by the triad of elements *road-river-living tree*. The fact that the middle element – the river – has been transformed into a bridge, i.e. a solid (stone) structure, clearly shows that we are in the realm of Capricorn, from where the celestial "Way of the Soldiers" appears as such. The image of the bridge *also* evokes *the axis of the solstices* within the annual cycle, thus leading us from the broader plane of existence of the Galaxy to the narrower, but *par excellence* "right for us" Zodiac.

The riddle of the dragon egg dropped into the well is also easy to solve if we consider the following two characteristic axis-based shape connection "recipes". In our fairy tales, girls who fall (or are pushed) into wells become goldfish according to a set pattern (for example, The Fairy of the Three-Branched Oak Tree – *Illyés*, 1977, p. 552). This axis-based pairing clearly evokes the Virgo-Pisces opposition. In our case, the girls thrown into the well – at the mercy of the dragon – did not become fish, but "death" (the sons of death). We could also say that the depths of the well are Pisces, i.e. the realm of death – at least potentially. (Whether there is a dragon near the well or not!) The egg "falls" into this basic situation – a future, the seed of any kind of life, a promise.

initiative, which in its physical form would definitely evoke Cancer characteristics here, in the Pisces environment. However, since at the other end of the "world axis" originating from the egg at the bottom of the well, high above, we find a dragon, it is clear that this time the egg is a realistic, physical projection of the characteristics of Capricorn, and the possibility of death inherent in the Pisces environment thus – and precisely because of this – becomes a bloody reality. However, as soon as the Pisces decan "swims out" of the picture, the abandoned Cancer field of characteristics immediately tries to take shape in a family formula: the dragon no longer asks the last remaining daughter to be his victim, but – as is clear from the situation – asks for *her hand in marriage*, thus bringing an end to the series of tragedies.

Let us finally look at the numbers. These should be treated with caution, both here and elsewhere. Experience shows that storytellers, especially the more knowledgeable ones,

They come from more "educated" types – they are easily inclined to standardise these

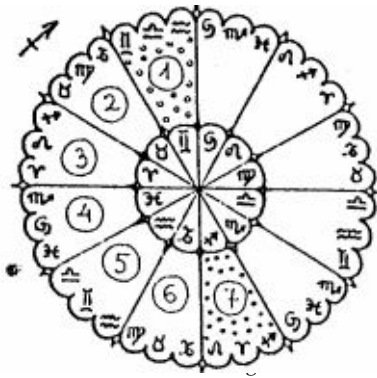
"sacred" numbers. (If it's a dragon, it should have seven heads; if it's a virgin, she should be 18 years old, etc.) However, as a kind of general rule of thumb, we can still note that if the number seven or its multiples (14, 21, 28...70, 77, etc.) appear in a fairy tale (or pictorial) passage, we can suspect the presence of the Moon or Saturn. This is because the number 28 (or seven divided by four) plays a characteristic role in the orbital periods of these two celestial bodies, in days in the case of the Moon and in years in the case of Saturn. On the same basis, we can sense the presence of the *Sun* or Jupiter when we encounter *the number twelve* or its fractions or multiples (6, 3; 24, 36, 60, 66, etc.) in the text (or images). (Cf.: *Menzel*, 1980.) We will not venture further into the interpretation of numbers at this point.

As for girls reaching the age of 18, this can be clearly illustrated by analogy with the lunar cycle, which lasts 18 full years and enters a new phase in the 19th year. Since this transition usually takes place during solar and lunar eclipses, we can understand that after the 18th unit of life, a drastic "eclipse" awaits a life that has developed continuously and untouched (virgin) until then. The lunar node – with its traditional name, which has been carried over into modern astronomical terminology: Dragon's Head-Dragon's Tail (i.e. the ascending and descending lunar nodes) – is dual, combined: *it is the Dragon itself!* At this point, it becomes saturated, takes shape, and thus interrupts the "life" of one of the celestial "luminaries", the Sun or the Moon. (Since we are talking about virgins, this time it is more likely to be the Moon.)

Even from this much, we can see that we still do not have sufficient astral mythological assistance to accurately interpret certain situations in folk tales. If we wish to interpret more accurately the role and significance of the dragon, which has only been mentioned in our tale so far but is about to appear on the scene, we must inevitably introduce *t h e c o n c e p t s*

*o f* concepts of "planetary dominions" and "forces" (in technical terms: *domicilium and exaltation*), which we have only had the opportunity to mention briefly so far. (Mars force in Capricorn, Jupiter dominion in Sagittarius.)

Let us see what Péter Vizi achieves in the next section of the story, which promises to be decisive from a dramaturgical point of view. At this point, we will only say that at this point in the tale, the story takes a turn in a certain sense, in that everything that appeared as spiritual qualities in the opening section now appears as physical qualities, and vice versa. (We are now on the "other side" of the opening scene of the tale.) From this point on, it will therefore be useful to apply this analytical approach when analysing the successive situations in the story.



well and waited for the dragon.

"Well, Peter," thought the boy to himself, "now show me what you can do."

The princess had to be taken to the well the next day. Peter lay down at the old woman's house to get a good night's sleep, but at dawn he got up, sharpened his sword, fed his animals as much as they could eat, and walked to the town well.

Around noon, the poor princess was brought in a hearse draped in mourning black, preceded by twelve  
et black, with black cloth draped over them. The people followed the carriage  
incess wept, her father wept, her mother wept, and all good souls wept. Only  
ncess, the red prince. He came forward and said that he would kill the twelve-  
did not go up to the king, nor did he offer his services, but stood there by the

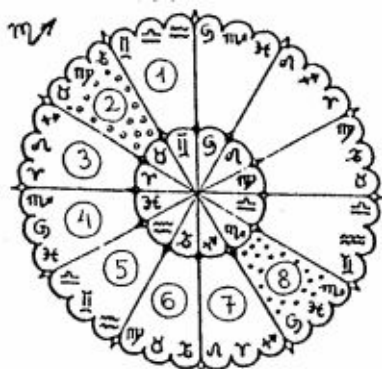
Let's turn back to the beginning of the story analysis! Water spilling from jugs; dream interpretation (weighing); twin world domination – all on a spiritual plane, that is, in dreams or in the form of promises. How does all this return in the seventh part – we surely remember: we are talking about the characteristics of Aquarius, Libra and Gemini – on the physical plane?

The "physical" equivalent of the water spilling from the pair of jugs in the dream is the weeping royal couple and the sobbing crowd following them. The balance is represented by the carriage, which provides temporary shelter in a threatening situation, a fragile structure (like a boat) in a state of equilibrium. Finally, the twin nature of ambition finds its physical embodiment in the male pair who dare to fight the dragon (defying even the greatest power and intent on defeating it), our hero and the "red prince".

Let us reverse the formula! On the physical plane, in the first section of the tale, we encountered the incarnations of the characteristics of Leo, Aries and Sagittarius. (A royal court preparing for a wedding; a violent struggle for power spreading in two directions; a miraculous revival.) Now these concrete elements must appear before us in the form of tendencies.

Indeed: the princess is being taken to her wedding, but what a wedding! The world has been turned upside down compared to the opening scene. This wedding also falls through (almost literally!), just like the first one, and here too a dream intervenes: the hero and his animals (the ram and lion characteristics) retire before the duel to gather their strength. And here, too, the desire for power splits in two directions: the red knight follows the "official" path, while Péter Vizi, his rank concealed, strives towards his goal. If we could learn more about the planetary characteristics – we don't have space for that now – we would also understand why the red knight is "in his element" in this deanery. For now, suffice it to say that the red knight is always and everywhere the representative of *Mars* (the "red planet") in our folk tales, as Marcell Jankovics demonstrated with exemplary reasoning in an earlier study (Jankovics, 1980. p. 56), and this planetary deity feels "at home" here, in the sign of Aries and in its deanery – more precisely, it has its "night-time" seat, which is more important to us because of its dark character, of the two seats it has within the annual cycle. We can easily guess what the "pulling" of the twelve horses might mean in this context if we consider that the sign in question is the third (being a sign of pressure, it is also

The deanery of the university (*named after the sign of Sagittarius!*) is imbued with the spirit of Sagittarius, and the eastern namesake of this characteristic is the *horse*. It can be interpreted as a direct reference to the mournful omen ("raven black") of the future, thus in our formula, the carriage, which conceals the victim within itself and, as we have seen, transposes the characteristics of its deanery (Aries) into a physical medium.



We can apply the same method of analysis to the following dramaturgical (and zodiacal) unit. The Cancer whirlpool, which in the "opposite" (second) story unit actually burst out of the iron house and brought life to the prison, can only appear here as a tendency. What corresponds to it on a physical level is the *Capricorn* field of characteristics, which, as we have already seen in the analysis of the dragon egg parable, must be expressed in the dragon itself, that is, in a monster that is by definition suitable for representing Capricorn characteristics, namely the "looped tail". In other words, not only dramaturgy, but

stral mythological framework, the much-discussed (but previously only theoretical)

ate, visible and tangible (physical) form.

egins to bubble and churn, its colour turning dark. Then red, blue and green  
jumps began to emerge from the well: these are coming from the dragon's throat. Lo and behold, the dragon  
comes, throws itself out of the well, opens its terrifyingly large mouth, all twelve of them, and strikes the  
ground with its tail, causing it to rumble and shake.

Alas, the red prince needed no further encouragement, his courage suddenly failed him, and **he**  
quickly **climbed up a willow tree**. But Péter Vizi was not afraid. He drew his broad, curved sword and  
charged at the dragon.

We have already finished praising the first (entrance) deanery. On a spiritual level, the Cancer vortex showed us what lies within it, like its own physicality: the "other side" (deep well) Capricorn dragon. The latter even slapped the ground with its tail for added emphasis, as its looped tail is a definitive reference to its Capricorn nature. Otherwise, as a Moon house, Libra could be assigned to the zodiac sign of the Scales, and as a planetary quality (the combined shape of the Dragon's Head and Dragon's Tail), it could also be assigned to the dual system of the Moon's nodes.

There is no need to mention the Pisces decanate either: we clarified during our analysis of the dragon egg riddle that the depths of the well are the realm of Pisces (death). This time, its physicality is not expressed in the form *of a girl*, but in the form of flames, as if the Dragon's body *were destructive* (cf.

"harvester" – a stereotypical attribute of Virgo in the zodiac) as a projection of its characteristics. Our "true" representation of death in Kútmély, that is, its physicality as intended, would of course be the *virgin* princess who stepped out of the chariot – that is, who emerged from Libra in the precessional order – but fate, which unravels the thread of the fairy tale, has this time destined her for a different, higher order.

Finally, the third spiritual characteristic examined in our fairy tale section, which permeates the entire sign's validity period, even retroactively, stems from Scorpio. Accordingly, we are witnessing a dangerous undertaking, both for the individual and for society, on the part of both opposing sides. However, there is another noteworthy feature of the Scorpio trait field, the presence of which is easy to recognise. It is the fact that during this season, there is a drastic separation between

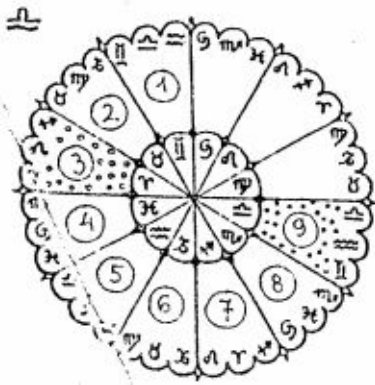
spirituality and physicality are opposed to each other, the former striving upwards, towards higher levels of existence, while the latter, the body, declines, literally "sticking to the ground". Now, an interesting contradiction seems to arise here. After all, the red knight "rose" one level when he climbed the willow tree. Does this mean that he represents a higher order of spirituality than the fairy-tale hero who remained on the ground? Not at all. On the contrary, as he climbs *up* the tree to save his skin, he is actually getting closer to his "other side" physicality, which – given that, opposite Scorpio, on the other side of the zodiac, lies the "selfish" Taurus trait field – ultimately motivates his series of dishonourable, self-serving actions.

The "willow tree" itself – not difficult to guess – is just as much a symbol of the Milky Way here as it was four units earlier, when we experienced the same situation in the decanate of entry. Then and there, we encountered it as the "world's fortune teller," and accordingly, it gave us "good fortune" (in a definitive sense).

we encountered it as the "world's fortune tree", and accordingly, "goods" (definitively baked piglets), i.e. he sent them over from the "other side" to the young people who had settled at the foot of the mountain.

However, it is worth examining the "red prince on the willow tree" motif further. If we examine its spirituality – the sign of Scorpio and the constellation – we find the constellation Cygnus (*the Swan*) in its place (position) on the Milky Way. The standard variants of this name in our folk tales are the *gypsy* (woman) and/or her *violin*. And indeed, in other types of tales (for example, in the folk tale "The Fairy of the Three-Branched Oak Tree", already quoted above – cf. *Illyés*, 1977. i.h.), a gypsy girl settles in the crown of a willow tree standing next to a well after her mother throws her into the well, as she has just been brought to life and is therefore still unarmed against the evils of the world.

However, if we look at the warrior crouching on the Milky Way from the "other side", from the realm of physicality, we find a constellation corresponding to him in the Milky Way above the constellation Taurus. This is *Auriga* (the Charioteer), a constellation that Hungarian folk tales also associate with musical instruments: "he" is a shepherd who performs miracles *with his flute* (including, among other things, taming dragons) or a "good shepherd" (e.g. *The Magic Flute* – *K. Grandpierre*, 1981, p. 314), a popular figure in our folk tales and shepherd carvings. It is obvious that in our case, we can only explain the behaviour of our "red prince", which cannot exactly be called correct, from the perspective of his spirituality, i.e. the Cygnus group of characteristics.



But it is time to move on to the discussion of the next dramaturgical unit. Now we can do what is essentially routine work. Input decanate: on the spiritual plane, *Gemini* – undecided competition. The same on the physical plane: *Sagittarius* – extremity, insight (possibly transition) to a different type of existence. Middle decan: on the intellectual plane, *Aquarius* – according to the rules of the game specified in our story, here the contract is with animals.

The "supernatural" friendship must be reactivated. (See the fifth dramaturgical unit discussed in detail above!) What this means on a physical level hardly needs lengthy explanation. The opposite of *Aquarius*,

physically intervene in the struggle. In fact, the Wolf is also expected to do so, since the lunar house of the Aries (Dog) period, must play a role in his physicality right now, in . According to this, however, in the same place, in the final part, a temporary – fragile, in spiritual terms. Let's see how this plays out in the story!

*The sweat dripped from Péter Vizi, but it also dripped from the dragon, because no matter how hard they tried, Péter Vizi could not cut the dragon fatally, nor could the dragon turn around to **strike** Péter Vizi **with its tail**, even though it tried.*

*But when the animals saw that their master was about to bite the grass, they rushed towards the dragon, the tiger grabbed its tail, the lion and the wolf also grabbed it, and in the blink of an eye, Péter Vizi **jumped into the dragon's twelfth mouth**, suddenly pierced its mouth with his mace, ran down into its stomach, there he found the dragon's soul in the form of a black dove, pierced its heart, and as soon as the black dove's life was over, so was the dragon's.*

At this point, there are only one or two details that require explanation. For example, it has not yet been mentioned that the dragon's tail is not only its "calling card" but also its weapon. Since he wields this weapon quite a bit at the beginning of the passage, we might think that this detail comes from the previous section – per analogiam: "he strikes the ground with his tail" – has slipped in here as a reprehensible anachronism. This is not the case. The dragon's tail very much comes into play at the right time, here, in the physicality of Nyilas, since this, the strange, abnormal functioning "Planetary chaos", the Dragon's Tail, also known as the descending Moon's node, is "in power" right here in the sign of Sagittarius, according to classical astrological dramaturgy. We can already sense that it may indeed be a devilishly difficult task to cope with this wonder, as it constantly changes its "reality content". If I want to defeat it as a Capricorn, because its tail curling over itself draws my attention to this characteristic of the sign, it suddenly turns out that it is the "spokesman" of Libra, and now it is turning its "eastern face" towards me. But if I aim my weapon at him as such, he changes colour again and either opens his giant mouth at me like a dragon's head (ascending Moon node) or aims at me with his tail like a dragon's tail (descending Moon node). May the hero of the tale be he who can overcome all this!

That we have truly hit the nail on the head this time in identifying our dragon with the Moon's node is best demonstrated by the fact that the path to its ultimate defeat leads through its mouth. This statement is to be understood literally: in this space-time, the Dragon can only be defeated through its head. Why? Because here, in the sign of Sagittarius, it is the Dragon's head (the ascending Moon node) that is losing power according to the traditional astrological mythological cast of roles. The Dragon's tail, as we have seen, was "powerful" during this period, and its owner proved invulnerable in that part of his body. We can be sure that our hero would not have been able to defeat him (i.e. the Dragon formed by the conjunction of the Head and the Tail) if he had not been aided by his remaining decanate characteristics – i.e. his helper animals – and, among them, the "stunt double" Tiger, who behaves in a "reversed" manner compared to his counterpart, neutralises the dreaded dragon tail. (The "reversed" role of our Tiger will be discussed in more detail below.)

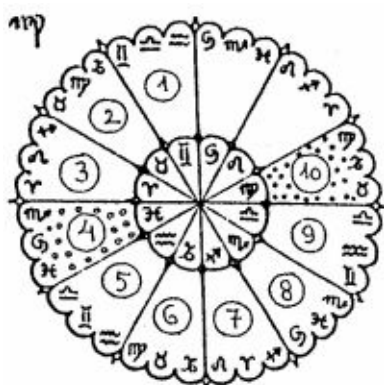
But what should we do with the "black dove" in the dragon's belly? If I know that our hero set out from Sagittarius to destroy it, then he can only pass through the "tunnel" of the dragon's body in the direction of Gemini, a kind of "negative Milky Way". Since it started with a slide (Sagittarius' physicality could only manifest itself at the "exit"!), we must also slide the final destination on the other side, from Gemini to Taurus, which follows in the precessional order. The transition between the two signs can also be precisely expressed in the houses of the Moon: here, the "swallow" (in our folk art, this is usually represented by a *dove*!) space-time unit falls in the 28-element circle.

element circle. Why is this pigeon black? Perhaps because we did not arrive at it via the "regular" white Milky Way, but through the "black hole" of the dragon's throat.

But we can also explain this darkening by the fact that the dark legacy of the previous phases of existence – the Libra and Aquarius constellations opposite the Aries and Leo decanates – also shines through in the figure of our Venus-like dove at the moment of liberation. What does this mean, and why do we call it dark?

Since the hero's task in this plot unit is to drain the dragon's source of power, we must first consider which planetary entity is *in power* in the Libra period immediately preceding the plot, and then we get that the colour of our black dove is probably borrowed from one of *Saturn's* heraldic animals, *the raven*. This is all the more so because the previous decanate, Aquarius, with its second Moon house, also "brought into the picture" the same raven as a medium-determining (eponymous) dark bird quality. Presumably because Saturn is also prominent in this season, although here we find it not "in power" but merely "at home", just as in Capricorn, which is symbolised by a dragon with a looped tail.

To simplify the question somewhat, we could say that when Péter Vizi "kills" the dragon's power in the image of the black dove, he is in fact neutralising *the Saturnian forces* that operate in two of the possible meanings of the Dragon (in Capricorn and Libra). Since these forces are fundamentally restraining and limiting in nature, their deactivation carries the risk that, to put it bluntly, some kind of previously unmanifested and therefore unpredictable force *will be unleashed*. This unleashing, however, can also create a fatal situation for the unleasher (in our case, the fairy-tale hero). We will see how in a moment.



*Then Péter Vizi walked calmly through all twelve heads of the dragon. In each of the twelve heads he found a **golden apple**; he put them in his pocket and walked calmly out onto the ground.*

*Péter Vizi was terribly exhausted, **he bowed his head in the princess's lap** and fell asleep. His animals also fell asleep, but the red prince sitting in the willow tree needed no more. Now he was no longer afraid, so he climbed down from the willow tree, grabbed Péter Vizi's sword, **covered the princess's mouth** with his other hand and cut off Péter Vizi's neck. There was no one around to see this. The red prince, but on the way he told her that if she betrayed him, he would kill her in such*

at the point in the story where *the possibility* of death was first raised. (We are referring to the scene where knives are stuck into the "prophetic tree.") We believe that this direct correspondence requires no further comment. We will not dwell on the many beautiful rhymes arising from the juxtapositions at the deanery level, as our dear readers can safely do so themselves, for their own pleasure and reassurance, if they have the time and inclination. (It would be nice if they would!) Nevertheless, in order to avoid any uncertainty, it might be a good idea to go through the usual routine "site inspections" together.

The successive decanates of our space-time colour now follow each other on the spiritual level as follows: Taurus, Capricorn, Virgo. Their symbols: *golden apples* in the now dead dragon heads (the latter were alive one precession step earlier, in Gemini, when it would not have been advisable to delve into them!); followed by the equivalent general and complete (covering the entire 12-section annual cycle – cf. the number 12 apples!) *sensual well-being*: rest in the girl's lap; then: *restraint* (covering the girl's mouth and paralysing her ability to act with a life-threatening threat); finally: *division* (in the strict sense of the word: cutting the body in two, guided by rational considerations, or, we might say, cold calculation).

How does all this translate into physicality? In contrast to Taurus, Scorpio's space-time field – the willow tree reappears, with the previously inactive

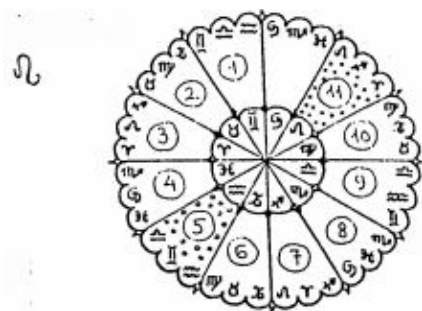
"with a leap". Since we already know about his principality: the bearer of the characteristics of Mars, we should not be surprised that he returns here, as this sign is his second "home" (next to Aries) in the annual cycle. However, he will only gain strength in the next decanate, when his rival (Péter Vizi) and the woman he desires have already reached the Cancer state of *mutual forgetfulness*. At this point, the bloody deed (main event) takes place on the opposite *spiritual* plane, as we know that Mars is in Capricorn.

"in power". This means that here the "bloody warrior" can become a real driving force, while in his "homes", Aries and Scorpio, he is only capable of defining the medium of the action. Finally, the physicality of the third decanate is determined by the characteristics of Pisces. In short, our hero dies here. And the fact that this characteristic truly permeates the earlier phases of the sign's validity is most eloquently demonstrated by the fact that he has been in a deep sleep since the beginning of the previous decanate, together with his helper animals.

We can now guess where the mistake was made. The loss of moderation (the suppression of Saturn's qualities) can be seen as the root cause of the problems, and their culmination – in the month of Virgo, when the virtue of order should prevail – is the reckless indulgence in prosperity. If our hero wants to make amends for his fatal mistake (the expression can be taken literally here!), he will have to find his way back to Virgo, because only there can he hope to remedy his predicament. In any case, it will not be easy, since moving "forward" in time is impossible once the basic direction has been reversed by precession. "backwards" due to precession. Unless...

Unless something extraordinary happens or some kind of previously unaccounted-for temporal peculiarity intervenes. Fortunately for Péter Vizi, this time it did. Namely, an influencing factor that we had not considered before, namely the Aquarius space-time problem, better known as the *Aquarius paradox*. (See: Pap, 1990, pp. 76–81.) (See: Pap, 1990, pp. 76–81.) What does this mean? Nothing less than that in this world month – and to our current knowledge only in this one, or at least primarily in this one! – *the time dimension is reduced to zero*.

or, or to put it more vulgarly: existence "flows" simultaneously difficult to imagine? Perhaps. Nevertheless, we have no choice but to try if we want to do, of course, many other works of folk art, both written and visual).



If we treat the question purely formally, the solution seems relatively easy. Imagine a jug from which water flows in two directions at once – in two directions that are 180° apart. One stream of water flows "backwards", in other words, in the "normal", low-year flow, and this branch "spills over" into the Pisces era preceding it in the precessional order. Thus, all three decans of the latter seem to be covered by the characteristic debris of an Aquarius sub-unit. Specifically, the "incoming" Scorpio decan of Pisces is "poured" onto the first phase of Aquarius, which gives it its name, while the middle two phases, Cancer and Gemini, overlap each other relatively smoothly, while the last decanate of Aquarius, Libra, is associated with the eponymous phase of Pisces. However, if we follow the other branch of the Aquarius stream, we find that it "pours" over the following Capricorn era, now with a regular precessional direction. The resulting sub-units will therefore exhibit the following "dual natures": Virgo and Libra at the beginning; Taurus and Gemini in the middle; and Capricorn and Aquarius at the end.

Well, yes, you might say, it's easy to predict all this, but what does this whole "Aquarius problem" mean in terms of tangible facts? Instead of fortune-telling and speculation, let's see what the next excerpt from the story has to say about it. Let us say in advance: from the fact that this and the subsequent dramaturgical unit are much more extensive than all the others, we can already suspect that our tale will have something to say about the Aquarius problem. We could also say that the dramaturgy of our tale reacts to this concentration of problems with the sensitivity of a seismograph.

*They go up to the palace, where the red prince boasts about how he killed the dragon, and because the princess did not dare to speak, a great wedding feast was immediately held, and the red prince was seated at the head of the table, with twelve silk cushions placed beneath him.*

Everything seems to be going well. The red prince is given the "place of honour" – naturally, since he is at home, in the "entrance" deanery of Aries. (To be precise: the rearmost sign of the zodiac, thus in the order of precession. This refers to the decanate of Aries, which we can immediately see by referring back to Figure 1. The "physical" medium of the plot is the establishment of a lawful relationship, the fulfilment of a previous royal promise, i.e. a wedding – typical Libra attributes. Harmony seems to be eternal, as it is based on the number 12 (12 pillows under the red prince's saddle), although we have already seen in the case of Libra – right in the first story unit, in connection with the construction and demolition of the iron house – that what is accumulated so gradually and methodically will sooner or later, but still within the Libra period, inevitably be dismantled. Here and now, however, things seem to be turning out differently: we move on "smoothly" with a deanery and arrive – in terms of our spirit – at the sign of Sagittarius, which promises miracles. On the physical level, twin characteristics must appear here, since the red prince

"ikre" – as we saw in a previous section – is Péter Vizi himself, who is about to make his entrance.

There will be room for miracles, because, as we know, he is currently dead.

*While the king's wedding festivities were in full swing, the animals awoke and saw that their master's head had been cut off. They sent the **tiger**, who was the fastest among them, to fetch some soldering iron from the forest, with which they would solder their master's head back on.*

Here we must pause again to take stock of the situation. We have just passed through the middle Sagittarius decanate and are now in the third quarter, named after the Lion.

on a spiritual level. On a physical level, however, Aquarius's unique mechanism came into play. And now we can finally understand why two animal figures had to be assigned to the role of the Lion in the legendary animal selection, why one was not enough, as in the case of the wolf, for example. The two types of lionhood (the tiger and the lion in our story) can be seen as two physical manifestations of the Aquarian qualities that diverge in two directions. And now that the tables have turned and they must function as Aquarius physicalities, they are indeed running in different directions. Since the dramatic transgression, as we have seen, took place in the previous great unit, the sign of Virgo (whose full representative in the Eastern zodiac, i.e. the triad of tiger, lion and wolf, is the *rabbit!*), one of the Aquarius animals must return there. Whether it is the tiger that goes back in time to bring a remedy for the trouble, or the lion, they can only expect healing from the rabbit, and if by chance the tiger "turns back" the course of time, we can be sure that his double, the lion, will reverse it at the end of the action.

*The **tiger** runs away, and as he runs towards the forest, he meets a **rabbit**.*

*The rabbit's mouth was full of grass. The tiger asks:*

*— What are you carrying, rabbit?*

*— I'm taking grass for my son.*

*— Give it to me, you'll find more where you found it, I need it more than you do.*

*Whether willingly or not, the rabbit gave the grass to the tiger, and the tiger ran back to his companions.*

Now we need to be on our guard! At first glance, everything seems to be fine: the error has been corrected and we are back to square one. However, if we look more closely, we find that both statements need to be qualified. Although we now have the means to remedy the error, another transgression was committed in the process of obtaining it: violence had to be used against an innocent rabbit who was in dire need of help (he was rushing to the aid of his sick son). The moral world of folk tales is structured in such a way that no wrongdoing can go unpunished (or at least without some kind of significant consequence). It is therefore worth keeping a close eye on the rest of the story: if a rabbit ever crosses our hero's path again, we must assume that it has come to collect on this debt!

The other part of the statement is also not entirely correct. It is true that our tiger has "returned" to his starting point, to his dead body surrounded by his fellow animals, but in the meantime, time seems to have moved in the other direction, i.e. "forward". How do we suspect this? From the following.

*— Which one is for the doctorate? asks the lion.*

*— I understand," said the **wolf**, "all my ancestors were doctors.*

*— Well, if that's the case, then weld our master's head back on.*

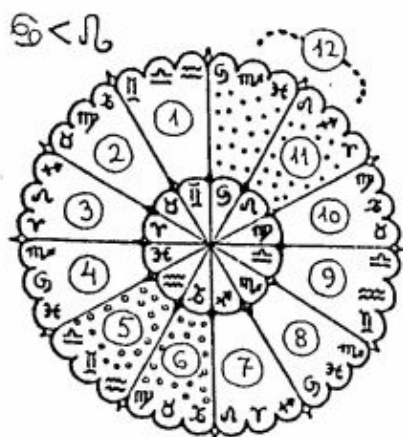
*The wolf picked up Péter Vizi's head and welded it back on for a moment, but when they stood him up, they saw that **half of his face was turned backwards**.*

*— "Hey, that's not right," cried the lion, and he gave the wolf a good slap. "Is that how you learned to be a doctor?" Suddenly, he grabbed Péter Vizi's head, turned the face forward, and welded it back onto his neck.*

*Péter Vizi opened his eyes at once, thinking he had only been fast asleep. **He learned what had happened to him from his animals.***

It is clear to see: the Aquarius wave, represented by the tiger, has come "backwards" and first arrived at the beginning of the Age of Leo: we are now in Aries, right in the middle of this decanate, in the House of the Wolf Moon. In fact, by the time the operation is complete, we will already be at the House of the Moon: our hero, looking in two directions, backwards and forwards, turning his head from side to side, evokes for a moment the image of a "two-headed" griffin. And this brings us back to our actual starting point. As we have already indicated, only the "counterpart" on the other side of the Aquarius branch (in this case, the spiritual side) is authorised to deactivate the Aquarius effect. Péter Vizi turns his face from the past towards the future: instead of death, a new realm of life opens up before our hero. (Let us not forget, however, that this new life is already burdened with sin, and he will have to "work off" this burden once in this life!

So here we are again at the zero point. And here comes the question of questions: what next? More specifically: how can we "reconnect" to the lost flow of time? One thing is certain: we cannot afford to make the mistake of allowing ourselves to be led astray by "preconceptions". We have very little tangible information, or everyday language can be translated we know because about how should "properly" proceed. If we strictly adhere to the conceptual framework in its current (scientific) sense, then we cannot even be entirely sure that such a "manoeuvre" is possible at all. We can only know one thing with complete certainty: that the story *continues*. And who else could we expect to provide guidance other than our fairy-tale hero – "he learned what had happened to him from his animals" – so let's see where we have ended up among our own animals (in the Zodiac), and then they will guide us further.



— Stop, Red Prince, I will soon spoil your wedding!

First, he pulled the golden teeth out of the dragon's twelve heads (there were two in each of the twelve), put them in his bag, and said to his animals:

— Come with me, my sweet servants. He went into the city, straight to the old woman, and learned that the wedding was already in full swing.

But Péter Vizi had no intention of staying. He called his animals, went up to the palace, and **as he climbed the steps, the silk cushions began to fall from under the red prince.**

First one, then two, and suddenly they fell onto the bare ground, and it was

for long. If we begin our investigation on the physical plane – the "other side" – it immediately becomes clear that the period of Virgo (the old woman or *the steps*) runs parallel to that of Libra (wedding, falling pillows), which means that the second wave of Aquarius, which the lion has just set in motion by turning Peter the Water Bearer's head back in the direction of precession, will now sweep through the three decans of the Capricorn era, now in accordance with the "original", i.e. the precessional order.

According to this, in the next section, Gemini physicality (verbal duels, undecided competitions) must be paired with Taurus physicality (sensual pleasures and the fear of physical well-being).

*Péter Vizi shouted into the palace:*

*— Come out, red prince, if you are a true knight!*

*Hey, the red prince trembled like a leaf, he wanted to go, but he didn't know what to do. But the princess encouraged him:*

*— Go, go, show your bravery! Péter Vizi shouted again:*

*— Come out, you dragon-slaying prince!*

*— Go, go," encouraged the princess, "show us that you killed the dragon.*

The fairy tale uses a very clever device to describe the physical characteristics of the red knight, or more precisely, to convey the bull-like qualities of his physique. In this context, the name "dragon slayer" unmistakably refers to *Saint George*, who is known to be the patron saint of the month of Taurus (his feast day is 24 April, the name of the month: St. George's month!) in the same cultural milieu in which Peter and Paul are the saintly pair marking the summer solstice. This thoroughly "appropriate" linguistic invention will certainly be classified as borrowing by our folklore research, if it is noticed at all, and as such, the "lack of originality" under the heading catalogued in our folk literature "weaknesses" (see also: "folklorisation" and, as a last resort, "declining cultural assets"! ) in its rich repertoire. Let us dismiss it and continue to investigate according to our own reasoning.

*What could the red prince do? He went out into the courtyard trembling, drew his sword, but he could only draw it once before Péter Vizi struck him, and he bit the grass.*

One might think that the fate of the poor red prince was sealed from the moment Péter Vizi rose from the dead and reported to him. Not at all! His delaying tactics are not only explained by the fact that, being in the body of a bull, he fears for his life and his easily acquired wealth, but also by his desire to wait for a more favourable moment. He does not have to wait long. The Capricorn characteristics that define the next deanery create the most advantageous situation for him, because, as we know, his Mars is currently "in power" here, which means that he can spectacularly display his abilities to the fullest. Why, then, does he still come out on the losing side in the duel?

Let's analyse in detail the balance of power in this decisive decan at the end of the sign! On the spiritual plane, Cancer and Leo are side by side – above each other, while on the physical plane, Capricorn and Aquarius are side by side. Although it has not yet been mentioned in the "syllabus", we already know that Mars is powerful in Capricorn and Leo, while Jupiter is powerful in Cancer and Aquarius. (Referring to both: in the first sign mentioned, we can speak of "real" power, while in the second, of "hidden" power! Each side has a quantum of spirituality and an equal amount of physicality. A typical stalemate, one might think, if we start from the naive assumption that the only difference between planets is their names. In reality, however, approximately neither nor the two two opposing sides "weight class". Our red knight's class, to stick with our sports analogy, is

, due to the overwhelming superiority of his opponent, can only be a knockout defeat in the first round.

And with that, Péter Vizi's personality (i.e., his planetary quality) was also exposed. If we had believed until now that, as a likeable young man, he could only be a Sun hero, we must now admit that we were wrong. The decisive duel undoubtedly confirmed that in the case of our hero (perhaps not exclusively, but certainly to a significant extent), we are dealing with a representative of Jupiter. More precisely... but let's not get ahead of ourselves. Let's first look at the final scene of this dramatic unity, the "presentation of evidence".

*Then Péter Vizi entered the palace, took the **twelve golden apples** and the **dragon's twenty-four golden teeth** from his bag, and said to the king:*

*"Behold, with these I prove to you, my lord king, that I killed the dragon, and not the red prince.*

*But the **princess** also testified to this, and the king was very happy, because he liked Péter Vizi better than the red prince. They continued the wedding celebrations, which lasted for seven weeks.*

The evidence is telling. In order: the 12 golden apples represent sensual pleasures

It tells of 12 seasons and clearly shows that our hero has been through the school of Bikaság. The dragon's tooth: a characteristic Saturn trophy. It can come from the Libra Dragon (where Saturn is "in power"), the loop-tailed Capricorn Dragon (where it is truly "at home"), the Aquarius (this is his other home, and our Libra Dragon reappears here in a deanery role), and then it must evoke the places of his "power" and "loss of power", namely the signs of Gemini and Sagittarius. However, the number 24 still makes the Capricorn constellation the most likely place of origin. Let us not forget that 24 can also mean 24 degrees, and the dragon, as the representative of the Capricorn spirit, dropped its fateful egg into the town well exactly 24 years before the events of the fairy tale. After the "signatures" of the Taurus and Capricorn time units, as expected, the third "earthly" sign, Virgo, also appears among the evidence: "...but the princess proved it too..."!

Thus, the broader, three-element space-time is evoked again, in which the first dramatic transgression (our hero's indulgence in sensual pleasures, followed by the Red Prince's assassination attempt) and, shortly thereafter, the second (the kidnapping of the rabbit) took place. And what is evoked in the folk tale also appears. It is futile for the evidence to point to the Libra period, futile for the judgement to reinforce this idea, and futile for the moment of promise and fulfilment to end the wedding, which we return to for the third time in the Libra period, puts an end to the matter ( moreover, in this "final stage", the Libra spirit would be combined with the Cancer spirit in exactly the way prescribed by tradition, so that the two together would form the ideal environment for starting a family! – our hero's path leads elsewhere. Until he has repaid his debts in every respect and without exception, any balance that would show harmony in his fate would be only temporary, even deceptive. However, the offence seems to be of such a nature that it cannot be redeemed within the "small world" of the Zodiac. It is futile for our hero to return again and again to the cursed field of Virgo, where death ( Pisces) sprawls in its visible and tangible reality as physicality; the solution does not lie here – even if the path leads there from this starting point.

For he himself already suspects, as we may guess, that for final redemption

It is the shortened rabbit that must lead Péter Vizi to his fate.

Before we set off on this fateful final journey with him, let's take another look at the "route map" of the story so far. (Figure 1) We can see that we have just completed a full year in the "great year" of precession. In theory, there would be nothing to prevent the cycle from starting again – we have examples of "multi-cycle" tales! – but the "appearance" of the Aquarius space-time problem suggests that the story can only continue in a kind of "time warp". To gain a more accurate understanding of the situation, let us mentally enlarge the "slice of cake" representing the last three sign periods from the annual cycle and break down the story that has unfolded here into its phases.

*I. Phase:* we are still in the *Virgo* validity period. In detail:

- a) Taurus* (with *Scorpio* physicality) – the red prince descends from the tree while Peter and his animals rest;
- b) Capricorn* (*Cancer*) – the red prince grabs the princess and kills Peter the Water Sprite; and
- c) Virgo* (*Pisces*) – the red prince threatens the princess, Peter Vizi is cut in two and left dead at the scene.

*II. Phase:* the scene shifts to the sign of *Leo*. Here, too, the plot elements correspond to the characteristics of the relevant decanate. In detail:

- a) Aries* (*Libra*) – wedding, the red prince takes the main place;
- b) Sagittarius* (*Gemini*) – the red prince's "twin", Péter Vizi, appears on the scene, still dead;
- c) Leo* (*Aquarius*) – the lioness splits in two, the "fastest" tiger starts to run backwards.

*III. Phase:* We return to the *Virgo* period. The tiger returns to the *Virgo* period, which *this time* is only of deanery significance (and is not even divided into deaneries) and takes the medicinal herb from its namesake, the rabbit. (Cf.: the "herbal woman" is a typical representative of *Virgo* qualities in folk belief!

*IV. Phase:* back to *Leo* again. The tiger turns around, reaches the sign of *Leo* again, and here it must once more pass through the decanates in order. In detail:

- a) Aries* (with *Libra* physicality) – this decanate is now represented by its "eastern" counterpart, the *Dog*, which is immediately divided into three, but now according to *the houses of the Moon*. Thus, in the second house of the Moon, the *Wolf* can take action, and in the third, *Yü*, the "two-headed" monster, appears.
- b) Sagittarius* (*Gemini*) – however, the latter wonder can also evoke the physicality of the middle decan, *Sagittarius* (extremity, life generation!), with the Gemini twins facing each other with their backs turned;
- c) Leo* (*Aquarius*) – the "own time" of the healing process finally comes back into sync with the "original" time here, in the *Leo* decanate: the lion turns Péter Vizi's head to the correct (precessional) time. (NB: the motif of "two-headedness" also permeates here, if we are familiar with the astral mythological tradition's depictions of *Leo*'s physical representation, *Aquarius*, as *Janus-faced*, i.e. with two heads looking forwards and backwards on a single body.

From here, two time "waves" run parallel.

*V. Phase:* we are simultaneously in *Cancer* and *Leo*. Broken down into decans:

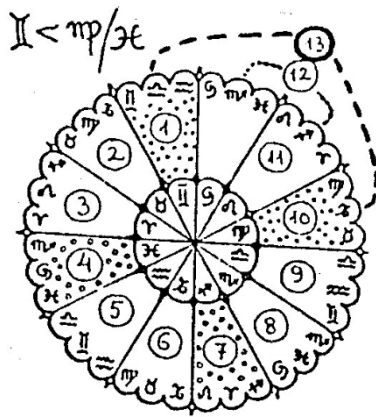
- a) Pisces* (*Virgo*), at the same time *Aries* (*Libra*) – at the widow's house, in the black city – heading for the wedding! (evidence in the bag);
- b) Scorpio* (*Taurus*) and *Sagittarius* (*Gemini*) – the "dragon-slaying" prince saves his skin – Vizi Péter calls him to a duel;
- c) Cancer* (*Capricorn*) and *Leo* (*Aquarius*) – defeating the red knight with "decisive superiority".

At this point, we would expect the fairy tale to end. The *Cancer* sign could bring marriage, a happy family life, and the *Lion* could bring dominance and joy in offspring. But at the end of the scene, the bag appears, and a journey begins – now, after the defeat of the red prince, it seems unreasonable,

at best justified on an emotional level (cf. the Cancer-Libra relationship mentioned above!) – "proof procedure" begins. And from the opened bag, one by one, according to their rank,

the *Virgo* period reappears, containing the transgression that has remained unatoned for until now.

From this point on, Péter Vizi runs neck and neck with his destiny, which he himself has conjured up. He is convinced that he will triumphantly continue his journey through the cycle of the year (he is currently running the Gemini phase), and does not notice that the revived Virgo characteristics are "running alongside him". The confrontation between the two units of space and time unfolds dramatically at the beginning of the next section of the story. (As we read the story, we can look at the accompanying diagram and find the answers to the questions that arise!)



Péter Vizi set off on a hunting trip, but his wife threw herself around his neck and anywhere but the witch's lair, because it was darker than hell and no one had ever there. Péter promised not to go, but as soon as he left the palace, he was overcome to see the witch's hut. He went out into the forest, walking and wandering, and suddenly a **rabbit** jumped out in front of him. He aimed with his **arrow**, but he misses.

"What's going on?" thought Péter Vizi. "I've never missed game before." He went on, and a rabbit jumped out in front of him again, just a stone's throw away. He shot at it, but missed again.

Péter was angry and went on in great annoyance. He had hardly gone a few steps when a rabbit jumped out in front of him for the third time. He shot at it, but missed again.

The two opposing force fields reveal themselves in their full breadth – to us and to each other. On one side: the Gemini characteristics (an undecided duel!) permeating all three parts, enclosed in the physicality of a *shooting* figure; on the other side: the Virgo spirit, also equally represented in all three parts, appears in the form of a rabbit in the "physical" guise of *death* (disappearance). To use a musical analogy: the theme has been introduced, now it can be developed.

Well, listen to this wonder, what happened! Suddenly, the forest darkened, as if it were in the land of hell, and the animals huddled around him, trembling and whimpering. He looked here and there, looked up at the sky, but he could see nothing but terrifying darkness.

"Well, this must be the witches' lair," he thought to himself. It was, he could feel it with his hands, his feet, his whole body, that all kinds of **crawling creatures** were swarming around him, and he could hear **bats** flying and fluttering above his head.

Peter stumbled and staggered in the darkness, and suddenly he saw a faint light. He slowly felt his way towards it, and **there he saw a large piece of wood burning, and as soon as it turned to charcoal, an invisible hand placed another piece of wood on the fire.**

It was as if the world had been turned upside down. Day turned into night, and all intellectual qualities were transformed into physicality. The Aquarius trait of togetherness and interdependence manifested itself in the utterly "wild" behaviour of beasts that had previously seemed so tame. The worms clearly represent the Libra spirit, and within that, the "creeping" Moon houses, the dragon (lizard): the horned snake and the earthworm summoners – again in their direct physical form (although invisible due to the darkness). Finally, bats can only come from the second Moon house of Gemini (Bat or Owl). And so that we are left with not even a spark of doubt as to where we are, the fiery quality itself appears, undisguised, in its elemental form. We cannot see what feeds it, although we could glimpse it in the light of the fire. This is more than just a creepy "surreal" image! It seems that this *fire is generated or fed from outside the system*. Here, at last, we can catch the Sagittarius trait in action – finally, at the level of physical expression! In any case, we must consider the situation extraordinary if, contrary to its usual behaviour, it is now revealing itself so clearly!

But where are the Virgo traits introduced by the volatile rabbit? Well, as far as physicality is concerned, the "other side" (Pisces traits) has already shown what it is capable of: just as before, in the black city, it has now plunged the world into mourning. And what about the details? The characteristics of *Taurus* (eating and drinking), *Capricorn* (petrification), and *Virgo* (dismemberment)? Or – translated *into* the realm of physicality – *Scorpio*, represented by *Cygnus* crouching on a tree; *Cancer* with its "reciprocity"; and finally *Pisces*... It is frightening to even say it: where is the death that has been realised and physically experienced? Let's see!

*Péter Vizi sits down by the fire, his animals beside him, takes out the bread and bacon from his bag, puts the bacon **on a stick** and rubs the fat onto the bread. As he roasts the bacon, someone shivering and cold speaks to him in a trembling voice:*

*– "Oh, I'm freezing!"*

*Péter looks around, sees no one, and says nothing. The voice speaks again:*

*– Oh, I'm cold!*

*He couldn't stand it any longer, and said:*

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

*– Oh no, I don't dare, because your animals will tear me to pieces.*

*Péter looks up **at the tree and sees an old woman crouching there.***

*She says to him:*

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

*– I don't dare, but **I'll throw down three golden hairs**, put them on the backs of your animals, and then I'll come down.*

*– All right, throw them down.*

*The old woman throws down the three golden hairs, Péter Vizi places them on his animals, and does not even notice that the animals **have suddenly turned to stone**. The old woman climbs down from the tree, sits down by the fire, and pulls out **a toad** from somewhere, puts it on a skewer, roasts it, and begins to say to herself:*

— *I roast a frog, you roast bacon, I eat bacon, you eat frog.*

— *What are you talking about?*

— *I'm roasting a frog, you're roasting bacon, I'm eating bacon, you're eating frog.*

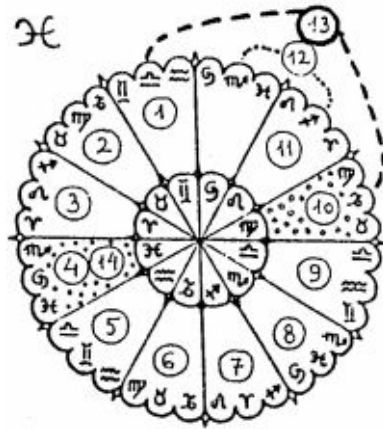
— *But let everyone eat what they're cooking!* cried Péter Vizi, and in his anger he threw the bacon at the old witch.

Hey, that was all the old witch needed. She jumped up, grabbed Péter Vizi, and **held him so tight he couldn't move**. She called her animals, but they didn't move either. Then the old witch took Péter Vizi's sword, **cut his body into pieces**, and threw them into a **large tub**.

Well, yes. Here she is avenging her previous sin. More precisely, not the sin itself, but the fact that too much energy had to be wasted to make amends for it at the time. (The Aquarius energies had to be "deployed" in both directions!) Now, when they are most needed, the Aquarius "battery" is "dead": the beasts won't move, there is nothing to drive the engine. And there is also a problem with the Libra deanship: our hero misjudges the situation badly. He "falls for" the trick and does not notice that he has lost his helpers. Yet it is precisely because of this loss of measure that he gains his final redemption. This is how he overcomes his moral disadvantage: he took pity on a helpless old woman in distress and showed "mercy" to a defenceless creature. He won – but the price of victory was death. At least for now.

But like all living things in folk tales, this inhabitant of Witch Country also has its own "other side" – above, towards the crown. And by stepping down from there, the old woman disturbed a very unstable system of equilibrium. The "other side" naturally reacted immediately.

How? Let us recall: on the other side, the section of the trunk into which the siblings had stuck their signalling tools was located. Now the other half is freed, the latent state is over – Pál Vizi can set off on his journey. "On his own journey"? Not quite. Since the itinerary was born of the spirit of Cancer, the two paths must ultimately "converge" in the same direction in space-time, only the second section of the path will run "higher" in the morning – or more *precisely*, more reliably – than the first (since it is now guided by more experience). In more technical terms, we could rephrase this as follows: Pál Vizi is on a *corrected* course compared to Péter's course, which *was doomed to failure* due to energy loss.

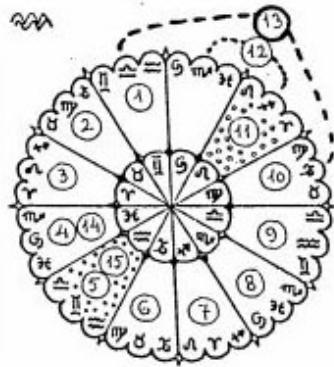


day or two later, Pál Vizi returned to the world of the wise man, where he had pulled out his knife, and red blood spurted out.

"My brother is dead," sighed Pál Vizi bitterly. He did not stop, but went the way as just like his brother.

The narrator is telling the truth: Pál Vizi is indeed travelling on a well-trodden path. This means that he needs to expend less energy along the way. As for the decisive stage of his journey, his path is no longer blocked by a dragon, as it was for Peter, and he does not have to waste his strength fighting the red prince. He almost glides through the successive stages of the journey, although, to his credit, he does not skip any of them. Let's check!

First of all, we must take into account that the event that triggered Vizi Pál's departure took place in the Gemini realm, which was *covered* and then *extinguished* by Virgo. Translated into more everyday language, this means that if we continue to move forward in the annual cycle, the next stage would be the Taurus period, but instead, the realm of the witch (in her negative form) has intruded.



What's more, there was a polar shift: day turned into night – Virgo became Pisces. This is how we returned to the world's birthplace and set the second man of the Gemini "relay" on his way. This immediately determines that the first stage of Pál Vizi's "long run" will be the period of Aquarius. It was here that Péter acquired his helper animals. What will Pál do in the same place?

*He met a tiger, wanted to shoot it, but did not, and the tiger gave him one of its cubs. He had the same experience with the lion and the wolf. He also had three animals...*

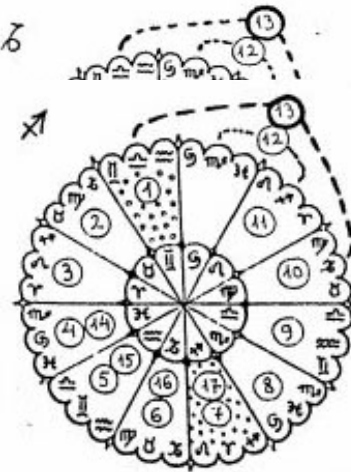
Next comes the space-time period of Capricorn. Peter then arrived in the city shrouded in mourning and learned about the egg story. And Paul?

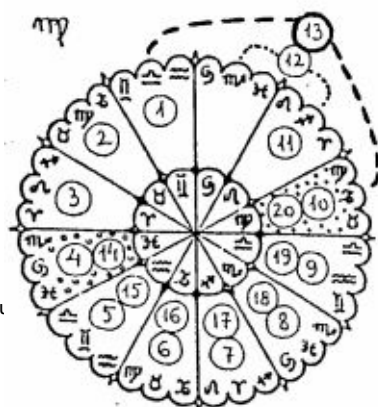
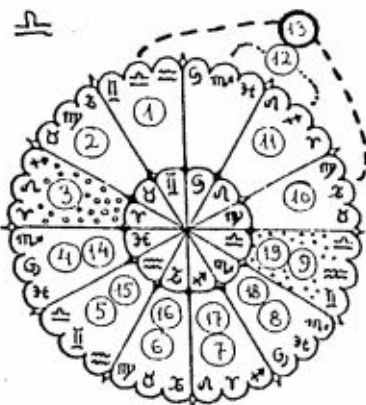
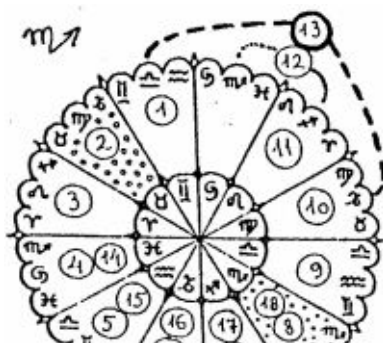
*...went to the city where his brother had killed the twelve-headed dragon. Vizi Paul resembled Vizi Peter like one egg resembles another.*

The province of Nyilas was in general mourning, a *carriage appeared*, and then the appearance of a stuntman made it famous for Péter Vizi. What did Pál experience there?

*...and when he arrived in the city, word of his arrival was spread ahead of him, and bells were rung to announce his arrival. The little queen sat in a lovely velvet **carriage** and went out to meet him. She thought that her husband had returned from the witch's lair...*

Scorpio: the enemy (the dragon) appears, and instead of the girl, a tongue of flame shoots up and the "false hero" jumps onto the tree. Now, in the "corrected" version:





, but  
be

...and when she saw Vizi Pál, she jumped out of the carriage and threw herself into his arms.

"My dear sir, my soul, you have returned from the witch's lair.

Vizi Pál did not reveal a single word about who he was or what he was doing, knowing only where to look for his brother.

From the previous section, we can already sense that Pál Vizi is gaining an increasingly significant advantage over his brother in the successive stages of the race. Thus, and then we can almost feel his energy building up for the decisive battle. And it is not hunt

The deans will not follow each other in the same order as before in the case of Péter Vizi. Here, the characteristics of the Gemini spirit and Sagittarius physicality only stick to our hero in the initial phase; afterwards, his animals do not panic, as their Aquarius spirit is still bursting with energy, and finally, in the decisive phase of his career, the Libra characteristics help him to make the right decisions. He immediately finds the fire, which is the elemental expression of Aries physicality, and so, naturally, the "miraculous" fire-making hand identified with the Sagittarius attribute cannot appear near him.

l nothing to the little queen, went to the witch's hut, and took his animals  
other had done, shooting at the rabbit three times and missing every time;  
time, the forest grew dark, and he could not see a step in front of him or  
s brother, because he immediately spotted a faint light and went towards it.

We will soon see that it was indeed this small gain of time that saved his life – and with it, his brother's. Now comes the last, fateful stage of the hunt: *the Virgin*. Here, everything depends on calculation and correct positioning. There is no room for "make even the slightest mistake": the smallest miscalculation can lead to irreparable trouble source. Remember only back: here He "messed up" first, then again as a "trial candidate," and later was unable to correct his mistakes. The order of the deans remains the same, of course: *Taurus* (eating and drinking) – *Scorpio* (spit, and the fugitive is the doughnut; then *Capricorn* (grabbing, holding down) – *Cancer* (reciprocal baking and eating); finally *Virgo* (this not only means cutting into pieces : the rabbit – also "herbal" healing!) – *Pisces* (disappearance). However... – but it would fairy tale quote.

*...and he starts frying the bacon, and he hears someone shivering in the tree, and he calls out:*

*— Oh, I'm freezing!*

*— Come down if you're cold," said Vizi Pál, but the old witch did not dare to come down until Vizi Pál promised to put the three golden hairs on his animals.*

*— "Just throw them down," said Vizi Pál.*

*The old witch threw them down, but she threw them so that **all three golden hairs fell into the fire and burned to ashes**. But the old witch did not notice this. She climbed down from the tree, sat down by the fire, and pulled a toad out of nowhere and began to roast it, saying to herself:*

*— I'll fry frogs, you fry bacon, I'll eat bacon, you eat frogs.*

*— You eat, and then I'll tell you what! — and he hit the witch with the bacon.*

*The witch jumped up and grabbed Vizi Pál, but in the blink of an eye, the three animals jumped on her and **held her so tight that she couldn't move**.*

*— "Spare my life," begged the witch, "and I will bring your brother and his animals back to life.*

*All right, said Vizi Pál, waving to the animals, but they held him tight so he couldn't run away. Then the witch gathered a bunch **of all kinds of herbs**, performed all kinds of hocus-pocus, and suddenly Péter Vizi came to life. Hear the miracle: the forest was illuminated, there was no trace of the witch, and the crawling animals disappeared as if the earth had swallowed them up.*

Our discerning reader is now probably shaking his head: so the rescue was just a coincidence! And what would have happened if the hairs hadn't fallen into the fire? Or if the old woman had noticed them? Isn't it frivolous to build the dramaturgy of such a powerful story on such fragile foundations?

The short answer is no! In fact, the preparation of this apparent

"by chance". Let's turn back and see for ourselves! Right after the second

"adventure", our story changes location in the middle of a sentence: "...and so he went to that town..."; "...and when he arrived in the town..."; "...and when he saw Vizi Pál...". It seems as if our hero measured his route down to the millimetre and second so that he could arrive at the decisive stage of his journey *at exactly the right moment*: "...it was enough that he knew where and how to look for his brother."

When the crisis situation arises (at the moment when the world is plunged into darkness), the narrator specifically draws our attention to the fact that Pál Vizi *has gained time* compared to his brother. A little later, we notice a small difference: while in Péter Vizi's case the *tree* only "enters" the picture after the old woman's second appearance, in his brother's case the witch is already shivering on the tree when he lights the fire. Further time (and certainly energy) is gained by the fact that Pál Vizi responds to the shivering old woman's first complaint, while Péter waits for the second signal. "He who gives twice gives quickly," the proverb comes to mind, and rightly so, as Pál Vizi is clearly "collecting" moral "bonus points" here, which, in the language of our "modern" competitive culture, will be "enough for him to win in the end".

which, to use the language of our "modern" competitive culture, will be "enough for him to win in the end". These *small but consistently favourable*

Ultimately, it is these "*slips*" that cause the hairs to arrive at the scene of the action just when circumstances are least favourable for their sender but most favourable for our hero. (Incidentally, it is worth bearing in mind that, in general, it is precisely the fact that the most momentous events in our lives and destinies are subject to such seemingly fragile "coincidences" that makes our existence so dramatic!

However, we should mention two other groups of props that play a particularly important role: the "paralysing" hairs and the toad-bacon duo. The meaning of the first can be discovered through routine operations. We must examine where the hair came from and then look at the corresponding section of the sky to see if there is a constellation capable of "emitting" hair.

capable of "emitting hair" or suitable for doing so. There is. Just as Cygnus is located above Scorpio, *Coma Berenices* (Berenice's hair) is located above Virgo's "celestial tree" in the northern sky. And just as Cygnus appears as a "gypsy" (the Swan as a "violin") in our folk tales, ballads, folk art depictions, it also appears

Sometimes it appears as a "binding" hair, other times – also with regular sound changes – as a toad, a bloodthirsty creature, Ferenc, a (falling) leaf, or – *horribile dictu!* – as Holló *Fernyiges*, the constellation of *Berenice's hair*, or everything that can flow from it into our "little" (zodiac-solar) world.

We can also speculate why tradition attributed such a paralysing, life-destroying effect to this part of the sky. According to our current knowledge, this area is home to a group of extragalaxies that are unsuitable for generating Earth-like life and, insofar as they can influence it, dangerous to its survival. More specifically, it seems that the "witch-like" properties of the Virgo field can be attributed largely to the extragalactic supercluster, whose discovery with the help of "scientific", i.e. modern instruments, was one of the cosmological sensations of the last decade; However, astral mythological tradition has always considered such a "supercluster" to be part of the Virgo constellation, and has drawn attention to its dangers by all means available – in tales, ballads and pictorial representations alike. (See: *Pap*, 1990, Budapest, pp. 89–90.) As for the constellation Coma Berenices as the source of the witch's hair (i.e. paralysing radiation), a single sentence suffices here: "*Tycho Brahe*, who named the constellation, had no idea that he was delineating an area of the sky where there are countless distant galaxies." (*Klepesta-Rükl*, 1975, p. 136.) But it is also worth knowing about our "varangyos" constellation that the position of our solar system (and Earth within it) relative to the Milky Way is usually described in modern astronomy as being perpendicular to the "plate" of the latter, with one of its axes – from our perspective, the northernmost point – intersects Coma Berenices. (*Klepesta-Rükl*, 1975, p. 26) The "strangeness" and "otherness" (with all the threatening connotations of the term) could hardly be more aptly expressed in the peculiar language of astral myths, in which the right angle is known to represent the most hostile type of relationship possible.

Our other puzzle, the *toad and bacon* pairing, can be better understood by considering the concepts of skewering and skewering. , it is useful to start with the concepts of a skewer and impalement. This is a characteristic attribute of Scorpio (also in a sexual context!), and so it is not difficult to find the celestial object it "pierces", especially since the adjective "toad" warns us in advance that we are dealing with a Berenice-type constellation, i.e. one that is life-threatening and brings about the end.

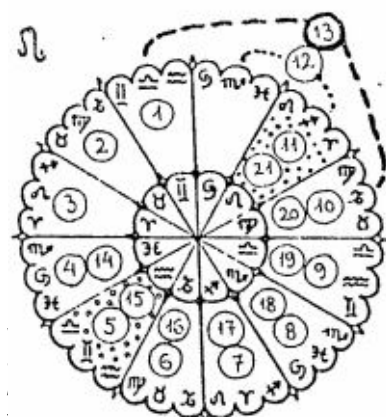
. In this case, tradition in this region of the *sky* points to the constellation *Lyra* – according to ancient mythological texts, the child god Hermes made the first lyre from a turtle (the old Hungarian name for turtle is simply "*béka*"!), which was later placed in the sky, the constellation *Lyra* – whose main star, *Vega*, is considered, according to the same tradition, to be a star that is particularly fateful and heralds general destruction at the end of the world. (See: *Klepesta-Rükl*, 1975, p. 188.)

If one end of the skewer is stuck into the Scorpio constellation, then the other end (the twin skewer) must target the opposite *Taurus* constellation. This is indicated by the "place of origin" of bacon, the *pig*, which, as is well known, is the eastern animal counterpart of *Taurus*. *Bacon* and the

"dripping" *fat* from it certainly evokes the *Orion-Canis Maior* (Big Dog) pair, with a direct reference to the latter's main star, *Sirius*. (The latter has various names in our folk art: "*dense*" star, *hair*, *fat* – and even *filter*!)

However, after the "only..." that preceded our last fairy tale quote, the sentence is still waiting to be continued. We have not yet considered the fact that the next precessional station is *Leo*, whose physicality is *Aquarius*, and that the *Aquarius* group of characteristics could have flowed back here from one of the two branches, as it did in the case of Péter Vizi. This branch, as we may recall, had already "dried up" in his witch scene, as it had to be used for error correction in an earlier space-time segment. Now, however, in the case of Pál Vizi, this stream can flow back here with full "water flow". Presumably, this is also why the helpful animals show such exemplary presence of mind (there is no question of hesitation or retreat here!), and ultimately it is this energy that helps to neutralise the old woman's "sucking" mechanism and fill the "hole" she has created in the force field.

Now we can finally move on to the last dramatic unit – the last station of the animal circle.



*The two brothers embraced and kissed each other, and went into the city, followed by the six animals, and then up to the palace. But the little queen was still gazing in amazement; until they told her which one was her sweet lord, she did not know which one to embrace and kiss. Only then was the old king's dream fulfilled. Péter Vizi and Pál Vizi travelled from country to country and conquered the whole world, their valour growing like the sea, overwhelming the whole world.*

*And so it was, and so it ended, and so it was a fairy tale.*

Why can only be: where are we now in the cycle of the year? Are we where Péter Vizi or Pál Vizi would normally be at this point? The answer can only be found through careful story. In the first case, we would get the spiritual characteristics in the order of signs of physicality, the order would be *Gemini*, *Aquarius*, and *Libra*. In the second case, we begin with *Aries*, followed by *Sagittarius* and *Leo*, and opposite them, the physical characteristics would be determined by the characteristics of *Libra*, *Gemini* and finally *Aquarius*. At first glance, it is obvious that we are dealing with the second case: the opening scene, the "weighing" of the princess, carries decisive weight here. The dream prophecy in (Sagittarius spirit) only in the second part of becomes

into reality, and Aquarius physicality (world domination) logically fulfils the requirements of its Leo spirit in the final phase.

We originally chose the tale of Péter and Pál Vizi to demonstrate the existence and importance of the *deanery system* in Hungarian folklore, and to routinely identify the changing forms of the opposition between spirit and *body* throughout the narrative. In order to fulfil our task effectively, we naturally had to delve much deeper into the milieu of the fairy tale than is usually the case in storytelling. Thus, by the end of our analysis, we were able to try out not only those "techniques" that we needed to familiarise ourselves with in order to achieve our objectives, but also those that could not be introduced or explained in detail due to space constraints. (Just think of our references to planetary rulerships or the level of "spirituality" and the emotionally charged "special zodiac signs"!)

However, we also have an absolute gain. We arrived at this conclusion when we observed how the time that "slipped away" during the Leo sign period behaved after the "return"

"rebound" in the sign ranges following Leo. Since this is essentially the "other side" of the Aquarius paradox, we had some reason to expect a similar "life flow" to the one we are accustomed to in the "timeless" space-time unit of Aquarius. However, the analysis revealed something else. We learned that time does not "spill over" from the sign of Leo into the neighbouring signs, but rather *slides over in stages*, first, after a bit of a "run-up" (tiger adventure!), Leo's "own" time moves to Cancer, then to Virgo, which was previously "stirred up" by Leo (cf. the tiger-rabbit conflict!), and finally, after passing the former union, to Gemini.

The difference is particularly significant in our field of study, the playing field of *the deaneries*. In contrast to *the life cycle loop* caused by the Aquarius paradox, where existence flows *backwards* for a while, and thus the deanships follow each other *in reverse order* (practically corresponding to the minor years) during the "sliding" phase, here, around Leo, the "sliding" signs *naturally retain their*

*"original", i.e. precessional order of decanates.*

Another significant difference between the two types of time issues is that while the former, related to Aquarius, directly affects only a *three-digit* interval in the annual cycle (Pisces–Aquarius–Capricorn, in the order of precession), here and now, on the Leo side, the number of signs affected has increased to four (Leo–Cancer and Virgo–Gemini). The consequences of this realisation are beyond the scope of our present investigation. We can only point out here that this peculiar "dual behaviour pattern" probably plays an important role in the non-linear relationship between the "normal" and "mystical" zodiac sign sequences, which are organised according to "spiritual" and "mental" characteristics (in technical terms: "normal" and "mystical") based on "*spiritual*" and "*emotional*" characteristics, and that the most characteristic differences can be found precisely around our two ominous nodes, Leo and Aquarius. (See: *Pap*, 1990, pp. 43–45.)

But more about that another time.

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*14. Jesus said to them, "When you fast, you bring trouble on yourselves. When you pray, you condemn yourselves. When you give alms, you harm your own souls.*

*Whatever place you enter, wherever you go, if they welcome you, eat what is set before you and heal the sick there. For it is not what enters the mouth that defiles a person, but what comes out of the mouth that defiles a person.*

## THE CONFIDENTIAL TEACHING OF THE LEGEND

### KATHA UPANISAD (TRANSLATED BY LÁSZLÓ TAKÁCS)

- I/1–2 Burning with a sudden desire, he divided all his possessions. He had a son named Vágybíratlan. Although he was still young, a vision of faith came over him when the sacrificial animals were being led up. He thought to himself:
- I/3 "Filled with grass, filled with water, their milk drained, they go senselessly into a joyless world, and so does he who gives them!"
- I/4 And he said to his father:  
– "And to whom will you give me?" he asked again and again. He replied:  
– I will give you to death!
- I/5–6 "I precede many, I go with many. What will <sup>the Reaper</sup><sup>1</sup> do with me today? Look at your ancestors, look at your descendants! Like ears of corn, mortals ripen for harvest, like ears of corn, they are born again."
- I/7–8 – Like a holy domestic fire, the priest enters the house. Bring water quickly to calm him, O Radiant Son!<sup>2</sup> Desire, hope, friendly words, sacrifices, cattle, sons – the fool who does not welcome the priest into his house deprives himself of all these things!
- I/9 – You have stayed in my house as a guest for three days without being offered anything. Honour to you, O priest, and honour to me! Three wishes shall be granted to you for this!
- I/10 – May the offspring of the Most Powerful Bull greet you again with a calm disposition, good-naturedly and without anger, when you release me, O Death! This shall be the first of the three wishes!
- I/11 – As before, so shall the son of the Dawn<sup>4</sup> be to you, whom I release. His anger shall be gone, and he shall sleep happily at night, seeing you, freed from the jaws of death.
- I/12–13 – There is no fear in the heavenly world, neither are you there, nor the worries of old age. Having overcome the two, hunger and thirst, he will rejoice carefree there, in the heavenly world. You know, O Death, the fire that lifts us up to heaven. Tell me, I will believe you! Immortal is he who dwells in the heavenly world. Let this be my second wish!
- I/14 – I will tell you about the fire that flies up to the sky. Oh, Unquenchable Desire, listen carefully to my words! The foundation of reaching infinite existence, know, is hidden in secret!
- I/15–16 And he told him about the ancient fire of the world, how big it was and how many stones it took to build it. He repeated what he had been told, and Death continued, satisfied, gracious and generous:  
– I will give you one more mercy today! This fire will be named after you. Accept this from me as a magnificent pearl necklace:
- I/17–19 Whoever performs the sacrifice of Desire three times, becomes one with the Three, presents the three sacrifices – and overcomes birth and death. Whoever knows the creatures of the Sprouting One, the venerable God, who fills the fire, enters into everlasting peace. Whoever performs the sacrifice of the Unsatisfied three times, whoever understands it three times, whoever fills the fire of the Unsatisfied with understanding – will surely free himself from the bonds of death and, having overcome sorrow, will rejoice in the heavenly world. This, O Unsatisfied,

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<sup>1,2</sup> Meaning: The Divider is the God of Death.

<sup>3,4</sup> That is: the thunderous, lustful father.

The fire that flies into the sky, which you wanted as your second. People will name you after it. Oh, Lustful, choose a third mercy!

I/20 – There are doubts about the dead man. Some say he still exists, others say he no longer does. I want to know this from you, let this be your third mercy!

1/21 – This was doubtful even among the gods. For this secret thing is difficult to understand.  
Choose another favour, O Unsatisfied, do not force me, release me from this!

I/22 – So it was doubtful even among the gods! And as you say, O Death, it is difficult to understand. But I can find no one else who could tell me better than you, and I have no other wish that would equal this!

I/23–25 – Choose for yourself sons and grandsons who will live a hundred years, many cattle, elephants and horses! Choose a large estate, as much as you desire, and live to see many springs! And if you consider this favour equal, choose wealth and a long life! Be, O Desiring One, a mighty lord on earth, and I will make you enjoy the fulfilment of all your desires! In this mortal world, where desires are difficult to attain, may all your wishes be granted! Behold, these harp-playing maidens in their ornate carriages. No man has ever received such a gift! I give them to you to serve you, but do not ask me about death, O Unsatisfied One!

I/26–29 – Mortal life lasts only until tomorrow, and all sensual pleasures lose their fervour. Even a full life is too short. So keep your chariot, your dancing and your singing! Wealth does not bring joy. For what good is wealth when people look at you? We live only as long as you want us to. Let this be my chosen favour! Who grows old and mortal when he has touched what is above, which never grows old and never dies, when he has turned away from the lustful pleasures of colour and pomp, how can he find joy in a long life? O Death, tell us, we who are uncertain here, what awaits us after the great journey! The desireless want nothing else but this mercy veiled in secrecy!

II/1–2 – It is one thing to choose what is better, and another to choose what is favourable. People choose between these two different things. Those who choose what is better are blessed, those who choose what is favourable miss their goal. The Better and the Favourable are offered to man. The wise man considers both. It is wise to choose the Better instead of the Favourable, and foolish to choose the Favourable out of self-interest.

II/3 You, O Unwilling, have wisely renounced desires that are favourable and seem favourable.  
You are not bound by the chains of possession, in which so many are entangled.

II/4–5 There is a great difference, indeed an opposition, between what is meant by knowledge and what is meant by ignorance. I consider you thirsty for knowledge, O Desireless One, because you have not been carried away by many desires. But, swarming in the midst of ignorance, thinking themselves wise and learned, the dull-witted wander about, like the blind leading the blind.

II/6–7 That he must leave does not even occur to him; he is blinded by his possessions and his arrogance. They believe: “This is the world, there is nothing beyond it!” And so they fall under my rule again and again. What they should hear, many do not even know, and many who hear it do not understand it. It is a miracle if they are taught, and a miracle if they understand.

II/8–9 If explained by someone who does not understand, it is difficult to comprehend even after much reflection. If no one else says it, it can never be understood, because it is smaller than the smallest. It cannot be understood by thinking, but it is easy to understand, my dear, if someone else explains it. You are persistent and true, you have achieved it. Oh, Unsatisfied Desire, we have always longed for such a questioner!

II/10–11 I know what they consider valuable, it is fleeting. Because it cannot be attained with the eternal fleeting. That is why I light the sacrifice of Unquenchable Desire, and thus I attain the imperishable through the fleeting. The fulfilment of desire, the foundation of the world, the infinity of deeds, the other side

the power of enchantment and the distance, you saw the foundation, O Unquenchable Desire, but you wisely and resolutely renounced it!

II/12–13 The difficult to see, hidden in secret, deep in the heart, bound to the innermost soul, who recognises it as God, overcomes sorrow and pleasure. Hearing and understanding this, the mortal who rejects the superficial and attains the essence will rejoice at the sight of what is to be rejoiced, and the dwelling place of the Unquenchable Desire will be revealed to him.

II/14 – What is beyond good and beyond evil, beyond the seen and the unseen, beyond the past and the future? If you see it, tell me!

II/15 – The word that all knowledge teaches, that all ascetics devoutly utter, that everyone eagerly repeats as a disciple, the word that sums up everything, I will tell you:

OM.

II/16–17 This sound is the Sarjadzó, this sound is the supreme. For whoever recognises this sound, their desire is fulfilled! This is the most special foundation, this is the supreme foundation. For whoever recognises this sound, rejoices in the world of the Sarjadzó.

II/18–19 The Knower is not born and never dies. He is not from anywhere and will not become nothing. Unborn, the Ancient is eternal and unbroken, and even if the body is killed, he is not killed. If the killer thinks he kills, and the killed thinks he is killed, neither understands. This does not kill and cannot be killed!

II/20–22 It is smaller than the smallest and greater than the greatest. It dwells as a spirit in the hearts of all creatures. Without desire, it sees the greatness of the Spirit through the grace of the Creator. Sitting, it wanders into the distance; lying down, it travels everywhere. Who but me can know this joyful and joyless God? The wise recognise the Spirit, which is bodiless in bodies, groundless, powerful, and all-pervading, and are no longer troubled.

II/23–25 This soul cannot be grasped by words, reason, or learning. Only those whom it chooses can attain it, and it takes on flesh of its own accord. Those who do not abandon the evil path, who are restless, shallow or discontented, cannot understand it with their minds, for how could they know where to find the one for whom even priests and warriors are nothing but rice porridge mixed with death!

III/1–2 The reward for good deeds done in the world is the two Ivós hidden in the highest secret place. Those who know the Sarjadzó call them shadow and light, the bearers of the five fires and the triple fire of Vágybíratlan. So carry the fire of the Unquenchable, and know these two as the desired other side of fear.

III/3–4 Know that the Soul sits in the chariot, and the body is the chariot. Know that the chariot is driven by Awakening, and consciousness is merely the reins. The senses are like horses, and their paths are the senses. When the soul, the senses and consciousness are intertwined, the wise call it Enjoyment.

III/5–9 Those who live without understanding, with ever-wandering thoughts, have senses that are unruly, like bad horses to their master. But those who live with understanding, with disciplined thoughts, have senses that are obedient, like good horses to their master. For those who live without understanding, never thinking, unclean, never reach that place, and fall back into the whirlwind. But those who live with understanding, pure, always thinking, reach that place where, once entered, there is no more birth. The man with a wise charioteer and thoughtful thinking reaches the goal of his journey, the supreme footprint of the Sustainer.

- III/10–11 Meaning transcends the senses, consciousness transcends meaning, and above consciousness is Awakening, and above Awakening is the Soul, the Great. Greater than the Great is the Boundless, and above the Boundless is Man. Above Man there is nothing. How could there be anything greater than that which is greatest?
- III/12 This Soul, inherent in all that exists, does not shine, but it is visible to the exceptional, and those with pure eyes recognise it as Subtle.
- III/13 The wise man weighs his words in his mind, in the Soul that is Understanding, in the Soul that is Great, and in the Spirit of Peace!
- III/14 Stand up! Awake! Find those who are better than you! Listen to their words! The path is as difficult as walking on the edge of a razor. This is what the wise teach.
- III/15 It cannot be heard, touched, seen, tasted, smelled, it is imperishable, eternal, without beginning and without end, greater than the Great, and it remains forever – whoever recognises this is freed from the throat of death.
- III/16–17 "Whoever understands and hears this story told by Death to those who are insatiable will rejoice in the world of the sprouting. Whoever tells this supreme secret among priests will have their sins erased in death and become one with the infinite, become one with the infinite."
- IV/1–2 " The Self-Existent One dug its passages outward. That is why man looks outward and not inward, toward the soul. The wise man sees the Soul and turns his gaze inward with eternal longing. But the dull-witted pursue external desires and rush headlong into the far-stretched noose of death. The wise man, knowing what is immortal, does not seek the impermanent in what is transitory.
- IV/3–4 It is through him that we perceive form, taste, smell, sound and mutual feelings. How could it be otherwise? It is he, indeed! Through him we see the dual state of dream and wakefulness. The wise man sees his mighty, all-pervading soul and is no longer troubled.
- IV/5 Those who know this Living Spirit closely, sweet eater, ruler over past and future, no longer tremble. It is he, indeed!
- IV/6–9 He who was born before Heat, born before Water, who is visible before beings as a secret, he is the one, indeed! He who is born with the breath as the Immeasurable God, who is born through beings as a secret, he is the one, indeed! He who hides like fire in a tree, like a well-conceived foetus in the womb, who is sacrificed by the awakened and flares up day after day, he is the one, indeed! From whom the sun rises and to whom it descends, from whom all the gods have their roots, whom nothing surpasses, He is the one, indeed!
- IV/10–11 What is here is there, what is there is here. Death falls into death again, he who thinks it is different. One must understand that what is, is the same! Death falls into death again, he who thinks it is different!
- IV/12–13 In the middle of the soul hides the Inch Man, lord of the past and the future. Whoever knows him will no longer tremble. He is, indeed! The Inch Man shines like a smokeless flame, lord of the past and the future. He is today and will be tomorrow. He is, indeed!
- IV/14–15 Just as water rushes down the steep side of a mountain, so do people rush after things they think are different. Just as pure water mixes with pure water, so does the wise and understanding soul, O offspring of the Most Powerful Bull!
- V/1 He who rules the castle of these 11 gates with a pure, unborn spirit is no longer troubled, and, freed from life, is liberated. He is the one, indeed!
- V/2 The swan dwelling in light, the sunbeam dwelling in the sky, the sacrificial priest dwelling in the altar, the guest crossing the threshold, dwelling in man, dwelling in law, dwelling in space,

- dwelling in the sky, born of water, born of earth, born of order, born of stone, mighty truth!
- V/3–5 Breathing in and breathing out, he sits in the middle like a dwarf, and all the gods worship him. And when the body is gone, and the body that was in the body is gone, what is it that remains? It is he, indeed! It is not breathing in and breathing out that keeps mortals alive. It is that which these two are based on that keeps them alive.
- V/6 Let it be so! I will now tell you the eternal, mysterious essence of the sprouting being, and what will happen to the soul after death, O sprout of the most powerful Bull!
- V/7 Some return to the womb, reborn in physical form, while others become trees, each according to their deeds and knowledge.
- V/8 Man is the one who is awake even in dreams, and he creates images according to his desires. He is the pure one, he is the Sprouting One, he is called eternal, in him all worlds rest, nothing surpasses him. He is the one, indeed!
- V/9–11 Just as fire manifests itself in the world, conforming to every form while remaining one, so too does the one Spirit take on the form of all beings, dwelling within them and yet remaining outside. Just as the wind manifests itself in the world, conforming to every form yet remaining itself, so too does the one Spirit take on the form of all beings, dwelling within them yet remaining outside them. Just as the sun casts no shadow on the eyes of the whole world, so too does the suffering experienced in the external world cast no shadow on the souls of all beings.
- V/12–13 The inner Soul, the commander of all beings, multiplies its single form. Whoever sees him wisely in himself will be forever happy, and no one else! The impermanent are impermanent, souls are the soul, the One gives birth to the desires of many. Whoever sees him wisely in himself will be forever happy, and no one else!
- V/14–15 They say: "He is THE ONE!" Indescribable supreme joy! How can you recognise him? Does he shine or reflect light? There is no sun, moon or stars shining there, no lightning, so how could there be fire? He shines there alone, reflected by everything around him.
- VI/1– 2 The root is above and the branch is below, thus the Paripafa is eternal. He is the pure one, he is the Sarjadzó, he is said to be eternal, in him rests the whole world, nothing surpasses him. He is the one, indeed! The whole world here breathes and moves from him. He is great astonishment, he is upward movement. Immortal is he who knows this.
- VI/3 Fire burns in awe of him, the sun burns in awe of him, lightning runs in awe of him, the wind, and fifthly, death.
- VI/4 Those who have awakened from decaying physicality will once again partake of the luminous worlds.
- VI/5 Like in a mirror, it is reflected in itself. Like a dream in the land of the ancestors, like a water mirror among the spirits, and in the world of Sarjadzó as the image of two fires.
- VI/6 The wise know the emergence and submersion of the many different senses, and how they appear to be different, and they are no longer troubled.
- VI/7–8 Consciousness stands above the senses. Consciousness is surpassed by the spirit. Greater than the spirit is the Soul, and greater than the Great is the Boundless. The Boundless is surpassed by Man, the all-pervading, the indescribable. He who recognises him becomes free and enters into immortality.
- VI/9–11 He cannot be seen, no one can see him with their eyes, unless their heart and mind are prepared. Whoever knows him in this way is immortal. When consciousness and the five senses rest, and the Awakening is motionless, this is called "the high path". This

they say "subjugation," the strengthening of the senses. For if a person persists in this, subjugation itself is creation and dissolution.

VI/12–13 So, he cannot be reached by thought or sight. The word "is" and nothing else can grasp him. The word "is" grasps him, as he is dual in nature. If we understand the word "is", the essence of his nature lies therein.

VI/14–15 When all desires disappear from the human heart, then upon reaching Sarjadzo, the mortal will become immortal. When all the chains of the heart are loosened, then the mortal will become immortal. This is the teaching.

VI/16–17 There are one hundred and one channels in the heart. One of these goes to the head. Through this, one rises to the immortal sky. The rest branch out in all directions. The Inch Man, the Inner Soul, can be found hidden in the heart. He must be plucked out boldly, like a reed from the middle of a thicket. Know this as immortal truth, know this as immortal truth!

VI/18 "The word of death was understood by the Unquenchable, and understanding the supreme knowledge of the Yoke, reaching the Sprout, his desires vanished, and he became immortal. So too is he who immerses himself in this Higher Soul."

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*28. Jesus said: I stood in the midst of the world and revealed myself to them in the flesh. I found them all drunk. I found not one among them who was thirsty, and my soul was saddened by the sons of men, for they were blind in their hearts, and they saw that they came into the world empty and that they sought to leave the world empty.*

*Now they are drunk, but when they have shaken off their wine, they will return.*

*29. Jesus said, "If the body was made for the soul, that is a miracle. But if the soul was made for the body, that is an even greater miracle. But I marvel at how such great wealth has settled in this poverty."*

*67. Jesus said, "Whoever recognises that everything is lacking is himself lacking and imperfect.*

*42. Jesus said, "Be passers-by!"*

The School of Tradition and Transcendence opened on 1 October 1990. Four series of lectures were held on Mondays and Thursdays. Many people were surprised, and perhaps still do not understand, how these lectures were intended to complement each other, to build on each other. As this question would go beyond the scope of a separate study, we can only refer to the Latin and English names of our school.

The four topics were as follows:

- World systems in Eastern and Western traditions Speaker: Dr. László András
- Hermeticism as the theoretical basis of occult sciences Speaker: Dr. László Mireisz
- Symbol creation and cosmic consciousness in Hungarian folk tradition Speaker: Gábor Pap
- The philosophy of the Vedic tradition  
Speaker: Dr. László Takács

We feel that we must continue the School in the autumn. However, this is conditional on the four founding teachers, who represent four different spiritualities, remaining together. This is not superstition, and even less a matter of prestige. It stems from the fundamental idea of our School. From the unity of tradition. But since almost all forces in the world today are pulling in the opposite direction, we can only declare our intention. Today, every inventive spirit wants to express its own image. Accordingly, there are many schools operating today, and even more want to appear. A school of tradition and transcendence only has a *raison d'être* if it is capable of harmonising the different images of tradition.

Starting in autumn, we would like to launch a series of twelve lectures on Mondays, Tuesdays and Thursdays, followed by a regular Sanskrit language course as the thirteenth. Our students will receive detailed information about this, and prospective students can enquire at the School's address.

ŐSHAGYOMÁNY was created with the intention of putting the teachings of the School into written form. ŐSHAGYOMÁNY intends to continue in this way as a traditional intellectual workshop. In addition, we would like to publish the works of traditional thinkers whose works are still completely unknown or only known to a small extent (Várkonyi, Hamvas, Evola, Guénon, Böhme) – as if they were condemned to only appear when the Hungarian spirit is sufficiently "armed" against them.

When ŐSHAGYOMÁNY appeared without precedent and unknown, only a few bookshops agreed to distribute it. ŐSHAGYOMÁNY will continue to be available in these shops.

STUDIUM Academic Bookshop, Budapest Váci u. 22. MÚZSÁK Bookshop,  
Budapest IX. Ráday u. 3.  
ÍRÓK BOLTJA, Budapest VI. Andrássy út 45. Bookshop, V. Kálvin téri  
aluljáró

MAGISZTER Academic Bookshop, Budapest V. Városház u. 1.

ŐSHAGYOMÁNY is also available from our distributors (school students) and at the school.

The third issue will be published in September.



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(Katha Upanisad)

Translated by László Takács

Notes on the digital version:

The second issue of *Őshagyomány* was published in May 1991.

The source of the zodiac on page 32 is: PAP GÁBOR: *Jött éve csodáknak – A magyar csillagmitoszi hagyomány élő Atillája* (The Year of Miracles Has Come – The Living Atilla of Hungarian Star Mythology), Szabad Tér Kiadó, Budapest, 1993.

When correcting the text of *The Doctrine of Awakening* published here, we took into account the translation published by Kvintesszencia Publishing in 2003.

The studies published in the first issue of *Őshagyomány* (Ancient Tradition) were compiled by Saraha, a Buddhist tantric thinker who lived in the 5th–6th centuries AD, and translated by László Mireisz.

In this issue, you can read the words of Jesus from the apocryphal Gospel of Thomas, translated by László Vanyó.

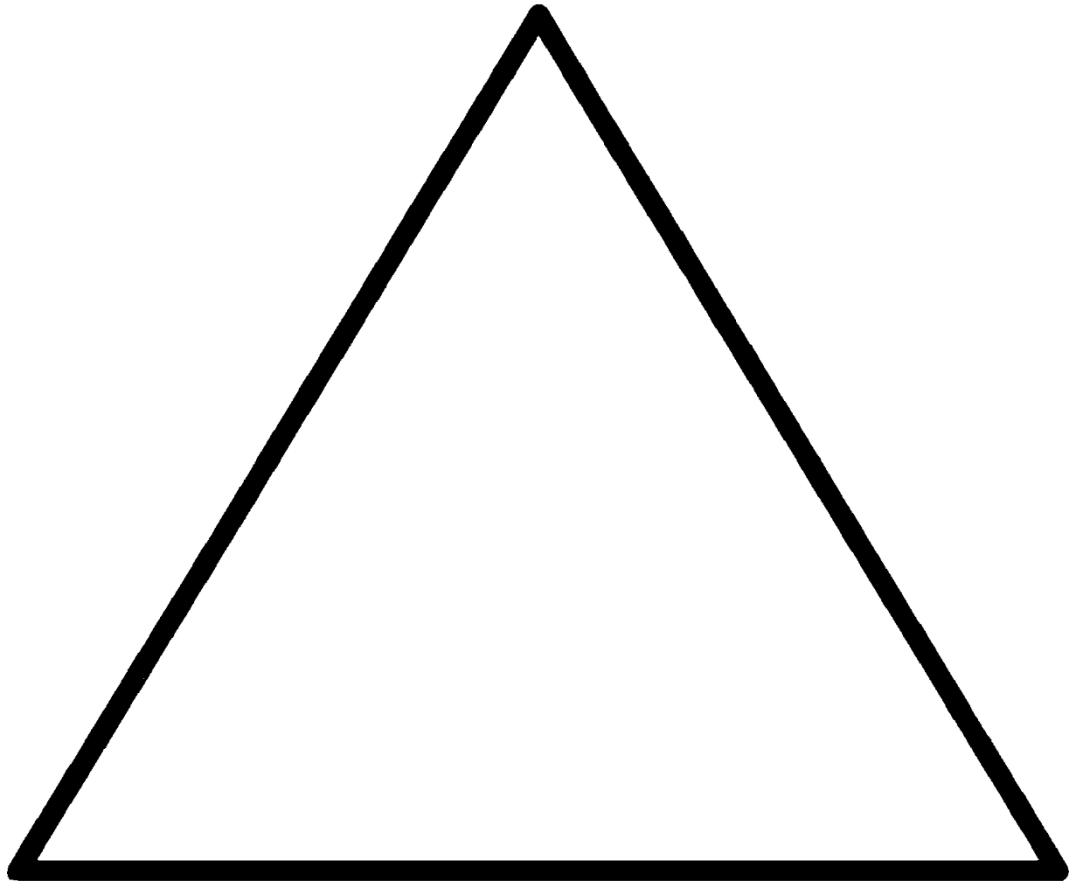
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"Fly up to the sky and fly back down to the earth. Gather together the lower and upper worlds. Thus you will gain dominion over all things.  
All darkness will cease to exist within you."

Nerm ész Triszm egis ztos z