

# ANDRAS LASZLO

~ SELECTIONS ~



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## BEING AND CONSCIOUSNESS IN THE LIGHT OF THE METAPHYSICAL TRADITION

ANDRÁS LÁSZLÓ<sup>1</sup>

The coincidence of existence and consciousness has arisen in various contexts throughout the history of Western philosophy. From Greek times to the present day, there have always been philosophical movements which, although taking different approaches, have emphasised this unity of consciousness and existence – but generally without daring to take it to its ultimate consequences. We know that even those philosophical currents that went furthest in subjective idealism always stopped short, according to the commonplace of philosophical encyclopaedias, when epistemological or ontological solipsism arose. Solipsism means 'only myself', 'based only on myself'; referring to and expressed in the first person singular: only I exist, there is no one and nothing else but me. This "there is no one and nothing but me" does not, of course, refer to the human person: it is obvious that there are many people, many human persons, but only one subject. What must therefore be immediately realised is the multiplicity of human persons and the uniqueness of the subject, because the most vulgar theoretical error can arise if someone considers personal existence, human personality, to be 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 ontology. The subject is always me, which means 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. Eastern spirituality has formulated this more sharply than Western spirituality: either by stating it quite directly or only indirectly (as in cosmology, for example), but in the East, this is always the basis, focus and 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 manifests itself through personality, by personality, but at the same time is paralysed, degraded and limited by personality.

When subjective forces diminish within the personality, it is always these losses of strength, these deficiencies, these weaknesses that cause people to assume the existence of an objective reality independent of themselves. Those who suspect, feel and experience the world as existing independently of themselves express nothing more than their own subjectively weak nature: nothing else but their own weakness, their own mental weakness. Why? Because subjectivity, the Greek *auton* and the Sanskrit *ātma*, is life-giving. The creation of existence lies so deeply behind personality, within the circle of forces surrounding the subject, that a human being who has almost completely lost themselves in their personality is incapable of discovering it within themselves. Thus, the process of creation, in which all of existence is created, is limited to mere observation in perception. All that remains of creation is what is perceived.

It no longer experiences itself as a creator. This in itself would be acceptable, but it does not even intuitively realise that even in its current state, reduced to a creature, it still carries the potential creator within it. All that remains of creation is perception, experience, observation and observation.

If one were to study one's own consciousness functions, one would realise that the only thing in which some kind of creativity remains is thinking, but thinking is also the weakest, most volatile and most subtle consciousness function. Voluntary imagination is stronger in comparison, but in it

The creative force at work is weaker. Spontaneous imagination is even stronger, but subjective existence is even weaker in it. This shows that the further we move away from thinking towards empirical experience and perception, the more the existing takes shape, and the less the subject participates in it, the less he experiences himself as a creator. The fact that deliberate imagination is significantly more difficult, fragmented and uncertain than, for example, a dreamlike, spontaneous imagination, greatly characterises the current state of humanity. In other words, the forces of the *foreign*, the other, *the hetero*, are commonly and generally much greater than the forces of *the auto*. This is inseparable from the inverted view of the intensity of reality. This inverted perspective is characterised in Sanskrit by a separate word, "viparyayá", meaning reversal. The goal is precisely *vipari-viparyaya*, or the reversal of reversal. In its older form, the Greek language referred to this as "metagnōia" and later as "metanoia", which, like conversion, always meant an awakening of consciousness, 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 things they are powerless to change to be real, and if they are even more powerless to change something, they consider it even more real; in other words, they consider a 200-kilogram sack falling on their head to be incomparably more real than their own thoughts and cognitive functions. What crushes them, what they are powerless against, what they cannot penetrate, exists, and the less they can penetrate it, the more it exists. This is a degeneration of perception that must be reversed through spiritual 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 rephrased something within themselves. This rephrasing does not mean, of course, that from now on they will 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. Realisation, however, is still a long way off: realisation means realising myself. 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 have already been created; it is completely irrelevant that I already find myself 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 without 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. Recognising 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, that is, that I am always like this in my view, this is how I view, this is how I see. So it is not just a view, but a way of seeing, not just a worldview, but a way of seeing 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 Christian dogmas can also be of considerable help in this regard, since, for example, within Catholicism, 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 what is usually taught or assumed in relation to them.

. The fact that Eastern doctrines are given greater emphasis here than Western ones is not for reasons of principle, but for didactic reasons, namely that they are more suitable for illustration. In the East, realisation remained a path and a goal for longer than in the West. Hinduism, Buddhism, Bon in Tibet, Taoism in China, and, from the point of view of direct activity, various forms of shamanism considered realisation to be decisive. Behind these, as behind religions, there was a spiritual-metaphysical tradition focused on realisation.

Of course, realisation has always existed in the West as well. It existed in Christian Gnosticism, in the Templar Order, in the Order of the Grail, and in true Rosicrucianism. With regard to the latter, it must be emphasised that there are no representatives today, as there are more than thirty Rosicrucian organisations operating worldwide, each of which claims to be the original, authentic and competent organisation. However, there is not a single authentic Rosicrucianism 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" or "*subjectum*" is actually rather unfortunate, as it implies "subordination" or "subjugation", while "*objectum*" implies "oppositeness" or "projection". Sanskrit, on the other hand, derives a word from the subject, from the subject's action, and this is *kartr*, which means "subject", i.e. the actor, the doer. The process is *kartum*. The objectified action is *karma*. Thus, the approaches 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 had a different meaning) or anthroposophy, cannot be considered metaphysical movements in the strict sense of the word, i.e. they do not focus on what lies beyond existence, they do not draw on it. Those whose sole focus is the occult, the hidden, cover only a very small segment of metaphysics. Metaphysics always has two meanings: on the one hand, that which is beyond the natural (*meta ta physika*), and on the other hand, that which is beyond the created, the existing. Of course, even the "beyond the natural" is more than what physics as a science deals with. Physicality also includes other types of space and time structures, although not the physicality dealt with by physics as a natural science. However, it is not only a question of transcending what is outside time and space, but also what exists at all. Occultist movements do not even reach the first meaning of metaphysics, that is, they remain stuck in a differently structured temporality and spatiality. This fixation on temporality and spatiality creates misconceptions in these movements.

If we try to find the most important statements of true spiritual-metaphysical orientation, we will find expressions that are met with a kind of sentimental antipathy. These are "strength", "power", "domination" and "freedom". In other words, the subjectivity that transcends a person, a subjectivity that transcends a person leaves the earthly form of existence, and the fatality associated with leaving the earthly form of existence is far more closely related to the forces of consciousness, the presence of consciousness, personality, and domination over carriers than to what is generally covered by life according to moral categories. Accordingly, traditional spirituality has always understood morality in a unique way. For the higher-order person, 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 the not-so-spiritual person, a commandment is always clearly just a commandment; it must be commanded and obeyed. The higher-order

also obeys them, but from a different perspective. From the perspective that it is one of the conditions for their elevation. They warn that one must be particularly present there.

Religious movements that have emerged in the form of sects (of course, the term "sect" in itself means nothing, only that it is "cut off") always focus on incidental matters; on accidents and incidentals rather than on the essence, the core. They hypertrophy certain incidentals and represent them with immeasurable aggressiveness. Even a much milder overemphasis of these incidentals would be dangerous; however, if they are emphasised aggressively and excessively, it can always lead to mental and spiritual deformities. Incidentally, although in a completely different sense, this is also characteristic of pseudo-spiritual and anti-initiatory paths.

We will deal extensively with the difficulties that arise here in later lectures. It is only worth mentioning here that the process by which I increasingly lead myself back to myself can also lead in a different direction. For example, consciousness can be led into a world, or rather a state of consciousness (since the world and worlds are states of consciousness!), in such a way that it then poisons both the state of consciousness in question and, through it, one's own perspectives, rendering them impossible. The poisoning of existence and consciousness is the method of certain dark counter-spiritual and anti-initiatory tendencies. These tendencies actually perform a ritual, an operation, an operation on existence: for example, they bring death forces into states in which death forces are not originally present. Death forces can also be brought into appropriate states of being in a positive sense – however, these movements do not perform this operation in a positive sense. Every wrong turn 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 trends 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 considered manner, then the possibility of confusion is reduced to almost zero.

To illustrate this, we can actually cite an example from the New Testament. When Christ says, "I am the way, the truth, and the life," at first glance, it should be understood 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? That I already am? No. In my personal being, that is, in what is currently manifesting itself to me, no. 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. That is why I emphasised earlier that one cannot speak of God in general terms as either existing or not existing. The question of God's existence is actually a question of weakened and misguided judgement. Accordingly, all pros and cons fall precisely within this category. God is the pinnacle of ontological goals. His ontological nature can be seen in the fact that he is the pinnacle of ontological goals.

Generally, when someone is sufficiently broken by life, or encounters powerful impressions, even if they are of a natural nature, they easily conclude their own insignificance from them. For example, I recently heard that someone had to see Niagara Falls to realise how insignificant they were. Some people attach special significance to the recognition of their own insignificance. Various phenomena may be much greater than me, but I am the one who notices them, and they only exist insofar as I notice them, see them, and experience them. They do 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 *potency*. The goal is not hidden somewhere that I will

will then achieve. No. The goal is realised by my achieving 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 orders of magnitude. 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 – separated from finding in them a guiding tool for myself – is actually uninteresting. That is why it is not a technical issue. Religions and teachings cannot really be studied from a technical point of view. Those who do not understand existence and consciousness cannot understand Buddhism – in fact, they cannot understand anything. Even if they understand something, they are in a state of constant misunderstanding. Those who do not understand themselves, who do not consider their own processes, what can they understand at all? This is why almost all translations of sacred texts are extremely poor. Even though they are translated by experts who know the language, and the dictionary meaning of the word is indeed correct. In the case of translations from Western languages, where there is constant contact and control, this is not so acute. In the case of Eastern and especially archaic languages, however, every translation is a statement of position; 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 has 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, such a book may have some segmental value in that it draws attention to something from which an actual conclusion can be drawn. Of course, there are other trends that lead to continuous confusion. There are disciplines whose current character is such that they seem to have been created specifically for the sake of this confusion. 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, recognition, elements and forces that could help to awaken further forces. However, this is not usually the case.

What I represent here is – in a completely long-term sense – practical. This practicality would be the actual goal; not the immediate goal, but a multiple indirect goal. This is not about spreading knowledge. There are lectures, books, courses, etc. specifically designed for that purpose. The goal is to help people see things differently. To look at things differently – in the sense of self-reflective different-looking, and in the sense of looking at 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 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 spiritual trends in the world are limited to one or two small streams. In contrast, there are thousands of pseudo-spiritual trends. Europe has been invaded by a dangerous type: the Indian pseudo-yogi. Since Sanskrit is taught in secondary schools in India, and since 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 act as an expert, a yogi, or even a guru. If this served solely to enrich themselves, 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 opportunities for realisation. Even if there were no darkness in the movements in question, they would still be immeasurably dangerous, as they are not suited 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 study is the memorisation and recitation of Tibetan sacred texts. The more diligent one is, the worse off one is. 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 not only knew how to write and read, but also understood the essence of writing, as it was not necessary to write down or read irrelevant things. So once upon a time, reciting a text meant understanding it, and understanding a text meant almost realising the teaching. Today, even the Tibetans have lost all of this. Europeans even more so. In this Buddhist monastery, they do something that was tailored to the high-ranking Easterners of centuries and millennia ago; nowadays, they have someone perform it as a first step, and whoever performs it thinks that they are practising Zen or Tibetan Buddhism or yoga or something else – but that is not what they are doing. It seems as if 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 every spiritless mobilised vital force, every life force, turns into a death force: 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*, that is, the unrecognised self. There is no greater enemy than the unrecognised self. It is the prototype of all enemies. The satanic principle is entirely dependent on this. "Satan" means accuser, enemy, opponent. However, there is no Satan on God's side. Satan is only on the side of the human form of 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 can be unforgettable that has metaphysical weight? Obviously, it is the forgetting or unforgetting of my own metaphysical origin that is decisive. To live in unforgetting, in the forgetting of forgetting, that is, in the elimination of metaphysical forgetting, is to live in truth. In Sanskrit, the name for truth is *satya*. *Satya* is the recognition, teaching and living of being 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 was not important to a great extent, but the emphasis was not on this; they always understood something much more than what appeared in Latin as *veritās* in relation to spiritual truths and

. The Greek equivalent of *iustitia* is *dikē*, while *that* of *veritās* is *alētheia*.

Those proverbial, clichéd remnants, such as "the light of truth", are very in their hackneyed form, represent the connection between truth and light. In other words, truth is also *Alētheia*, *satya* and *veritas* are all connected to light, and light is connected to 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. Consciousness is more comprehensive than spirit and light. Spirit always means that the centre of consciousness, that is, the subject, is in action. It is in action, that is, in the culmination of actions. *Subiectum in āctū* – this is my definition of spirit. The subject in action. And the conscious act of the subject is spirit, or 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 for external light. The Sun was not associated with God because they saw the Sun; they did not associate God with the Sun. No. There is a Sun because there is a Sun God. The self-creating light-being the *auton*. Consequently, it must also have an imprint in the physical world, and that is the celestial body. But neither



the name, and especially not the existence, that originates from here. How pathetic it is when people try to derive religions and spirituality from natural phenomena, forgetting why anything exists in the first place. They do not ask this question, either in the sense of answering it or rejecting it. In no sense whatsoever has spirituality ever been derived from natural phenomena. Spirituality and the higher realm are always primary: in essence, 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 offense 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 school of thought, this is not as pervasive and vulgar as it is 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, 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 get a picture of consciousness in which there would be some kind of original hidden naturalness 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 different. 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 really does prepare 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 a world, as heteron, from myself – and take the world as a potential auton back into myself.

Unity is the goal. Unity is the unity of *the auton*. What seems to fall out of unity is the *heteron*. What seems 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 understood and experienced as yoga. This applies especially to each individual. So, if the necessary powers of perception have already developed, then every individual can be seen as something manifesting itself: their life symbolises something. The closer I know someone, the more pronounced this becomes. Some people seem to be specifically linked to symbols that clearly represent destructive forces. Of course, all this must be understood with a great deal of differentiation, since there is not only black and white, but also an incredible wealth of qualities in a single person; and this can be said not only of humans, but also of animal species and, in a certain sense, even individual animals express something. Since most human-human relationships occur at an insignificant level, at least the more important people should be viewed in this way: what do they represent, what is expressed in them? And here we really need to dig deep, because first impressions play a very small role in this regard.

So there is no other existence, only conscious existence: conscious existence 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 nonsense in the history of philosophy, because it does not actually fit into the history of philosophy. There is a serious internal contradiction here, namely that if I know something exists because I am aware of 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 exists even if it has never been in my consciousness. Incidentally, this applies not only 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 situation. Anyone who thinks they are going home because they find their flat there is a naïve realist. What does it mean that

"Is it there?" That is, that different states of thought and imagination may arise at some point in relation to the flat in question. Otherwise, it has no state whatsoever. Why is it possible to always find something so regularly? Because man's constitutive power is so deeply rooted, so profoundly distant from the sphere of power that man can commonly control consciously, so great is his helplessness – that is why things can be found. That is why people know that when they go there, they will find it. Not fundamentally different, because fundamentally they would not find anything different even if their house collapsed. Fundamentally different would be if they had constant magical power over everything that exists. This magical power – although not within the realm of immediate accessibility – does exist as a possibility, since power itself is a possibility of power. If this possibility of power is actualised, then it is no longer a question of demonic magic, where the magician has not yet taken power over himself, and therefore the forces appear in the form of beings. The manifestation of magical power that has not been fully taken over in the form of beings, i.e. the only partial realisation of dominion, can be dangerous and even fatal, as the forces appearing in the form of these beings are very real. The demon magician exercises dominion over the forces in question, but not over himself. In contrast to goetic or demonic magic, the nature of theurgical magic is such that the power of the *auton* begins to grow into limitlessness and, above all, represents power over oneself, so the magician exercises his power over beings and forces, that is, 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 Brahma, Viśnu and Śiva. And it has always been he who created, sustained and transmuted the world. However, this is not just a matter of mere recognition, but also a matter of realisation: the realisation of the person beyond the person. The magician who has reached his goal not only realises his own person, his own personality, but he is also the one who realises the whole of existence. If there were even a single moment in existence that was left out of realisation, it would make what we call metaphysical awakening impossible. Omnipotence is not a consequence but a prerequisite for metaphysical realisation. Omnipotence, of course, means omnipotence without any limitations. And this is not only *omnipotence*, but also *omniagency*. Not only omnipotent, but also omni-active. There is nothing in the world that the magician who has reached his goal does not operate. 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 besides myself as a 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, because 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. After all, even to slow down the descent, extraordinary forces of ascent are required, not to mention stopping and reversing it.

If one looks at an ordinary human life, one sees in one half of it 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 fact in a state of unfolding. In a process of unfolding, not 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 the person does not resist. However, the spiritual person resists the forces of death. What does all this mean? It means, and it must mean, that a person – 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 life, in the last moment of their life, no matter how long they live. Because if they live for 120 years, then naturally at the age of 120 they are at a higher level than at the age of 119; and at a much higher level than at the age of 50. Of course, this is not usually the case. It is not the case that those who reach a ripe old age are '*in floribus*' in their final months. This means that a foreign force begins to operate, a foreign force that is not essentially foreign, but which for the time being appears as foreign in the experience. An effect is created. We know that illness is never caused by what appears to cause it. So, in reality, mental dullness is never caused by brain calcification, and death from cholera is not caused by the cholera pathogen, and nothing is caused by what 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 twist of fate. After generously saying that that *heteron* and *auton*, in fact, the unfathomable multitude and differentiated multitude of heteron-like forces, and myself, as *auton*, are present and engaged in differentiated acts of taking and losing power – this is the actual fate. These are the things that create fateful situations, which then lead to attacks against the current form of existence. The attack takes place in deep physicality, and the triggering causes are associated with and accompany this on the periphery. The actual causes lie elsewhere, and from this point of view, the causes of illness belong more to the realm of effects. They do have their reasons, but these are not primary, secondary or tertiary, but rather very secondary reasons. This is precisely why 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 across multiple planes and aspects.

Every spiritual approach – and Eastern approaches emphasise this particularly strongly – does not treat finding oneself as a goal, but rather classifies it as one of the activities related to the beginning. However, it is aware that such an activity related to the beginning can naturally also appear as a goal in the initial sphere. Nevertheless, the actions 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 wrong paths is that they place enormous emphasis on everyone following a specific path – which is no surprise, since they deliberately offer wrong paths, so it is in their interest to steer people towards them. There are, however, more serious and well-intentioned approaches, but these similarly promote something similar. Yet there can be no question that metaphysical realisation is suitable for everyone.

It would be, although ultimately it is open to everyone – but only ultimately. Because strictly speaking, it is only open to very few people. In fact, it is open to those who represent the rising and upward-striving image of the one Human Being, the spiritual, universal Human Being, in themselves 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 can conclude that I also have a chance – especially when one is not striving for it – in my opinion, this is usually raised by those who do not strive for metaphysical awakening, but have been informed from somewhere 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 eliminated, 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-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. Nevertheless, karma in the general sense is often confused with *karma-bandha*, the karmic bond. *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 performed by the person themselves.

It is a shackle because of *heteron*, because *heteron* constantly interferes with every action. Merely Because of *heteron*, there is karmic bondage, *vinculum karmicum*, shackles, burdens, nets. This is because it is not the executor itself. This is because it is merely a co-executor. Even in its thinking, it is merely a co-executor, even though *heteron* plays the smallest role in thinking. And it is for the latter reason that every path to realisation can and 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 one starts from completely different and false premises in one's thinking, the function of thinking itself has such characteristics that it can serve as a starting point for metamorphosis. Incidentally, in thinking, even the smallest feeling is much stronger, but in feelings, hetero-functioning is so great that it is impossible to start from them. Realisation cannot be built solely on feeling as a basis. At a certain stage of realisation, feelings must of course also come into play, as they are among the most significant elements of life.

So I can only achieve what I have never actually left behind, which is one of the basic tenets of Eastern metaphysics. I have not left it behind "actually" because I have left it behind "actually" and distanced myself from what I have never actually left behind. I can only get to what I have never left behind.

\* \* \*

*These are the secret sayings that Jesus, the Living One, spoke and Didymus Judas Thomas wrote down.*

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

*2. Jesus said, "Whoever seeks, do not stop seeking until you find, and when you find, you will be troubled, and when you are troubled, you will marvel and reign 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. If they say to you, 'It is in the sea,' the fish will precede you.*

*However, the kingdom is within you and outside of you. If you know yourselves, you will be known, that you are the sons of the living Father. But if you are not known, then you are in poverty, and you are poverty itself.*

#### **Notes**

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

#### **POWER AND DOMINION**

LÁSZLÓ ANDRÁS\*

Metaphysical traditionalism – as a view of existence – must also take a position on those issues surrounding the problem of the spirit manifesting itself in the world. The way in which the spirit manifests itself in the world, the way in which it prevails or is pushed into the background, is closely related to the cyclical nature of human beings, nature, the world and, above all, consciousness. This permeates man, determines his external and internal world, except for those areas where man retains his autonomy based on his metaphysical position. The presence of the spirit in the world manifests itself as domination and power. Domination and power are fundamentally traditional categories, and at the same time they are subject to penetration by anti-traditional forces that alter them and create a pseudo-form of power (its opposite), that is, a pseudo (counterfeit) form, and give it a direction that is contrary to the original stability and movement of power and domination.

The basis of all true rule is supremacy, which can only be real (actual, genuine) spiritual supremacy – supremacy arising from the possession of metaphysical origin-consciousness. The most important thing is the existence of

existence of 'suprēmātia' in this matter. If 'suprēmātia' (real supremacy) does not exist, then only pseudo-dominion (pseudo-dominantia) can be realised. If spiritual supremacy is lacking, then domination is not really domination, and the power that results from it is usurped power.

Dominance differs from power in that it stands above power and possesses it. In an ontological sense, Indian traditions speak extensively about this, and refer to power as śakti (a feminine word), which in the world

corresponds to active magical power. Śakta (masculine word) is the possessor of power (śakti). Dominion arises from the possession of power. The ruler has power, and his rulership is based on real superiority, that is, on his supremacy. He stands out from among beings and people, and from this superiority, his rule can fully possess and maintain power. Pseudo-dominance can only maintain violence from power, that is, the most external form of power. It usurps power, but not the entirety of power, only its lowest form, violence. No usurpation of power can be imagined that could extend to the full extent of power. Usurpation can always be directed at the most external and lowest form, aspect and tools of power.

The presence of spirit in the world means awareness of the presence of the centre. Therefore, if awareness of the centre (the midpoint) is not present in the world, then the world is spiritless. Spirit means awareness of the centre in relation to man and man's world. The centre and the axis are the basis of rule and power, and ultimately of supremacy. The ruler is, in essence, immobile, like the centre and the axis. Therefore, executive power is always lower than the power directly possessed by the ruler. Directly possessed power is directed towards foundation, movement (motion) and stopping. The ancient king (Jupiter Sator) means "Jupiter the stopper". This stopper is also a founder, but it also includes the mover: it moves and stops. It lays the foundations, creates a solid base, and rules. The spirit, as a primary metaphysical expression, has its counterpart in the world in the form of monarchy, where the state is headed by a king, emperor or prince who is the unlimited holder of absolute power. Everything that can be symbolised horizontally and vertically and extends to these areas is in his hands, and he possesses it completely without restriction. Just as God possesses existence (he is present in existence as the lord of existence), so the king, the ruler, the monarch is present in the earthly manifestation of existence, the state. Traditionalism must extend to various areas of life and demonstrate the paradigms (models) according to which the traditional state can be built or created.

It should be noted that in the present day – not to mention the future – the possibility of such a structure is extremely slim. The complete intellectual penetration of traditional empires was already on the wane around the 7th–6th–5th centuries BC. There were still intellectual flashes in ancient times and the Middle Ages, when the traditional state was realised (albeit not perfectly). The Roman Empire was a traditional empire, as were the later Eastern and Western Roman Empires. The Western Roman Empire revived by the Carolingians – the Empire of Charlemagne – was also traditional, as was the German-Roman Empire. Hungary was also a traditional state during the Turul dynasty – the reign of the Árpád dynasty – parallel to the Saxon dynasty and then the Hohenstaufen Holy Roman Empire.

In the East, these were preserved much more, if we think of the Chinese, but even more so the Japanese empire, where the presence of the rulers was manifested until very recent times. The highest form of monarchy is the Kingdom of God, when the deity – as an Avatāra (descendant) – appears in the world and takes the position of World King. The World King, whose name in Sanskrit is Cakravarti, meaning "wheel turner". The "wheel turner", the "lord of the wheel" can only be someone who is in the Centre and rises from the Centre. The God-King is replaced by the sacred king, whose mission originates from Heaven, from the Sky. Then come the kingdoms that are kingdoms by the grace of God. This is already a demotion, but the spirit is still present, alive and functioning.

Then come those formations in which these forces are already absent, and a form of government emerges that demonstratively represents the non-expression of the spirit. It represents that it is not the representative of the spirit (the heavens, transcendence). The republic is such a form of government.

Traditionalism – although not primarily concerned with earthly matters – takes a very firm stance on issues relating to the world. This is because the world must ensure that individuals can return to and reconnect with the spirit (the origin). The state is therefore an imprint of the spiritual world, but also its paradigm, expressing the inner order of the spiritual world and providing a model for the kind of world that humans should build within themselves and around themselves. Rule based on supremacy and possessing power can only be aristocratic, autocratic or theocratic. Autocratic means that the ruler has unlimited power based on himself. Aristocratic means that the best rule. Theocratic means that aristocracy and theocracy derive their origins from the existence of the Divine, that the divine principle operates in the autocrat, that the autocrat expresses the divine principle in every respect, and that aristocracy, imbued with divine rule, represents the rule of the best. Theos means god, aristos means good, the best, the superlative of agathos, and auto means self. Theokrateia and theokratiā (theocratia) are the Greek and Greco-Latin forms of aristokrateia and aristokratiā (aristocratia) and autokrateia and autokratiā (autocratia). These form the basis that enables a return to the spirit. The rule of the dēmos, the people, is dēmokrateia or dēmokratiā (democratia). Even when true spiritual dignity is manifested in the dēmos, "democracy" still represents a demotion and degradation compared to the former. But usually it does not manifest itself, and the dēmos is usually nothing more than a crowd. Today, every political movement wants to speak in the name of democratism and sets its affirmation and intensification as its goal. From a spiritual point of view, democracy and democratism are to be rejected. From the point of view of spirit and tradition, democratism has no *raison d'être*. The Ruler has only one duty – which is inherent in itself and not the result of following a principle – and that is not to rule against the people. But he does not have to rule in the name of the people, because the people are immeasurably inferior to the true Ruler.

We must determine how the traditional view of existence – which primarily concerns the spiritual realm – manifests itself in politics and society. The inalienable political implication of the traditional view of existence is the political worldview we call right-wing (dextrism), from which the most radical right-wing ideology follows. There is no place for democracy in radical right-wing ideology. When we talk about dictatorships, we need to know what dictatorship means. Dictatorship is a temporary state of affairs in which the autocrat (the ruler) exercises executive power by issuing direct orders, e.g. through a dictator. Temporariness is an integral part of it, but dictatorship can be negative or positive. The dictatorship of the proletariat or the dictatorship of a clique is the dictatorship of certain circles or groups of people, in which there is no higher order, and this cannot be acceptable. If dictatorship does not represent a truly higher order, but rather darkness and a lower order, then it represents the rule of darkness, skotasmokratiā. Dictatorship that uses terror and is based on skotasmokratia must be rejected. It is just as left-wing as democratism, liberalism and socialism. Terror and liberalism are also left-wing, as are terrorist dictatorship and democratism.

In socio-economic terms, it is clear that socialism, and especially communism, are extremely anti-traditional. Communism is a political worldview that can rightly be called satanocracy, or satanic rule. Communism (Bolshevism) is a clear expression of satanic rule, but bourgeois democracy and, on an economic level, capitalism are also connected to the world of darkness. These are not traditional formulas. On a social level, the last traditional manifestation was feudalism. Original feudalism, which had not yet been corrupted by the rise of money management. The negative outgrowths of feudalism are always linked to the powerful development of money management, and this is when, for example, the peasantry (the

serfs) are forced to do more and more work, and not just as much as is absolutely necessary. The essence of feudalism is that everything belongs to the king. Everything is his property, but not in a capitalist sense, rather in a truly royal sense, and he grants it. What he grants becomes private property, but not in the capitalist sense of private property. Land granted as a fief could not be sold because, according to the hierarchy of property rights, it ultimately belonged to the king; it was his. This process continued downwards (a new fief was born from the fief) and eventually reached the serfs. The word serf did not originally have any pejorative meaning (the Latin form of the word is *jobbagus*). Everyone was a serf of the king. The serf owned the land, it was his private property, but not in the capitalist sense, rather in the sense of property hierarchies. It was his private property, but he received this property in the form of a fief, so his private property was also his lord's, and above all, the king's. The pure forms of feudalism could be found in the 9th–14th centuries; afterwards (due to the rise of monetary management), the pure forms of feudalism became more confused and took on characteristics that can and should be judged negatively. However, this does not belong to the original image of feudalism and its assessment. While capitalism is anti-traditional (state capitalism even more so), feudalism, in its pure form, is essentially traditional. The left is always anti-traditional, and the right – if it is truly right-wing – is traditional in nature. It should be noted that left-wing elements have not been mixed into right-wing movements throughout history. A strong left-wing – in fact, anti-left-wing – influence can be detected even in extreme right-wing movements, and these (in this respect and sense) also appear as anti-traditionalism. (In Hungary's current political spectrum, all 53 parties that have attempted to express themselves are, without exception, left-wing parties. However they describe themselves, they are still left-wing because they are all connected to some form of democracy, and all democracy is left-wing. The fact that, from the point of view of the MSZMP, all parties are right-wing, or even far-right, can be safely ignored.)

Traditionalism considers two aspects to be essential. One is that feudalism must prevail – regardless of what the chances of this are at present. The other is the idea of empire, which could be called imperialism, but since this is associated with confused, negative ideas, we prefer to call it imperiumism (“imperialism”). Looking back at Hungarian history, from the time when the Árpád dynasty died out in Hungary, following the rule of the Anjou dynasty, essentially the rule of the Habsburgs (the Jagiellonian dynasty and others were only episodic here), the following were characteristic: Hungary was in a personal union with the Holy Roman Empire. The Kingdom of Hungary was never part of the Holy Roman Empire, as the Hungarian king was a king with imperial rights (unlike, for example, the Czech king) and was bound to the Holy Roman Empire by a 'unio personalis' (with Austria from the beginning of the last century). In Hungary, feudalism was felt much more deeply among the Hungarian nobility than in the Holy Roman Empire. From this point of view, the Hungarians took a more traditional position than the other parts of the empire participating in the personal union. Within the Holy Roman Empire (and later within Austria), however, the imperial idea was felt much more deeply, so in this respect it was more traditional. These two conditions (feudalism and imperialism) should have been in perfect synthesis. Although the symbiosis between Hungary and the Holy Roman Empire cannot be considered unambiguously positive in retrospect, the usual attitude of rejecting the essentially positive nature of the Habsburg Empire is completely wrong.

This personal union, although not entirely perfect, was a formation in Europe that we should not reject.



In connection with the intellectual manifestation of domination and power, we must also discuss nationalism. Nationalism emerged during the Reformation, not without precedent, and blossomed powerfully in connection with the French Revolution of 1789. This form of nationalism is anti-traditional and left-wing, as it is based on levelling, which means equalisation, and this always results in a downward equalisation. The essence of nationalism is that those who belong to the 'nātiō', the nation, are essentially equal, and this is what gives the nation its cohesion. Historically, 'nātiō' has meant different things; e.g.

In Hungary, for a long time, it referred exclusively to the nobility. Everyone was a subject (*rēgnicola*) of the kingdom, but only the nobility was part of the 'nātiō'. Internationalism, which is also levelling, can be traced back to the levelling nationalism that emerged during the French Revolution. One started from the premise that everyone is French, German or Hungarian, nothing else matters, and this provides cohesion, the spiritual and all other foundations, and this is what defines the nation. The same idea can be extended to encompass all of humanity. However, there is also a positive, right-wing form of nationalism. This nationalism presupposes an internally divided nation; a nation divided horizontally and vertically. It presupposes a differentiated nation capable of integration, a nation that does not participate in levelling, a nation led spiritually from above and directed spiritually upwards. This corresponds to right-wing nationalism. In the case of internationalism, right-wing internationalism cannot be ruled out in principle, but internationalism has been and is being used by the darkest anti-spiritual and anti-intellectual forces against the world to such an extent that cooperation with it is impossible from an intellectual point of view. Nor is it possible to strive for the spirit on the basis of narrow nationalism. There is a spiritual transnationalism (or supranationalism) that unites on the basis of principles that transcend nations. This manifests itself in particular forms, such as churches, monastic orders, etc., which stand above nations. (There is also a radical party in Hungary that calls itself transnational, but it has nothing to do with transnationalism, as it is a typically internationalist, cosmopolitan party formation.) True transnationalism and nationalism in the positive sense are linked by con-nationalism (support for the community of nations). Conationalism is based on the idea of a community of nations as opposed to the idea of internationalism, and it also means collective nationalism, i.e. the cooperation of nationalisms and nations.

The terms "right-wing" and "left-wing" date back to the end of the 18th century. They referred to the seating arrangements of members of parliament. Representatives of the former conservative ruling parties sat on the right, while those advocating radical change sat on the left. The term is not the most fortunate, but there is no more appropriate word for it. That is why this term can be used to refer to events thousands of years ago, but it can also be applied to the present day or the future.

If we want to name a truly right-wing politician from the last 250 years who most clearly embodied this spirit in the political arena, it would be Metternich, much more so than, say, Hitler or Mussolini. Metternich represented a form of right-wing politics in which there was no room for any counter-leftist influence. As a result of manipulative upbringing and education, the name Metternich naturally sounds as repugnant to 99.9% of Hungarians as that of the most depraved political villain. However, this perception is fundamentally wrong, even foolish.

Metternich represented an almost purely traditional concept of the state, and never once in his life did he make any anti-Hungarian statements. (Careful and thorough historical research has clearly demonstrated this.)

At some point in the Middle Ages or earlier, everyone and every movement was 'right-wing' because every movement was traditional in essence. Anti-tradition could only exist on the periphery.

to express themselves as a marginal force. Differences can also be identified retrospectively, such as the conflict between the Guelphs and Ghibellines in the Middle Ages. The Guelphs were a dynasty whose original German name was Welf, while the German equivalent of the Ghibellines was the Hohenstaufen. The two dynasties had fundamentally different positions. The Guelph dynasty fully recognised the primacy and supremacy of the Pope above all else. Their position was that the Pope could be emperor if he wanted to, but even if he was not emperor, he was still above the emperor. According to the Ghibelline position, however, supremacy belonged to the emperor, and the emperor could, if he wished, take over papal power, but even if he did not, he was still above the pope. This was very well-founded at one time, since the German-Roman emperor was called the Vicar of Christ – *Vicārius Christī* – and the pope was only called *Vicārius Petri*, the Vicar of St. Peter. This was the case for a long time (for many centuries). If we want to use today's terminology, it is clear that both the Guelphs and the Ghibellines were 'right-wing' movements.

Regardless of this, the Ghibelline faction was more 'right-wing' because, according to traditional thinking, the ruler was above the high priest. There is something lunar (moon-like) about all priesthoods, i.e. they are mediators. For example, among the Aztecs, alongside the king was the high priest, whose name was

"Snake Woman", and although he was a man, he appeared as the king's wife. In India, alongside the king – the *Rāja* – there was the *Purōhita*, the high priest, a Brahmin who, during ceremonies, behaved towards the king as if he were his wife, even though he was a man. This had no sexual connotations; it was simply an external manifestation of internal hierarchy. Although the ruler himself was a high priest, he was in any case above the high priest. Even so, in retrospect, it is possible to distinguish between stronger and weaker 'right-wing' tendencies, and at the same time, to use the terms of today and the last century, the Guelf and Ghibelline positions, as we have noted, both collectively and separately.

He was 'right-wing'. In Hungary, in the case of the conflict between Koppány and Saint Stephen, both represented traditional views.

At one time, the forces of anti-tradition (though they existed) were of peripheral importance. They had not yet been able to penetrate or permeate the human world, but they were already working from within, invisibly, through the decomposition of consciousness, and had achieved great results, but they had not yet been able to destroy the order. Medieval states (though far from perfect) were still sustained and maintained by the pervasive power of those remnants that truly represented tradition. Even in their residual state, they still dominated and (even in this state) were able to push the offensive forces that were trying to disrupt them into a marginal or extramarginal position. Revolutions are fundamentally left-wing. The English revolution of 1648, the French revolutions of 1789 and 1830, the French and European revolutions of 1848, 1870/71 French, 1917 Russian, and 1918–19 European revolutions were all – fundamentally and extremely, and increasingly so – in the hands of the anti-traditional (Scotocratic, representing darkness) ruling forces, and fully expressed this. However, 1956 was different; it cannot even be called a revolution, but rather a freedom uprising and a freedom fight. In 1956, there was no left-wing movement in Hungary. It cannot be linked to either 1848 or 1918; 1956 stands infinitely above them in rank, dignity and orientation. This does not mean that traditional forces were effectively at work in 1956 – as such forces are few and far between in the world – but the orientation was consistent with the orientation that tradition would have given to this movement. When the Bolsheviks called it a counter-revolution, they wanted to stigmatise this Freedom Uprising. If the Bolsheviks had not come up with this term, we might even accept the label 'counter-revolution', because counter-revolution – as a fact, as a possibility, as a concept – generally always carries something positive with it. All things considered, however, it is more appropriate to stick with the terms Freedom Uprising or Freedom Fight.

Under no circumstances should we confuse this with the manifestations of dark forces that were concentrated in the revolutions.

If we look at the facts, events, happenings and trends of the past in the traditional sense of political science, we can rightly say that Hungary is still a kingdom today. For 46 years, only injustices were committed by those in power in Hungary. The country was under hostile occupation for 46 years, and hostile occupation cannot create national assemblies, governments or parliaments. In legal terms (*dē iūre*), Hungary is in fact still a kingdom today, where an interregnum has existed for 46 years, meaning that there is no legitimate head of state, no parliament and no government. *Dē factō* (in terms of facts), power in Hungary has been usurped by a power hostile to the fundamental interests of the Hungarian people, assisted by puppet figures. The 1990 "election" did not change this situation in any significant way, as the currently "elected" power is based on the succession of the previous power and derives its authority from it. Similarly, it is completely irrelevant whether the crowned or non-crowned coat of arms was adopted. Hungary's coat of arms is the crowned coat of arms, and no legitimate body has abolished it, because since then – that is, since the beginning of the Soviet occupation – no such body has functioned. (The coat of arms is the crowned small coat of arms, and the crowned medium coat of arms can also be used, and once it is created, the crowned large coat of arms can also be used. However, only drafts of this existed; it has been planned for several centuries, but has not yet been developed, as it included areas such as Serbia and Jerusalem. This is because the Hungarian king was also the king of Jerusalem and Serbia. A coat of arms without a crown is not a coat of arms, it is a shield. Even the coats of arms of the counties used to have a crown above them, usually a nine-pointed crown.)

At present, the possibility of a truly traditional structure emerging, either here in Hungary or anywhere else in the world, is extremely slim. The possibility of a formation resembling such a structure developing is also very slim. However, the chances of restoration should not affect the principles and fundamentals. A principled position is needed here, but at the same time it can be assumed that in an increasingly darkening world there are relatively bright periods, so-called lucid intervals. Although these do not bring back the original traditional light, they are nevertheless relatively brighter short periods in which restoration must be attempted, even if this restoration could only last for 24 hours. Even if it only lasts for a day and is only partially realised, we should still live, act, function, think and feel in the spirit of this endeavour.

Political orientation is secondary to intellectual orientation, but this does not mean that it is not deeply and pervasively important, for example, from an individual's point of view. Even people of high calibre are very often characterised by significant confusion of principles, meaning that they lack internal coherence. Károly Kerényi, whom we do not hold in high regard, made the witty observation that people and their views today – even those of scientists and people operating at a higher level – are characterised by 'incoherence', 'incompetence' and 'inconsistency' due to their confusion of principles. Those who take a stand for the spirit but at the same time sympathise with the political left inevitably experience internal conflicts. Acceptance of all hierarchical structures is essential to traditionalism. Those who say that their goal is to meditate, but at the same time deny the legitimacy of hierarchy, must also deny the hierarchy of levels of consciousness. For all hierarchy stems from the hierarchy of levels of consciousness, and the world is an imprint of this. Anyone who says that all people are fundamentally equal cannot seriously believe this, and has probably never seriously thought it through. This is a very peculiar position, and someone could even stake their life on such an idea without believing that what they are saying is true. They suspect that it must be true, even though they do not know why people should be equal. Life constantly refutes this egalitarianism. People's characters and intellectual levels differ greatly. There are people who are roughly on the same intellectual level, but regardless of this, there is no real basis for egalitarianism. Furthermore, the principle of equality does not represent any kind of

moral good, nothing that should be the case according to some normative order because it would be better if it were so. Precisely because this is not the case, it follows that all levelling is levelling down, and all equalisation is based on lowering. Those who want complete equality before the law can only achieve equality in the deprivation of rights.

Domination and power must manifest themselves organically. If a state is only a totalitarian state, then it does not stand in the spirit of tradition. Totalitarianism must be accompanied by organicity, by an orderliness of inner life, which draws its strength from the spirit and the supernatural. This order must be centrally and spiritually permeated, and this centre (from which the permeation originates) is also the centre of the goal towards which both the collective and the individual can strive.

Every human individual carries within themselves the image of the state, or perhaps carries within themselves the image that there is no such thing: everything is confused and darkened. Such a person can only strive towards such a concept of the state, that is, towards the non-state. The current states are, to a very large extent, non-states, and societies are non-societies, if we judge states and societies from an original perspective (or deprive them of the right to be called such). From the perspective of the true concept of state and society, today's states and societies can be described as masses, aggregates, apparatuses, unorganised organisations functioning as instruments of violence. Traditionalism is based on a true concept of state and society. It is something that lives, that receives its life from higher powers, that is organically and hierarchically structured, in which there is and cannot be any conflict or contradiction between the individual and the collective, where everyone is in their place and where everyone strives towards Heaven, that is, towards a deeper and higher, and above all, more complete version of themselves.

\* \* \*

*There is no peace for those who live among people for worldly purposes, nor for those who spend their lives in solitude for spiritual purposes. Only those who live among people to serve God can attain peace.*

\* \* \*

*Only when one is freed from the misconception that the material world is real and important can one understand and fulfil one's true calling.*

\* \* \*

*The fear of death stems from the fact that people consider only a tiny part of life, limited by their own perceptions.*

\* \*

*We know divine law from the traditions of all religions and from our own consciousness, if it is not clouded by passions and pretence; but we can also learn it from experience if we apply it in our lives. All the requirements of the law, which give unshakeable salvation, are also the requirements of the true law.*

\* \* \*

*A person who seeks wisdom can be called wise, but if they think they have found it, they are foolish.*

## Notes

1. Based on the author's lecture given in Nyíregyháza on 25 April 1990.

## THE INNER ESSENCE OF LIFE AND DEATH

LÁSZLÓ ANDRÁS\*

Creation and existence are ultimately followed by cessation and passing away. Only that which is imperishable and imperishable, which has no temporal or theoretical beginning – and which has no beginning, will have no end. In order to clarify the various forms of eternity and temporality, we need to analyse a few concepts. Absolute eternity, timeless eternity, is called 'aeternum' or 'aeternitās'. The name for the unique and relative eternity of coming into being with time and passing away with time is 'sempiternitās', which sometimes also appears as 'aevum'. (Quasi) 'eternity' in time, extension in time: 'perpetualitās'. The term 'aevum' could also mean the combination of the latter two. 'Aeternum' is timeless, absolute eternity beyond time; 'sempiternitās' is a relative eternity, beginning and ending with time; 'perpetualitās' is complete extension in time. Finally, 'perennitās' expresses the imprint or manifestation of 'aeternum', eternal timelessness, in time. When we speak of, for example, *religiō perennis*, *sophia perennis* (eternal religion, eternal wisdom) or *philosophia perennis* (eternal philosophy), it is not eternal in the sense that it is completely timeless, or that it comes into being and ceases to exist with time, nor is it eternal in the sense that its content has no end. For 'perennity' means that it appears in time, but represents timeless eternity in the context of transience. The human form of existence is directly related to the opposite of 'perpetuality', namely ,imperpetualitās', meaning that man's existence in time is part of his natural form of being, and that this is linked to passing away within time. However, man is not simply a human being. Man is a person and a subject. In addition to the mortal, man also has a spiritual being that is connected to sempiternitas, i.e. to *cum tempore* (existence with time) and *cum tempore* (cessation with time). At the same time, in their own subjectivity, in their own Auton-ness, they are completely immortal, completely eternal. Humans are representatives of 'aeternum' in all circumstances. In this sense, the manifestation of humans is in the sign of perennitās – this is human Subjectivity. Man's actual state is always determined by what he identifies himself with. According to his identification, man can relate to his own mortal or immortal aspects of existence; e.g. aspects of existence that are completely subject to the process of coming into being and passing away in time. This is the physical nature of man: not only his physicality in the strictest sense, but also all the more subtle physical levels that man experiences within himself and which also represent the conditions of his current form of existence (in the strict sense, in the physical body). If a person identifies themselves with their own mortality, then they must share in the fate of the body. If they identify themselves with the higher levels of existence they carry within themselves, then they take on the specific dependent situation of these (between mortality and immortality) as their fate, and according to the level of these, they pass into another world after the death of the physical body. Finally, if he identifies himself completely with himself, then he is immortal in the sense of absolute timeless eternity. The Indian Hindu and Buddhist traditions speak of two fundamental possibilities in relation to man. A possibility that o c c u r s 'post-mortem'. One of the two possibilities is *pitṛ-yāna*. The first part of the word *pitṛ-yāna* literally means father, and in a broader sense, ancestor, so the whole expression translates into English as the path of the ancestors. The other possibility is *dēva-yāna*. *Dēva* means god, and *dēva-yāna* means the path of the gods, the divine path. There are two sub-options to *pitṛ-yāna*. One is the consciousness in death

(or immediately after death). This is the most common possibility in the present day. This is an extremely serious situation, because this extinction means the cessation of experience, i.e. annihilation. It is like the cessation of an animal. An earlier, now much rarer version of *pitṛ-yāna* is what *pitṛ-yāna* literally means: the lingering survival of consciousness after death. This is a larval glimmer in which human consciousness undergoes experiences of various kinds (the realm of *Hādēs*), and then this glimmer slowly diminishes and fades away. However, it experiences itself as belonging to an otherworldly tribe (origin) (this is Abraham's bosom), in which, as it returns to its ancestors, its consciousness gradually fades away. From this state, further generations begin. Those things that a person has transferred to the otherworldly state are regenerated and connected to various human incarnations. Not only does he return to his ancestors, but he himself becomes an ancestor. He does not become an ancestor by reincarnating himself, but by initiating regeneration processes through the ancient tribe: this is *pitṛ-yāna*. There are again possibilities associated with *dēva-yāna*. One possibility is that consciousness will be extinguished much later in the transitional state, which means a fall back towards *pitṛ-yāna*. The other possibility is that an otherworldly journey will begin: the spiritual-mental entity that survives after death will pass through various states of existence. It may happen that it enters one of these worlds (Sanskrit word: *lōka*) and becomes attached to it (the Sanskrit term is related to the Latin *locus*). It becomes fixed in a state of existence that corresponds to the eternity of 'sempiternitās', in which its own existence has no temporal beginning. So it is not that it begins when they enter, but rather it begins when the *lōka* itself comes into being with time, and lasts until it ceases to exist with time. However, this cannot be measured in time, it has no content, it cannot be said to be 10 years or 2 trillion years or a millisecond, it has no duration in this sense, since it cannot be measured separately in an order that does not fall within the scope of 'perpetuity' and 'imperpetuity'. This state is relative 'cum tempore' eternity of existence. The spiritual-intellectual entity can connect to such states (worlds), or it can reach the human form of existence and connect to it in the sense of 'cum tempore', because the human form of existence is much more comprehensive, and the spiritual-intellectual entity can also connect to it in the sense of 'cum tempore', because the human form of existence is much more comprehensive.

spiritual entity can connect to such states (worlds), or it may happen that it reaches the human form of existence and can connect to it in the sense of 'cum tempore', because the human form of existence is much more comprehensive than is generally known and assumed. It is also possible that it approaches incarnation and enters incarnation as an extract of its being that corresponds to a demon (*gandharva*, centaur). The Subject-bearing consciousness that has reached this point dissolves upon incarnation. The subjective ray that has arrived here will retreat, and another subjective ray will establish the new human being.

Metaphysical Awakening in death belongs to the *dēva-yāna* circle (it is on its border). Awakening can be bound to the body, i.e. it can occur while still alive. This is called *jīvan-mukti* or *jīvan-māksā*, which means liberation in life. However, *jīva-vidēhamukti* (*mōksa*) is also possible – this is Awakening at the moment of death, Awakening at the boundary between the living state and bodilessness. There is a possibility of 'post-mortem' (after death) awakening, which is called *vidēha-mukti*, *mōksa*. These are already at the boundary, as they are states that transcend *dēva-yāna*. Human generations are primarily filled from *pitṛ-yāna*, and secondarily and exceptionally from *dēva-yāna* as well.

These were the possibilities related to human death: but complete Metaphysical Awakening in life, at the moment of death, or after death is the most exceptional. Initiation is necessary for *dēva-yāna*, so much so that even conscious integration into a hellish state presupposes a certain initiation. The uninitiated person clearly participates in *pitṛ-yāna*, the highest of these being those who come into contact with *pitṛ-yāna* through the extinction of consciousness; in the lower ones, consciousness extinguishes at death or immediately after death. The state of clinical death is not death. By this we do not mean, in medical terms, that death is biological death, but rather that death is "the" death. It is by no means something from which a person is "awakened". A person who has been "awakened" (i.e. brought back from death) is not

died. Nevertheless, the conditions described in the books and research of R. A. Moody and others are not uninteresting from this point of view, and they highlight the fact that even ordinary people (whose connection to their physicality has become loose) are capable of much more significant conscious experiences than might commonly be assumed. A loosened connection to the body can enable unique experiences if other conditions are also met. These studies and related opinions are valid as long as they do not draw overly far-reaching conclusions. The fact that such experiences occur in a state of clinical death means that people in a near-death state can have quite extraordinary experiences. In these states, death does not actually occur, nor does it occur in these experiences, as the experiencer usually reaches some kind of light, or some kind of being, or a gate, and the one who returns does not go through it. Under certain influences, they decide not to go through it, or do not want to go through it. The state after death would be the state following this crossing, but these studies do not and cannot cover this. In connection with death, if a person does not undergo a fundamental transformation, then they do not consciously experience death, or only to a very minimal extent and in a minimal sense. There are various assumptions about death. In his book *Mysterium Mortis*, Hungarian-born Catholic theologian Ladislaus Boros (László Boros) explains that at the moment of death, everyone receives a graceful illumination on the basis of which they can decide on their 'post-mortem' existence. He, of course, raises this problem in Catholic theological terms: which here means that a person chooses either the path to salvation or the path to damnation. In the illumination, the final decision (the *optiō finālis*) is made, without ruling out the possibility that everyone may choose the path leading to salvation. Tradition does not provide guidance on whether the illumination and the *optiō finālis* take place or not. However, tradition does say that in moments of circum-mortālis consciousness, it is possible for a brief flash of light to occur, so brief that it has no external manifestation, which may be followed by some act of will. Tradition does not teach, however, that this flash necessarily always occurs. Accordingly, since it is uncontrollable, no definitive statement can be made about the realisation of illumination and *optiō finālis*. Among adherents of the traditional view of existence, it is not salvation and damnation that constitute the greatest polar tension arising in connection with death, but rather annihilation on the one hand and absolution in the Awakening on the other that provide the highest tension. The least tension exists between the extinction of consciousness and the preservation of consciousness. *Salūs* (*salūtiō*, *salvātiō*) means both salvation and healing.

Just as Heil in German means salvation and healing, as well as greeting, in that *Salūs* must also be understood in this sense. *Salūs* or *salve* was once a greeting. Complete "healing": salvation, which is more than the simple realisation of a heavenly state. *Salūs* is a prerequisite for Awakening, that is, ultimate realisation. It is not a guarantee, only a prerequisite, and above all, it is not identical with it. In the major historical Christian denominations, the highest achievement (level) is salvation, which can have different sub-levels. Its fulfilment is salvation together with the resurrection of the body, but this is still not the same as absolution. The true opposite of salvation is damnation, the 'post-mortem' experiences within the *dēva-yāna* order. Within the possibilities offered by *dēva-yāna*, there is indeed an extreme difference and tension between salvation and damnation (as the most extreme state in hell). However, this is insignificant compared to the metaphysical tension between complete annihilation (Sanskrit: *nirguṇa-mūla-prakṛti-laya*, dissolution into the root nature without qualities) on the one hand and Metaphysical Awakening on the other. Complete annihilation, sinking into total potentiality and dissolving into it, can also only result from quite exceptional and extreme errors in realisation. The general and common possibility for humans – without any positive aspects – is that at the moment of actual death (or thereafter), personal consciousness is extinguished, and this does not mean that impersonal, sub-personal or supra-personal consciousness remains. Supra-personal consciousness would only remain for those whose

his consciousness is not extinguished in death. There is no such thing as subjectivity being identified with the same intensity here, there and over there; although in fact this is somewhat true, but within this there is a distinguished identification. This is decisive in relation to post-mortem possibilities. Where I am primarily and foremost identified (to put it in the first person singular), at the critical moment it becomes (practically) exclusive, and this becomes the determining factor. What actually happens to a person

's 'post mortem' possibilities is determined, on the one hand, by life as a whole and, on the other hand, by the period preceding death. There is no exact measure for this: it can be a year, a month, etc. – which is typical for this period, and ultimately the moments surrounding death are the most decisive. They are not decisive from a moral point of view, so it is not a question of whether the person was 'good' or not, but rather what level of consciousness they are able to maintain. Life after death is not moral or ethical, but depends on the presence of conscious forces. It is much more a reality of intensity than of morality.

From a higher perspective, a person does not enter a certain state after death as a reward or punishment. According to the religious attitude that prevails at a lower level, a person receives a reward or punishment in their fate after death. If someone has metaphysical goals of realisation, then this position cannot be maintained, because only the forces of consciousness will play a role, and a person (human consciousness) will not end up where they deserve to be according to a judgement, but where they correspond to their state. In this regard, "justice" or "injustice" cannot even arise. While from a lower perspective this suggestion has a definite conceptual justification, from a higher perspective it cannot even be raised. Correspondences prevail; thus, everyone is connected to a further state that corresponds perfectly to their self-identification. Generally, there are no possibilities for transmutation after death, but in very exceptional cases they may still exist. The highest form of yōga, rāja-tantra-yōga, recognises a certain asceticism that can be continued even after death. This is completely outside the scope of most yōga methodologies and human possibilities in general. This means that identifications and deidentifications, transmutations, can be carried out exceptionally after death – of course, only in cases where identification in life far exceeds the physical sphere. These possibilities can only be considered in cases of a high degree of identification with the spirit. Death characterises the human form of existence in several ways: death is not only destructive in nature, but also offers possibilities. Death has a positive aspect, but for this to be revealed, very exceptional conditions are necessary. In connection with its realisation, it is necessary to mention a specific form of tantric trends that was known in Inner and East Asia. The methodology itself is related to the tantric versions of Buddhism, but in a certain sense it is also related to the versions of Taoism that can also be called tantric. This is Tiger Riding. In Far Eastern and Inner Asian symbolism, the tiger is a symbol of a special power. This power is a magical force that operates in existence (creating, sustaining, destroying), whose name is *śakti*. Not all of its forms and manifestations are characterised and symbolised by the tiger, but primarily its unrestrained manifestations are symbolised by a female tiger. The symbolic and instructive situation is as follows: the person walking along the road has not yet acquired the powers to defeat the tiger. He is in no position to flee from the tiger, nor is he in a position to avoid encountering it, because he is either too low or too high. He encounters the tiger, cannot defeat it, and cannot flee from it. At this point, he sits on the tiger's back. He spurs the galloping tiger on to an even wilder gallop, then begins to control it. Eventually, the tiger becomes his mount, his beast of burden. There are different versions of the story: the tiger eventually collapses and the man kills it, or it remains his mount. The point is that man creates the method of realisation for himself by using a force that works against him – as a realiser. As the world "progresses", it generally becomes, unrecognised but recognisably, almost entirely tiger-like. Fighting, sex and many other areas that are not commonly considered to be part of the path to realisation can, exceptionally, be made so, but in these cases the tiger nature is generally known. But thinking, for example, is not at all



it did not have a tiger-like nature at one time, that is, it was not driven by an unbridled, confused force. In the present day, however – especially in recent times – the tiger-like nature is increasingly appearing in thinking, in addition to everything becoming tiger-like. At the same time, this tiger nature can only be recognised with intuition that awakens with exceptional depth. For even if someone is told this theoretically and understands it, this does not necessarily mean that they have the ability to recognise the tiger. Everything becomes tiger-like, and at the same time, recognition is increasingly pushed into the background. It is possible that the time will come when man will find himself facing only one tiger, and this tiger will be the greatest, the tiger of death. Death is the Greatest Tiger that can be encountered in the course of life and at the end of life. It is possible that death will be the only option that can be ridden. This will be an extremely extreme situation, because there is no room for correction here. Either someone can do it or they cannot. With other methods, of course, one can try something. One goes through trials, but here the trial also means culmination and an uncorrectable situation. Humans are mortal beings par excellence, which means that their mortality is placed in time. Humans are capable of reflecting on death. Animals, although they sense the onset of death much earlier and more acutely than humans, do not have the same conscious reflection on death as humans do. In animals, everything takes place on the level of feelings, while in humans it can also take place on the level of conscious reflection. In most cases, however, this does not happen, and humans are only aware of their own death in exceptional moments. Humans are in an extremely tragic situation in this respect, because on the one hand they consider themselves to be completely mortal, yet they live as if they were completely "immortal," since they generally do not reflect on the crisis of death. If someone has a serious, short

If he falls ill with a terminal illness, it becomes clear to him that he is going to die. This may weigh so heavily on them that they feel crushed, unable to bear it, and may even commit suicide. At the same time, however, they do not really grasp an even more certain basic situation, namely that they must die *at all*. There is no extreme difference between these two situations, as is often emotionally perceived. The basic problem is that they must die, and this can be predicted with greater validity than the prognosis of death associated with any disease. Although people do not generally experience themselves as truly immortal, but rather as completely mortal, their behaviour towards themselves – due to a lack of reflection despite the possibility of reflection – is completely as if they would never cease to exist. One of the basic teachings of all higher spiritual movements is: "Consider every day of your life as if it were your last." Without any pessimistic undertones. All this is almost completely irrelevant in relation to a person who has no intentions of transmutation towards higher order in relation to themselves. This person is – to put it bluntly – completely "writable off". From a spiritual point of view, only those people who want to transform themselves into a higher state are interesting. Of course, anyone can be interesting from many other points of view, but in this respect, only this person counts. The historical Buddha said, "I speak to those whose eyes are covered with only a little dust," not to those "whose eyes are not covered with dust" or to those "whose eyes are completely covered with dust." Even spiritual teachers and guides who are incomparably lesser than the Buddha cannot say anything else. Those whose "eyes are covered with only a little dust" are people who have a glimpse of their own origin, essence, path, and goal. This dawning can be called a dawning in metaphysical terms, but otherwise it means an unheard-of sharp awareness. All theoretical and practical teachings are addressed to such people. It can be said of such a person that they are, for example, responsible or, on the contrary, irresponsible in relation to themselves. In relation to those who wander in complete delirium, it is unnecessary to say this, because for them, delirium and wandering have a substantial, all-pervading and all-encompassing significance. Responsibility does not even arise in relation to them, so there can be no question of irresponsibility. Every dark and bright prognosis, every (almost) threatening warning and every encouraging, stimulating remark is addressed only to those who want to transform their own state into a higher one. Primarily Hindu and Buddhist

The Tantric tradition speaks of a type of person called *paśu*. *Paśu* means "sacrificial animal," which can only be a domestic animal, mainly a buffalo or goat. *Paśu* also refers to a human being analogous to a sacrificial animal, one who, by being sacrificed, becomes part of human regeneration, but nothing more. The current *paśu* is not even a true *paśu*, because in *paśu* at least this sacrificial animal consciousness or analogous human consciousness awakens in some sense. *Paśu* is a person whose consciousness is extinguished in death (or thereafter). *Paśu* also has dignity and significance, but not in terms of realisation, because in this aspect he appears as a person incapable of realisation. *Paśu* is the one who bears the label *anārya* in the deepest sense. The *āryas* usually represented the three upper castes, while the *anāryas* represented those below them. *Paśu* is one who does not transmute himself, and who, if born into a high caste, does not take advantage of his opportunities for advancement, does not pass through caste initiation, and does not enter the true path of *yōga*. Even if born into a low caste, he does not enter the true path of *yōga*. True *yōga* has nothing to do with the "*yōga*" that is popular today, a term that is both terrible and foolish. *Yoga* is the asceticism of spiritual transmutation. In our usage, this term also has weight. Today, certain dark spiritual trends, such as export-import Buddhism or They operate under the name of "transcendental meditation" and bandy about the word "initiation" – "I underwent an initiation" – even though nothing has fundamentally changed within them; they remain the same as they were before. Yet the initiated person differs from the uninitiated person to the same extent that a human being differs from an animal: in his or her inner, internal world. These are not mere words, because this represents a serious and real distinction in consciousness. An initiate is as far above an ordinary, intelligent person as an intelligent person is above, say, a gorilla – in terms of mental qualities. This is not something spectacular, but not because it is kept secret, and especially not because the person experiencing it is unaware of it, but because at the ordinary level of human communication, there is no meaning to a manifestation that transcends the human level of existence to the same extent as the human transcends the animal. Initiation does not simply mean intelligence (although that too, of course), but that there is something fundamentally superhuman in human beings, which is related to their origin and existence. The vast majority of people (9,999 out of 10,000) are *paśu*, unless they deliberately assemble a group in which no one is *paśu*. The realising person follows a path of realisation that distances them from *paśu*. This is because the opposite pole of *paśu* is *paśu-pati*, which is the master of *paśu*. *Paśu-pati* is identified with Śiva in Indian tradition. There are people who, in different ways, stand between *paśu* and *paśu-pati* and follow the path of realising *paśu-pati*. One of these was called *divya* – divine; in Europe, in Greek-based traditions, it was called *theos*, which means God, belonging to the gods, as well as a person representing divinity. The other version was *vīra*, which is the equivalent of *hemitheos* or *hēros*. In ancient Greek (*vēros*), it is therefore related to *vīra* and *vir*. *Vīra* is lower in rank (meaning: real man and hero) than *divya*, but may possess more intense possibilities and powers, that is, greater *virya*, heroic power. In the case of *divya*, the degree or quality itself is also called *divyā*, and here it is called *vīra-virya*: these are the two basic types, which move away from *paśu* towards *paśu-pati*. Today, almost all people appear in the world as *anārya* and *paśu* (with very few exceptions). Some of the people born and living today are *paśu* by nature. There are those who, according to their nature and potential, are not *paśu*; some of them are able to rise above *paśu-anārya* and, by transmuting themselves, realise themselves metaphysically. *Paśu-pati* – as a state – is a state of consciousness identified with *Alanya*; and *paśu* – as a state – refers to a person identified with the ordinary state of consciousness. The realisation is still present, it is here, despite the fact that it is separated from the person by *Cosmoses*. There can be no other true goal in the metaphysical perspective, only this realisation, and this is primarily a possibility given to mortal man. It is given to mortal man, who has the potential (possibility, virtuality) of immortality. Higher than man

Representatives of higher states of existence (angels, demigods, gods, archangels) have much greater potential for realisation and are in a much higher state, but due to the happy, luminous and free nature of their state, their need for realisation is less than that of human beings. Therefore, their potential is not greater, because their need is smaller. Here we are talking about humans with a need for transmutation (i.e. not pašu), those who have already left this state (pašu) behind and transcended it. Even a small degree of transcendence is a very high spiritual achievement, since all one has to do is observe one's own state of mind and the changes that manifest (or do not manifest) directly in it, and in them one can find one's greatest enemy, especially the greatest enemy of one's own realising nature. It is mainly because of their own mental states that people are generally unable to realise themselves, that is, to bring themselves to themselves. This is indeed an internal struggle, not a simple attack (or counterattack, defence), but a whole series of multifaceted, nuanced, internal operations that must be mobilised against the dark, inferior forces manifesting themselves in the soul. In the kind of death that involves the extinction of consciousness, the lower forces triumph, they are liberated in death and extinguish consciousness. In death, consciousness without a carrier cannot survive, not only because of the loss of the carrier, but also because of the overwhelming attack of the forces turning against consciousness. Man, who is the representative of Auton, must defeat the heteron carried within himself, which is in fact also Auton, but an unrecognised Auton. The path to this is, on the one hand, Gnostic in nature (based on cognition, recognition, knowledge) and, on the other hand, can be achieved through the destruction of heteron nature (as heteron). The two are not contradictory, because the recognition of heteron as Auton does not contradict the elimination or even destruction of heteron. From the fact of death, its inner nature, the tension between survival and non-survival, and the considerations associated with it, man must draw strength and find perspectives precisely in terms of realisation. This is the essential task of the spiritual man in general, but especially in this age.

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*Master Huang-po said in one of his sermons:*

*— All Buddhas and sentient beings exist only in the mind. This mind has never originated and never ceased to exist. It is neither blue nor yellow. It has no form or shape. It is neither existent nor non-existent. It is neither old nor new. It is neither long nor short. It is neither large nor small. It is beyond all limitations and measures, all words and names, and transcends all paths and relativity. It is right here! But as soon as any thought arises, you immediately lose it. It is like space, it has no edges, it is immeasurable and inconceivable. Buddha is nothing other than your true mind.*

\* \* \*

*The second Patriarch asked Bodhidharma:*

*— How can one attain the Tao?*

*Bodhidharma replied:*

*"When all outward activity ceases And  
inwardly the mind stops its panting,  
When the mind becomes a wall,  
Then you can enter the Tao."*

**Notes**

\* Based on a lecture given by the author in 1987, written in 1990.

## A FEW WORDS ABOUT THE NEW AGE

ANDRÁS LÁSZLÓ

The most extreme forms of contemporary pseudo-spiritual aberrations and misguided beliefs seem to be represented by the New Age movement.

The New Age movement chose its name in reference to the Age of Aquarius and the renewal associated with it, assuming that the Age of Aquarius (correctly: the 'praecessiōnālis' era dominated by Aquarius, Taurus, Leo and Scorpio) has essentially already begun. There is considerable uncertainty surrounding the date of its beginning: it began either at the end of the 18th century, in the 19th century, in the 20th century, in the remaining years of the 20th century, or in the 21st century, but it will definitely begin at the beginning of the 22nd century, according to the followers of the 'New Age' movement.

Although the signs of the prominence of the 'stable' constellation cross have been evident for a long time, and the

In the first, and even more so in the second and third thirds of the 20th century, they intensified dramatically: the vernal equinox of the northern hemisphere (0° of the zodiac sign Aries) had not yet crossed into the constellation of Aquarius, which is considered to be between 30° and 35-47°. This is a fact that cannot be the subject of any debate based on serious grounds.

According to the principles of 'astro-chrono-symbolistica', primarily Indian (but not only Indian, for example Ptolemaic), the vernal equinox of the northern hemisphere crossed into the constellation of Pisces, considered to be 30°, in 139 AD = +139. According to the 'exactificātiō' developed by us, which also takes astronomical aspects into account, the crossing took place around 171 AD = +171 (±9 years). (According to Fagan, the crossing took place in 221 AD = +221.) There are Western authors who oppose these principles and place the transition in the 1st, 2nd, 3rd and 4th centuries BC, sometimes based on a misunderstanding of Eastern sources.

The transition of the Northern Hemisphere's vernal equinox from the constellation Pisces, considered to be 30°, to the constellation Aquarius, also considered to be 30°, will occur in 2299 AD = +2299, according to the irrefutable principles of 'astro-chrono-symbolistica'. – will occur in 2299 AD = +2299. According to our 'Exactificātiō', this will only happen in 2299 AD.

It will occur around 2332 (±9 years). (According to Fagan, the transition will take place in 2376.) If we do not consider the constellations of Pisces and Aquarius to be 30–30°, the date of the transition must be set even later, contrary to some Western beliefs. A detailed argumentation on this subject may be the subject of another study on this topic.

The current Kali Yuga, which lasts for

1080 years + 2160 years + 2160 years + 1080 years = 6480 years =

= 1080 years + 4320 years + 1080 years = 6480 years,

and which began in 3102 BC, or -3101 according to astronomical time reckoning, will end in 3379 AD (= +3379) or thereabouts. At the beginning of Kali Yuga, the vernal equinox of the northern hemisphere was at 15° of the constellation Taurus, which is considered to be 30°, and at the end it will be at 15° of the constellation Aquarius, which is also considered to be 30° (or very close to it).

As a brief aside, let us note that the duration of a Yuga – and thus also that of Kali-Yuga – is  $3 \times 2160 = 6480$  years, i.e. 1/4 of the duration of the 'cyclus praecessiōnālis' 'astro-chrono-symbolistica' (cf. čakra-pāda). Its average duration is  $2 \times 2160 = 4320$  years, preceded and followed by a period of 1080 years.

The Mahā-Yuga:

32,400 years	Pūrva-Pralaṃṇa
+ 10,800 years	Pūrva-Bāhṃa-Sṛṣṭi
+ 21,600 years	Prathāma-Mādhṃa-Sṛṣṭi
+ 21,600 years	Dvitiya-Mādhṃa-Sūṣṭi
+ 10,800 years	Uttara-Bāhṃa-Śṛiti
+ 32,400 years	Uttara-Pralaṃṇa
= 129,600 years	= Mahā-Yuga

The total duration of Sṛṣṭi is 64,800 years, of which the total duration of Mādhṃa-Sṛṣṭi is 43,200 years. According to another classification:

32,400 years	Pūrva-Pralaṃṇa
+ 25,920 years	Satṃa-Kṛta-Yuga (Golden Age)
+ 19,440 years	Trētā-Yuga (Silver Age)
+ 12,960 years	Dvāpara-Yuga (Age of Iron)
+ 6,480 years	Kali-Yuga (Iron Age)
+ 32,400 years	Uttara-Pralaṃṇa
= 129,600 years	= Mahā-Yuga

This Mahā-Yuga is classified as Kali-Mahā-Yuga.

The last of the Mahā-mahā-Yugas is also Kali-like: Kali-Mahā-mahā-Yuga, whose total pure Sṛṣṭi period is 648,000 years, and the total pure Mādhṃa-Sṛṣṭi period is 432,000 years.

These periods began in the very distant but completely unambiguous 'praehistoricum', not at the beginning of history in the strictest sense, i.e. in 3102 = –3101 BC, when Kṛṣṇāvatāra left the earthly-human world.

The current Kali-Mahā-mahā-Yuga (sometimes generously referred to as Kali-Mahā-Yuga or Kali-Yuga) is part of an 'aera' whose total pure Sṛṣṭi period lasts 6,480,000 years, and the total pure Mādhṃa-Sṛṣṭi period lasts 4,320,000 years, and whose correct name is Mahā-mahā-mahā-Yuga, or Alpālpālpā-Kalpa (Alpa-alpa-alpa-Kalpa). Furthermore:

the duration of the Alpa-Yuga	lasts	is 648 years (432 years)
the Alpāpa-Yuga	lasts	64.8 years (43.2 years)
Alpālpāpa-Yuga	duration	6.48 years (4.32 years).

The current division within Kali-Yuga is, on the one hand:

1080 years	1/2 Taurus		
+ 2160 years	Aries	1080 years	1/2 Taurus
+ 2160 years	Pisces	+ 4320 years	Aries-Pisces
+ 1080 years	1/2 Aquarius	+ 1080 years	1/2 Aquarius
= 6480 years		= 6480 years	

–3101	–	–2021	1/2 Taurus	Taurus 15° – Taurus 0°
–2021	–	+139	Aries	Aries 30° – Aries 0°
+139	–	+2299.	Pisces	Pisces 30° – Pisces 0°
+2299.	–	+3379.	1/2 Aquarius	Aquarius 30° – Aquarius 15°

on the other hand:

2592 years	Sat̥ya-Kṛtāpa-Yuga	(Little Golden Age)
+ 1944 years	Trētālpā-Yuga	(Little Silver Age)
+ 1296 years	Dvāparālpā-Yuga	(Little Iron Age)
+ 648 years	Kalyalpa-Yuga	(Small Iron Age)
= 6,480 years	= Kali Yuga	

–3101	–	–509	Sat̥ya-Kṛtālpā-Yuga	(Little Golden Age)
–509	–	+1435	Trētālpā-Yuga	(Little Silver Age)
+1435	–	+2731	Dvāparālpā-Yuga	(Little Iron Age)
+2731	–	+3379	Kalyalpa-Yuga	(Little Iron Age)

Currently, the earthly human world is in the Dvāparālpā-Yuga within the Kali-Yuga – the Iron Age (Lead Age), the age of 'quāsi-recapitulatio' within the Dark Age. The Little Kali Yuga will only be at the end of the Yuga – in the Age of Aquarius–Taurus–Leo–Scorpio, when the Spring Point of the Northern

hemisphere's vernal equinox will move between approximately 24° and 15° within the constellation of Aquarius, which is considered to be 30°.  
along the *Sidericus Zodiacus*, as the Tropicus Zodiacus Aries 0°.

In 3379 AD = +3379 or around this time ( $\pm 36 / \pm 3$  years/), not only will the Kalyalpālpālpā, Kalyalpālpā, Kalyalpa and Kali-Yuga themselves come to an end, but also the Mahā-Yuga (as Kali-Mahā-Yuga) Śṛṣṭi, and even the Mahā-mahā-Yuga (as Kali-Mahā-mahā-Yuga) Śṛṣṭi, and what is more, the Mahā-mahā-mahā-Yuga Śṛṣṭi.

In other words, a Pūrva-Prālaṃśa will begin, which will last for 32,400 years on the one hand, 324,000 years on the other, and 3,240,000 years on yet another, which will also be followed by a 3,240,000-year Uttara-Prālaṃśa connected to the coming Mahā-mahā-mahā-Yuga.

Within Prālaṃśa, human life will be under Kali-Yuga – regardless of whether Kalkyāvatāra, "appearing on a white-grey horse" (possibly with a white horse's head), saves the consciousness of the people who represent the seeds of the New Golden Age after the great purification.

Although there are peaks and troughs within Kali-Yuga, Kali-Yuga — indeed, every Manifestation — is essentially in decline, except for the Unmanifested Manifestor of Manifestations, if there is no deliberate, conscious, free and subjective counter-movement to prevent this.

Aquarius (although elementarily corresponding not to water but to air) is associated with flooding, dispersal and mixing, as well as with a constant downward levelling. The period of the coming prominence of the stable constellation cross will give Kali Yuga different shades of colour, but it will not really change the basic tone of the increasingly darkening greyness.

With this digression, we wanted to highlight that there is no reason for the prevailing optimism surrounding the New Age (however, pessimism is also unfounded, but the general possibilities for the future on an earthly-human level must be taken into account).

The New Age began to unfold and take shape through Masonic influences, specifically through the destructive influences injected by the most powerful and destructive 'oriēns' of destructive Freemasonry.

The 'New Age' – as a trend and as a loosely organised but effectively functioning movement – builds on and absorbs a series of other 'deviant' and 'deviator' trends, regardless of whether these trends are unaware of this or even reject the 'New Age' line.

As an example, the 'pseudo-theosophism' represented by the Theosophical Society belongs to this category, and is considered one of the 'best' examples.

On the one hand, most occultist and pseudo-occultist movements of the 19th and 20th centuries find a place within the framework of the 'New Age', but various forms of spiritualism are not left out either. Shamanism (i.e. pseudo-shamanism) has been given a prominent place, but – not too secretly – the main trends of Satanism can also find their way into the "accepted and recognised" trends of the New Age, and witchcraft is downright favoured among the followers of this way of thinking.

Almost all trends in modern 'psychology and psychology' enjoy the full sympathy of the 'New Age', especially those that can be 'effectively applied'.

There are no reservations whatsoever regarding the use (introduction into the human body) of hallucinogenic drugs and similar chemicals.

New Age adherents are great fans of export-import *ṛyōgá*, as well as 'practical' Zen, the "practical" Taoism, and export-import forms of Buddhism.

In addition to spreading "old" and "new" meditation techniques, they also promote the artificial induction of "meditation" (cf. the "Hemi-Sync" method).

There is no doubt that physicists such as Capra, who are capable and willing to engage in positive disciplinary "openness" in their own fields, have also joined the New Age movement. However, this does not require the New Age movement. On the other hand, the 'physicalisation' of the spiritual is by no means alien to representatives of 'New Age'.

The political position of New Age is democratically anarchistic-liberal, but its followers only wish to influence politics indirectly, mainly by abolishing politics. They do not explicitly call themselves that, but in essence they are left-wing. The liberal anarchism of its followers, with its internationalist-cosmopolitan flavour, seeks to assert itself in the forms of direct apoliticism and indirect politicism, but in terms of its orientation, it is liquidative and destructive.

The New Age openly proclaims the importance, indeed the indispensability, of 'lunarism'. It is indeed a moon-like trend, proclaimed in an almost arrogant manner, as well as implied. This is linked to the most pronounced 'feminism' and 'feminism' – not so much 'matriarchy' as 'Gynaecocratia'. What they want to achieve is the 'feminisation' of man and the human world: everything and everyone – including men – culture, social, family and individual life must be feminised, according to New Age adherents.

The New Age – as a philosophical movement – is undoubtedly universal in certain respects. It is universal because it is capable of drawing almost every philosophical approach, every possible intellectual position of the age, into the sphere of its own ideology and practice. It accepts everything except spiritual and metaphysical tradition. It is willing to accept the entirety of tradition, both in detail and as a whole, but in such a way that it subjects tradition first to '*dētrādiṭiōnālificātiō*' and then to '*contrātrādiṭiōnālificātiō*'.

The 'New Age' movement does not persecute tradition, nor does it oppose it, but it deprives it of most of its essential features and turns it in a direction contrary to its essential orientation. A worldview and inner and outer behaviour based on true spiritual and metaphysical traditionalism has always emphasised, and continues to emphasise today, the indispensable necessity of raising present-time consciousness as far as possible. Perfectly sharp and heightened awareness of presence, but at the same time awareness of the present moment. Without this, we cannot even speak of traditionalism. From the standpoint of traditionalism, it follows directly that we must understand the present in a multidimensional way, both rationally and beyond rationality, taking into account and evaluating the positive and negative aspects and ambivalences inherent in the age in a multifaceted and versatile way, and applying this understanding in practice.

Even in the advanced stages of the Dark Age, the traditional approach sees clearly and sharply the positives that are still present, and the opportunities through which positives can be extracted from ambivalences – and even from negatives. Furthermore, it is clearly aware that it is possible to break through the Dark Age along an axis that is vertical to time and through the transmutation of consciousness into the Iron Age, the Silver Age, the Golden Age, and, transcending everything, into the timeless Absolute Eternity.

However, in relation to the general framework of earthly-human existence, the direction of spiritual and metaphysical tradition emphasises the definite existence of the current Kali Yuga. It also emphasises that Kali Yuga (as Kali Yuga) must be fundamentally opposed. It emphasises



However, it is also necessary to cooperate with Kali Yuga (as the temporal representation of eternity), while avoiding serving the driving forces of the era.

There are trends in the world – and adherents and followers of these trends – who, in an organised or unorganised manner, cooperate and collaborate with the forces that are the generating forces of Kali Yuga (as Kali Yuga), in accordance with various internal and external motives; and we know that these generating forces lead to the degeneration and destruction of the physical, mental and spiritual world of man. Virtually all branches of Freemasonry – and those who align themselves with Freemasonry (beside, below, above) – are remarkably supportive of the forces operating in the Dark Age, consciously, semi-consciously or unconsciously, but always ready to cooperate with them. The New Age movement – among many other movements – is the product of these circles, their followers, and the forces they channel.

On the one hand, it is impossible to reconcile this movement with spiritual and metaphysical tradition, and on the other hand, it is completely unnecessary. Furthermore, attempting to do so would unfortunately only serve the most satanic tendencies of the Dark Age.

The discussion and review of issues related to the assessment of the New Age trend and movement may be the subject of a future study.

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*When we get caught up in the heat of battle, we are no longer fighting for justice, but for ourselves.*

\* \* \*

*Those who believe that salvation can be found outside themselves, either in this life or in the afterlife, are mistaken.*

## THE FORCES OF DECOMPOSITION

LÁSZLÓ ANDRÁS

The forces that create the world manifest themselves in three forms: in the form of creators, in the form of preservers of states of being, and in the form of those who destroy states of being, disintegrate them or transform them into some other state. The Hindu tradition associates the first version with Brahma, the second with Viśnu, and the third with Śiva. However, it should be noted here that all those terminations, disintegrations, and transformations of creation into other states, which do not occur along a line symbolised by a vertical, are also associated with Viśnu. Cessation and renewal in the sense of the symbol of the vertical line is what is associated with the Śiva principle.

When discussing the processes at work in the world, the traditional view of existence takes the position of involutionism in a specific sense, rather than evolutionism. That is, it takes the involutionistic and descent-oriented position that forms of existence that do not dominate themselves, gradually undergo a proportional involution during their creation and existence, not a fall, but a sinking, a gradual descent, in which the already declining autonomous spiritual forces become even more diminished. The control that

was not present in the states associated with them in the first place, is lost even more and more here.

The traditional view accepts involutionism instead of evolutionism and assumes not development but rather descent in relation to existing forms. This means that ascent, if we understand development to mean ascent, is naturally accepted by the traditional spiritual and metaphysical view, and indeed, it affirms this, demands it, takes a stand on it, and even states its possibility, but considers ascent possible only if it is voluntary, conscious, and to a large extent – even if only relatively – free. Therefore, only freedom, volition and consciousness can lead to spiritual movements that correspond to an ascent, and in this case – if one insists on the term – to development as well. However, those states that do not rule over themselves, that is, those states – here we understand states in a very broad sense: these can be beings, people, functions, states in a narrower sense – which allow other forces, possibly lower forces, forces arising from circumstances, to determine them, so these states, forms of existence, versions of existence are in fact and gradually in a process that can be characterised much more by decline than by development.

Therefore, the traditional view of existence is not involutory because it approves of involution, but because it observes it. It does not approve of involution at all, but it observes it. It observes this in all cases when it examines processes from a higher perspective, from a broad perspective, and from these perspectives and spiritual principles, neither in history, nor in biology, nor in any other field can we observe what is commonly referred to as development. Even less can be observed that is commonly understood to be based on a law of development. This view therefore rejects the law of development even more decisively than the contingent, though in fact unmanifest, fact of development. Everything that falls within the realm of contingency and everything that falls within the realm of necessity or regularity, as well as any mixture of these, can in the long run only be associated with decline and can only undergo a process of decline. For what is necessary and contingent is neither voluntary, nor conscious, nor free.

Therefore, no form of existence, or rather the human form of existence, nor the human states of consciousness can be developed, so there can be no development in which humans are developed, but only states that, if not controlled, if not conscious, if not voluntary, if not free, then actually correspond to a decline.

There are forces at work in existence whose origins, whether more directly or less indirectly than is usually the case with any manifestation of existence, can only be traced back to an ultimate centrality. We know that there are forces in existence that are associated with destruction, decay, disintegration and cessation, symbolised partly by horizontality and partly by verticality. If we deal with the unity of existence and consciousness, and with the fundamental questions of existence and consciousness, then we must turn to ancient traditions in order to obtain reliable guidance, traditions which, over time, have created religions around themselves. In our view, religions are spiritual forms developed around and beneath traditions, spiritual forms that create culture, that create external culture through internal cults, that outline an internal structure of life through their own rituals and liturgies, which can function partly paradigmatically, and partly as a living force and organising principle in the lives of individuals and civilisations that are still spiritually permeated and express universality. So cultures are created by religions, and religions are created by spiritual and metaphysical traditions.

Spiritual and metaphysical traditions establish in their first-, second-, third- and higher-order doctrines, and it can also be derived from their doctrines where this is not explicitly stated, that specific disruptive forces are at work in the world. All traditions are valid traditions. Each tradition is the culmination of traditionality in some respect. Thus, every tradition is a manifestation of the primordial and inexpressible supertradition, the pinnacle of tradition, only from different perspectives. For this reason, if we want to orient ourselves properly, we cannot fixate on one tradition, but must seek out all traditions and, from a given perspective, emphasise a particular tradition. For example, in relation to the principles of cyclicity, which are not directly metaphysical but cosmological, yet still strongly related to metaphysics, it is most appropriate to turn to the Hindu and Buddhist traditions, given that the cosmological cycle theories are most fundamental here, the most detailed, and the greatest emphasis in this regard is found in these traditions. In other cases, for example, we must primarily turn to other traditional forms not related to cyclicity or cosmology. However, when dealing with cycles, since these teachings on cyclicity are most closely related to human involution and the forces of disintegration, we must indeed turn to them, as it is here that we find the most elaborate picture of what is actually happening.

In traditional Greek thought, Hesiod describes a descent, depicting a decline through a Golden Age, Silver Age, Bronze Age and Iron Age, with the Iron Age corresponding to the present age. Similarly, in Hindu tradition, we can speak of Kṛta or Satya-yuga, which corresponds to the Golden Age, Trētā-yuga, which corresponds to the Silver Age, Dvāpara-yuga, which corresponds to the Bronze Age, and finally Kali-yuga, the Iron Age, which corresponds to the Dark Age. The fundamental characteristic of the dark age is that man gradually becomes detached from his own original consciousness, that is, he gradually loses the metaphysical consciousness of his own origin. He does not lose his theoretical consciousness, but he loses an essential connection, which is what counts, whether he retains this theoretically or not. For even if someone knows ideologically that their origin is transcendental, this does not mean at all that they possess this knowledge in a living sense. Of course, if this separation from one's own awareness of origin becomes extreme, it brings with it the loss and denial of this awareness on a theoretical level. In other words, theories and ideologies that are anti-transcendental in nature actually express spiritual blindness, a failure to see one's own origin, because any approach that opposes this presupposes that this state no longer plays a role in experience.

However, the dark age is not only a period of involution and decline, but also a period, like any other historical and supra-historical cycle, in which various forces, life forces, and conscious forces – we are talking about the same thing in both cases, only approaching it from different angles – clash dramatically. So there are always forces that represent darkness. Different traditions have called this the antithesis of disintegration, dissolution or dissolution. They have also given them names, e.g. Set or Śiva, and there are many other antitheses of disintegration. In the Hindu tradition, this corresponds to a lower aspect of the māyā principle and Mudēvi, who represents it.

With regard to the antitheses of disintegration, it should be noted that these should be regarded in their disintegrating and dissolving aspects as certain forces 'in aliō': that is, in something else. They should not be regarded as meaning 'in se': what they mean in themselves, because then they are not dissolving antitheses in themselves, but dissolving antitheses when, for example, they appear in human consciousness as representatives of a principle, but not only show themselves, but also actively function. Therefore, one cannot start from what Set is in itself, but rather from what the principle of Set corresponds to when it manifests itself in human consciousness.

Since human beings cannot conceive of themselves beyond their human personality and their own subjectivity as the centre of existence, as creators, but only as creatures, these forces actually manifest themselves in them, even with the power of existence. So Satan, the devil, appears at this level as a being, as a real being. Is he not a real being from another point of view? From a certain point of view, he is a real being. Objectivity cannot be absolutised. We always say that there is objective reality in a spiritual sense, in a material sense, in every sense. However, objective reality does not mean objective reality independent of consciousness, neither in a material nor in a spiritual sense.

In one sense, it is a being; in another sense, it is not a being; and there is a reality in which it does not even appear, and this is the most dangerous. The dark age is a state of involution in which man experiences distancing, and the creature experiences distancing differently than the creator. In the creator, the distanced is always the same as the non-distanced. In the creature, however, distancing truly and exclusively means distancing. Here, remoteness means exclusive remoteness. In the creator, remoteness is the same as non-remoteness, but in the created, it is not the same. In the created, opposition is only opposition and nothing else. In the creator, opposition is non-opposition at the same time. So it is the created being who does not recognise the potential of the creator in himself, but experiences these separations, yet if he sinks even deeper, he no longer experiences them either, but they continue to operate within it, and this is when it becomes truly fatal, when it no longer experiences this, because the obscurity within it is such that it no longer has any awareness of separation or unity; it is in separation, but it no longer has any awareness of separation, because it does not experience what it would be separated from. They experience abandonment, they experience the suffering and emptiness of their existence, but they do not feel the actual connections, let alone understand them, they merely experience them. It experiences, but not the essence, rather the absence of essence, and not even the absence of essence as an absence, but simply, as if staring into existence, it experiences the states that operate within and outside of it, without any real awareness of coherence.

The forces we call the forces of darkness are obviously not forces of darkness from a certain perspective, from a certain absolute perspective beyond existence. From a perspective beyond existence, there is no light and no darkness. However, for those who exist, there is light and there is darkness. And there are forces of darkness, and there are also forces of disintegration and dissolution. These forces, when they manifest themselves in a certain recognition, always show duality, since in disintegration itself, high-order spiritual positives and their opposites are at work. It is always necessary to examine what actually prevails from a certain state of being, i.e. whether the positives or the negatives prevail. This depends largely on the degree of spiritual autonomy possessed by the person experiencing it. If they possess a high degree of autonomy and are able to perceive themselves to a high degree, then the positives are much deeper and easier to grasp for them. If this is lacking, then the negatives prevail. If it is even more lacking, then they cannot determine anything, but the negatives are even more prevalent. So, in dissolution and cessation, there are undoubtedly positive spiritual forces at work, but since the forces of cessation are much more powerful and compelling than the forces of preservation in an era of spiritual decline, the danger posed by the forces of cessation becomes much greater. The more vulnerable a situation is, the greater the danger posed by the forces of dissolution. The less positive the dissolving forces are, the less they show this side of themselves, the more they show their negative side, meaning that those who come into contact with these forces will be more exposed to dissolution, disintegration, and disintegration, and to some extent and in some sense, everyone comes into contact with them. Everything and everyone, in the outer world and the inner world, in every world and from every point of view, comes into contact with them, and the more vulnerable one becomes in the world, the more negative these dissolving forces are considered to be.

The dark age is not only the age of the rise of dark forces, but also the age in which the negative aspects of the dissolving forces are increasingly coming to the fore. It is becoming increasingly negative, and its truly consciousness-destroying image is increasingly coming to the fore.

The autonomous spiritual power that possesses the power of dissolution can also dissolve darkness with these forces. In the Hindu tradition, Śiva is not only the god of destruction and renewal, but also the master of yōga. He is the lord of the paths of realisation: Yōgēśvara. Thus, the powers of dissolution can also be used to dissolve negativity, but this requires the autonomous presence of spiritual power and control. If this is not present, then dissolution appears in an increasingly dark image, functioning as a darker force, and the person becomes increasingly vulnerable, and in fact all dissolution – if it is not carried out by the dissolver himself – is consciousness-extinguishing in nature. The more things happen to a person and the less they are in control of their own story, the more they become prey to a destructive force. One might respond to this by saying that it is not man who should rule his own existence, but God or Christ. Let us examine this view from the perspective of traditional spirituality. What does this mean? If we say that it is not me, but Christ in me, what does that actually mean? It means that it is not me as a personality, but me as Christ-Self. This is the actual exegetical form. This can be completely enlightening. If someone says that they no longer want to control their destiny, but want to hand it over to God to control, this is, in a certain sense, a sacred statement. In another possible interpretation, which on the surface differs only slightly from the former, it is extreme heresy and blasphemy. For if I do not seek God within myself, I find him in my infinite transpersonal nature, as the subject of existence. Not him as the subject of existence, but myself as the subject of existence. What I find outside myself, what is not me, is an object. It is an object even if it is spirit. Grammatically, I can say in common usage that there is a subject, but in a metaphysical sense, I cannot apply the subject to anything other than myself. But my personal self does not correspond to this subjectivity, since my personal subjectivity moves within extremely narrow boundaries. My subjective subjectivity, however, is quite different. So where should I look for God if not in subjectivity? If God is the infinite subject, where can I find him? In a spiritual space outside, in an ideal space outside or inside, but differently? It means the same thing. God cannot be the greatest object of existence, the greatest object in the realm of ideas, the most monumental invisible object. For every person is an object. Every object that is not myself.

Humility, in the true sense of the word, means that a person is humble in their creaturely, personal, individual and personal human nature, not because it is a good thing to be humble, but because in this limited form it is clearly not possible to be the centre of existence. Humility, correctly understood, is not humble because there is a dignity in humility itself that humbles itself but secretly carries a value, but simply because the state that a person does not possess cannot be claimed.

Heterotheism essentially represents the above. This must also be examined. God is completely different, a theological perspective might say. This too can mean many things. God is completely different from creatures. That is certain. But does this complete difference mean that God is completely different from me in my first and ultimate subjectivity? I cannot say that he is completely different, because then I would not actually perceive God as God. For myself – and this is a fundamental consequence of the traditional view – I must determine whether I am a creature or not. And the traditional answer to this is as follows: I, as a person, as a human being, am clearly and unconditionally a creature. At the same time, I am potentially a creator. Not as a person, not as an individual, but as a subject-bearer, as the bearer of subjective consciousness, I am potentially a creator. Currently a creature, potentially a creator. If I return myself to the centre of consciousness,

I do not make myself into something; that is, into the centre of existence, into the centre of myself. It means the same thing. And this is beyond all personality, all human individuality, all personhood, all forms of creaturely existence, if this return takes place. Then I am there in what I never left. This is a paradoxical statement. Then I return to what I never left.

The traditional view of existence understands the relationship between man and man, man and the world, and man and the world in relation to God in this sense.

At the same time, he associates disintegration primarily with man's distancing himself from God, that is, distancing himself from himself, distancing himself from the spirit, distancing himself from the light. He distances himself from his own original consciousness. They distance themselves from what they were, from their personal being and where it came from. However, this distancing is not an innocent distancing, but something that can be symbolically called the poisoning of existence. Existence 'in sē' is not poisoned, but existence 'in aliō' is poisoned, and fatally so. And this is reality. Reality, because I have already pointed out elsewhere that illusion and reality are not contradictory concepts, since the world itself is 'realitās illusōria', illusory reality. Reality, deeply and infinitely real and infinitely illusory – completely at the same time. In other words, magic. In magic, you are either enchanted or a magician. There are transitional states, but in fact there are only these two real possibilities. Enchantment can be deeper and deeper and even more enchanted. However, enchantment is enchantment, while the state of being a magician is not enchantment. Only from the perspective of those who are enchanted can the magician also appear to be enchanted, but from the perspective of the magician's consciousness, the magician – in essence – is not enchanted.

In the magic of existence, we can rightly speak of the poisoning of existence. The poisoning and narcotisation of existence always means much more than simply taking something away from someone. Darkness always means more than the absence of light. Hamvas often refers to Bader, who captures darkness not simply as the absence of light, but as horror lūcisk or terror lūcisk, as fear of light. It is always more than the absence of light. It is the absence of light, but it is always more than that. Black is always more than simply the colourless absorption of light. Black is always an active force, and it always appears as a colour, even though it belongs to the non-colours. And darkness itself, which does not accept light, in the biblical sense. What does darkness do? Darkness absorbs light, so we might think that it accepts it, but it does not. It does not accept it because it eliminates the lightness of light. It absorbs it as non-light, so that the light ceases to exist in the absorption. It does not accept it. It accepts something, but it is no longer light.

By this I mean to emphasise that the process, state, or series of states of darkening is by no means the absence of something. More precisely, its absence is always some kind of immeasurable surplus, but absence simply does not express what is happening or has happened here. This interpretation would never be sufficient.

In the age of darkness, people do not simply become dull, as this would be the easiest thing in the world. But they do not simply become dull. Undoubtedly, they become dull, that is, they lose their spiritual light, but both collectives and individuals also exert a counter-movement against this process of loss. This counter-movement is not unconscious, but conscious, even if it is not consciously recognised as such. And this produces various external and internal, collective and individual dramas. Dramas with deep conflicts and other elements.

In addition to psychosis, which refers to a disease of the soul, or common insanity, we must also introduce another concept, which we can call pneumatosis in connection with the word pneuma (spirit). In other words, a disease of the spirit. Pneumatosis actually precedes psychosis, and there are many people who are almost perfectly healthy both physically and mentally, but suffer from advanced pneumatosis.

many people who are almost perfectly healthy both physically and mentally, but who suffer from very advanced pneumatosis. It can be said that, to some extent, almost everyone suffers from pneumatosis, and if it is very extreme, it can even develop into psychosis. Behind every psychosis lies a very deep and very strong pneumatosis, which can then develop into various physical illnesses and somatosis. But the source of all illness is actually in the spirit. It may never descend to the lower levels, but it appears in everyone to some degree.

We generally refer to someone who is completely feeble-minded as oligophrenic. In every respect. There may be one or two exceptional things that they know, e.g. they remember names better than others, but basically they are completely oligophrenic. There are several degrees of this, which are officially registered: debile, imbecile, idiot, etc. However, there is a specific type of oligophrenia in which a person does not appear to be oligophrenic in many areas of life, but rather supremely intelligent in many areas of life. They may be outstanding in some fields of science and excellently oriented in many areas of life. At the same time, they are unaware of their own origins. They do not even have an intuition about their own origins.

The problem with atheism and materialism is not that they are positions that say there is no God and only matter exists. That is not the case. Behind them, there is always a profound lack of self-knowledge. First and foremost, in every such worldview, the person has some kind of inner conflict with themselves. At the heart of this inner conflict lies a weakness: they are unable to remember their own origins. This memory is, in fact, an intuition. If not intuition, then at least invention. If not even that, then nothing. Because if you express it rationally and only rationally, only conceptually and only discursively, then you can twist and turn it however you want. At this level, you can be an atheist or a theist, there is almost no difference between the two. If someone has no invention regarding their own origins, then that person is intellectually weak. And no matter how much they know about the world, that knowledge pales in comparison to their lack of knowledge. Because compared to this, all knowledge is almost worthless.

There is a type of person that has been particularly prevalent in recent years, over the past 45 years, and this type of person will not disappear in the future. This is the type of person who, contrary to their own convictions, adopts a different view, one that is significantly inferior to their own, for some reason. Let's say they are idealistic at heart, but outwardly, even though it is no longer mandatory, they pretend to be materialistic. Such people are commonly referred to as dishonest. One can completely agree with this. But that is not enough. This person is actually somewhat weak-minded. Lack of perseverance in one's own views, lack of loyalty to one's own views, is in fact an intellectual disability.

Not the kind of intellectual disability that is usually referred to in a clinical sense. This is a much more subtle, volatile form of intellectual disability. Obviously, this person cannot have strong convictions. Why can't they be strong? Because they are stupid, dull, numb. This is no excuse. Dullness should never be excused.

It is interesting to note the Eastern view that considers crimes committed in the heat of the moment, even murder, to be much more serious than those committed with premeditation. Why? Because at least it can be said that someone who acts with premeditation (even though they cannot be excused in any way) has thought something through in advance. But someone who kills in the heat of the moment has done nothing; they have been overcome by external forces. Of course, those who plan ahead are also driven by forces; they had the opportunity to correct their intentions, but failed to do so. In any case, unconsciousness is never harmless and should always be judged very severely. There is no such thing as "innocent stupidity". It just means that someone who is stupid has a very limited sphere of influence. Indeed

, someone who constantly sits in one place, in a corner, cannot do any harm, but if they were to start expanding a little, it would immediately become clear that this innocence is not innocence at all. Stupidity is extremely dangerous. It is so dangerous that it can destroy the whole world. Unconsciousness and stupidity are the greatest allies of the dark forces. All dark forces are built on this.

Just as high spirituality seeks to build on a high level of intellect, dark spiritual forces always build on spiritual dullness. And in dark times, this has a huge opportunity. So it finds the foundations on which to place itself, on which it can build with great security. So this is what someone who is searching will never be disappointed in finding. They can always find it. They can find it anywhere, in themselves, elsewhere, everywhere. In human representatives, in results, in effects, in processes, in anything. Those who seek foolishness will not be disappointed. They will find it. The opposite is much harder to find, especially in an era marked by darkness and dullness. Let us distinguish darkness from dullness. Darkness is the force that is based on dullness and intensifies the existence of dullness. Darkness is an active force, while dullness expresses helplessness. But these are actually interdependent and occur in a profound fusion and symbiosis. The forces of darkness can only triumph where they encounter dullness. Since they encounter dullness everywhere, they consequently triumph everywhere.

The forces of disintegration, which are actually the most powerful forms of the forces of darkness, because all darkening is destructive, that is, it extinguishes consciousness. These destructive forces appear as the most pronounced forms of the forces of general darkness. They do not appear to everyone, because some people do not even notice them. But those to whom they do appear can truly discover that these forces are living forces. Living forces that bring death. These forces prepare death in life. For example, they prepare death in life by extinguishing the consciousness, the need, the light, and all manifestations of that which transcends life. Where it once appeared, somewhere, it would appear again, but it cannot appear because something extinguishes it.

First and foremost, these must always be sought in one's own life, in one's own spiritual life, that is, in one's inner world. For there, everyone can find in abundance what they find outside, and in a much more dangerous form. The reverse is also true: if someone looks around the world, they can see what they see in themselves. They will find it if they look for it precisely.

Everyone has a seed-like need that transcends life, the principle of more than life. This appears to some extent in everyone. The principle of 'mehr als Leben'. The fact that it appears in everyone is a theoretical statement. It appears, but it does not become a defining force; it does not play a real role in life. The fact that there is more than life, that one could also strive towards the principle of more than life, may arise for a moment, or for several moments, or for hours or years, and then it fades away. Only in very exceptional people does this remain to some extent. But even in very exceptional people, it does not necessarily determine their lives, but only plays a certain role. Unfortunately, this is also a great danger, because there are people – fortunately not many – who are very aware of many things in their theoretical moments. When these theoretical moments cease, they do not forget them completely, but they live their lives in much the same way as if they were not aware of them. So the difference is completely negligible, insignificant.

Unfortunately, there is a huge difference between the clarity and loftiness of theoretical moments and those moments when one is not in this state. So when a person is pneumatically "in service", they know about things. When this ceases, they still know something, if asked, they know again, but they do not live according to this knowledge. Why do they not live according to this knowledge? Because this knowledge is not real knowledge. Because this knowledge does not permeate their being. Does it not permeate because they are not good people? They simply lack the strength necessary for it to permeate their own lives and beings. So



I repeat: this is not an acquittal or a condemnation, it is a statement of fact. No one can ever be acquitted for this, nor can anyone be condemned for it. Neither has any justification. It must be stated. We must establish it in other things, but mainly in ourselves, because the only way to move forward is to take that step within ourselves. We can only move in another direction if we have done so within ourselves.

The era, which is marked by darkness, will become increasingly darker as time progresses. This must be firmly established as a basic principle.

Among the Hindu sacred books, the Purāṇas deal with these questions. From the Purāṇas, it can be deduced and inferred what will happen by the end of the age. On the one hand, there is a huge possibility that, in addition to the aforementioned pneumatōsis, the vast majority of people will become mentally ill in the clinical sense of the word. Thus, parapsychism and obsession always follow, embedded in materialism.

At one time, if someone was affected by some kind of spiritual influence, even a dark influence, there was a slight hope that they could find a way out of it. Materialism is intensifying, parapsychism is intensifying, but in such a way that it is no longer possible to open up in any direction. The number and possibility of psychoses are increasing, and eventually a general oligophrenia will occur towards the end of the cycle, from which very few will be exempt.

By carefully examining the process, a wide range of symptoms can be identified. Symptom: that is, a sign of illness. So, the processes and events, symptoms, which are the external signs and symptoms of internal events. Processes always take place at a deeper, higher, and therefore more intimate level than what can be experienced from the outside. Therefore, even the most external, most superficial events can always be interpreted symptomatically and symptomatically. But they must also be interpreted. However, this should never be done in such a way that one forgets one's own internal processes. Because behind one's own inner processes, there are even more intimate processes at work, so that one's own inner processes are also symptomatic, revealing something even more intimate, higher, and deeper. The processes of the world are like this too. If one can observe them with insight, one will undoubtedly experience the acceleration of the general descent and the steepening of the direction of the decline.

If someone wants to make things worse, their options are almost limitless. Whether they want to make their own situation worse, or that of others, or even the state of the world, there are enormous possibilities open to them. However, there are few opportunities for improvement. And even these few opportunities have little impact, are not very lasting, and have very little long-term potential.

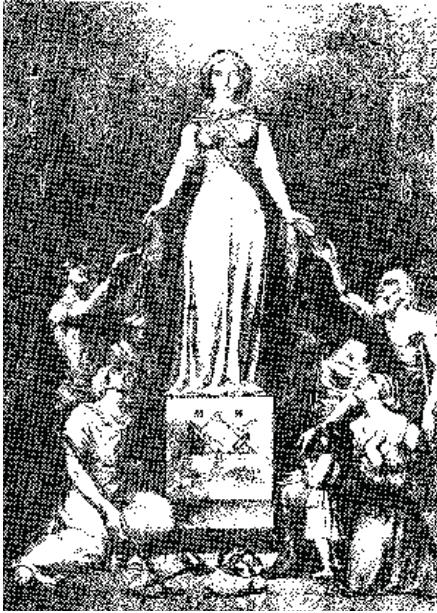
If something truly positive were to come about on a wider scale, it would be swept away by another, more powerful force after a short time. And this is increasingly the case. At one time, major changes were experienced on a scale of centuries. Now, however, they are experienced in decades and years.

When I look back on the past 45 years, it is clear that these 45 years have been marked by darkness, both historically and figuratively. Exactly 45 years. But the general state of consciousness in 1950 was by no means as dark as it is today. Terror became increasingly rampant, reaching its peak around January 1953, but darkness had not yet taken hold of people to the extent that it has today. This can be seen very clearly. If we examine the situation every ten years, for example, we can see that the state of human consciousness was darker in 1960, even darker in 1970, even darker still in 1980, and much darker today. The fact that someone can speak more and speak more freely is secondary.

Many readers are surely familiar with Béla Hamvas's oeuvre. Hamvas books have been appearing for some time now, and Béla Hamvas's complete works will be published sooner or later. If Hamvas's oeuvre had been published after his death or in 1970, its impact would have been enormous, but that is no longer the case today. People buy the books, read them occasionally, show interest, and a society named after Béla Hamvas has even been formed. So it has become fashionable, but it has no real impact. Societies are formed, it is fashionable, but it has no impact. It does not evoke what it would have evoked at one time.

The forces of darkness work with some kind of unconscious awareness, allowing something to manifest itself only when it can no longer exert its true effect. Its intended effect! This can even be used as a tool. Hamvas's intended effect ceased when his little booklet entitled *The World Crisis* was published. This is exactly how it happens. If, at the same time, it becomes fashionable, that is an even more serious sign. How can one deal with someone without really understanding them? I have met quite a few "Hamvas experts" who have dedicated their lives to this, and I know for a fact that they do not understand Hamvas. I knew Hamvas and was good friends with him. And these Hamvas researchers understand nothing about him, even though they do nothing but read his works. They understand nothing about him. They understand so little that it is as if they were dealing with Hamvas's opposite. It has something to do with him, but it has to do with his opposite. In the sense of opposite correspondence, this occupation has some connection to the person and his life's work.

One positive aspect of the age of darkness is that there is the possibility, not as a fact but as a possibility, that a more intense striving for the spirit will arise than in any previous, much brighter ages. These possibilities will also cease to exist, as they will be extinguished at the end of Kali Yuga. It has not yet completely disappeared, and this is the only real positive aspect of the dark age. Why? Because it does not belong to the dark age. It appears here and now, but it does not belong to the dark age; in fact, it is opposed to the dark age. It can still be grasped, recognised, and lived with, so that the striving towards the light can awaken more strongly than ever before. This is despite the fact that the forces of light dominated consciousness and the external and internal worlds much more significantly than they do today.



## FAITH AND KNOWLEDGE

LÁSZLÓ ANDRÁS

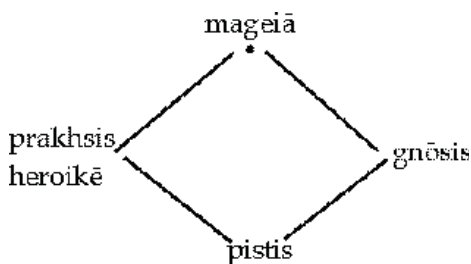
The basic terms (root words) come from the Greek language. The original name for faith is *pistis*, which is *fides* in Latin. This concept (term) does not mean faith in the sense in which it is generally understood or imagined today. It does not mean trust in the existence of something, but rather a transcendental certainty that is connected to spheres far beyond the possibilities of empirical knowledge.

This transcendental certainty is intuitively anticipated. It is a transcendental certainty based on intuitive anticipation. *Fides*, which on the one hand means the same thing, but on the other hand places greater emphasis on a certain sense of loyalty, means both faith and loyalty. These two words are also related in Hungarian. In the sense of transcendental certainty: faith and loyalty to the transcendental that appears intuitively and presupposed.

The transcendental knowledge that can be contrasted with this in a certain sense is *gnōsis*. *Gnosis*, in the sense in which the term should be used, means knowledge based on transcendental cognition, which is based on direct and spiritual experience. Cognition has a spiritual, direct experience, relates to transcendentality, and is of a cognitive nature. The contrast also has a certain meaning, and in some cases this has indeed happened: from the Alexandrian period to the present day. More important and fundamental than the contrast is the fact that these are gradual

express differences when we compare them. The position in favour of pistis only conflicts with the position in favour of gnōsis if someone does not recognise this gradation, this hierarchical relationship in which gnōsis is superior. At all times, there have been trends that placed pistis above gnōsis, or at least considered it to be of equal rank. Without transcendental presupposed certainty, spiritual realisation is inconceivable. Without faith understood in the correct sense, no higher realisation is conceivable or possible, and within this, of course, gnōsis is also impossible. When we say that gnōsis – in essence – stands above pistis, we are not saying that all pistis is surpassed by all gnōsis. Let us understand it as meaning that, in relation to a transcendental content, presupposed certainty awakens intuitively. This spiritual content appears in the soul through the power of faith and loyalty. This initiates a process that ultimately results in gnōsis: knowledge based on transcendental, direct, experiential cognition. However, this creates the possibility of developing an even higher form of pistis. This pistis will transcend the Gnostic experience on which it is based, which also appears in advance, directed towards even higher transcendences, confirmed by even greater intuition. This pistis can be the basis of a gnostic experience. In essence, gnōsis is above pistis, but not all forms of pistis, because there may be degrees of pistis that transcend the gnostic degrees.

The diagram expressing completeness, which is related to spiritual realisations, looks as follows:



Pistis is the starting point for gnōsis and prakh̄sis heroikē (= heroic activity), and there is also a direct connection to magic.

Without pistis, these three higher forms cannot exist. In addition to faith and knowledge, the relationship between faith and activity is also crucial, and activity is mainly in the form that has always been considered the highest order, the most complete. This is heroic activity, the activity of the knightly path, which transmuted combativeness into heroism, and this cannot be conceived without being grounded in pistis, but neither can it be conceived without its connection to gnōsis. We know that the orders of knights, although they lived and operated primarily on the basis of prakh̄sis heroikē, always had a very strong Gnostic orientation. They were always strongly connected to some form of knowledge, spirituality, and cognition. There was always a certain heroically active attitude in Gnostic paths, without which immersion in radicalism would not have been possible. Magic (mageiā) is the culmination of all of these. It is formed from the qualities indicated by prakh̄sis heroikē and gnōsis. These are necessary for magic to be realised. The continued presence and direct connection of pistis, not only through prakh̄sis heroikē and gnōsis, is also crucially necessary for magic. In addition to the two direct foundations of magic, we can also speak of a third, and all of them open up from pistis. Pistis is neither agnostic nor antignostic in nature. Although it is not characterised by gnōsis, all pistis has gnostic content through intuition: this distinguishes it from belief in the ordinary sense (even religious belief). The

Ordinary religious belief is emotional, not intuitive, but rather based on conjecture; it is not based on knowledge, but rather on opinion, it is emotionally charged, and has very little to do with true faith. "Ordinary" does not simply mean inferior, since significant layers and levels of religious belief are connected to this ordinary belief. Faith should not be connected to these, but to a completely different level, one that is related to transcendental and presupposed certainty and corresponds to fidelity to a truth grasped in intuition. Fidēs is the truth of fides, its fidelity, fides veritatis. This is true fidelity, *true faith*, which is not devoid of knowledge and is not opposed to knowledge. Faith is not opposed to rationality, and even less so to intellect. At one time, a distinction was made between ratio discursiva, meaning based on deductive reasoning, and intellectus intuitivus, meaning based on direct intuitive spiritual cognition. Of these, rationality should not be underestimated, since all conscious transformation starts from the transformation of rationality, through the power of faith (pistis). The situation is different with rationalism, because it is subrational, that is, below rationality. Its structure is of rational origin, but the motive that aims to create or maintain rationalism is fuelled by subrational tendencies. Rationalism is rejected by those who walk the spiritual path and seek the spirit. It is not rationality that is rejected, but rationalism, which holds that all the secrets of existence can be revealed through discursive reasoning, and that which cannot be revealed simply does not exist from the perspective of rationalism. If there were only two spiritual possibilities, rationalism and irrationalism, then from a spiritual point of view we would have to take a stand for irrationalism. But there are not only two directions, and irrationalism itself can be at least two kinds. There is irrationalism that is below rationalism, and there is irrationalism that is high above rationality. This is why we can and must speak of sub- or infra-rationalism within irrationalism, and at the same time of supra-rationalism, which is also a variant of irrationalism, but stands above rationality. Both pistis and gnōsis are essentially above rationality – they are irrational in the sense of being above rationality. Rational and discursive thinking cannot grasp transcendental content. Its value lies in its transmutability, but not in the sense that discursive thinking ultimately becomes supra-discursive, but in the sense that the intensity of thinking increases. As Scaligero put it: it is possible to think something so persistently that the discursivity of thinking itself ceases and becomes transcendent. It is not discursivity that is transformed into intuitive intellectuality, but the intensity of cognitive thinking that eliminates its discursive and rational nature. One must start from rationality, but move in a direction beyond rationality. Transcendence of rationality is related to pistis, and at an even higher level to gnōsis. On the other hand, it is related to praxis heroikē. For example, with regard to the transmutation of combativeness into heroism, it is by no means irrelevant what level mental functions are at in terms of rationality and irrationality. Within the framework of ordinary faith – that is, emotionality – and rationality, combativeness cannot be transmuted into heroism. A knight cannot be a rationalist, but neither can he remain at the level of rationality; rather, he must transform himself through faith to a level that is equal to gnōsis, which turns itself towards the possibilities of experiencing ultimate borderline situations. Magic unifies all transformed and transformed spiritual qualities. Magic is the greatest power operating in existence; it permeates existence itself; it creates, sustains and preserves the diversity of beings. Magic is the most complete power and dominion; it is profoundly Gnostic in all its forms; all true magic is completely permeated by gnōsis. So imbued that the Gnostic degree of magic surpasses gnōsis itself, just as magic maintains praxis heroikē with an intensity that surpasses its heroic degree. There is no spiritual possibility higher than the completeness of magic. Magic also has a retroactive power. Magic operates in all gnōsis and heroic praxis, and indeed every act of pistis has a magical charge. No deliberate transmutation is conceivable without some degree of magical charge. When we speak of realisation, we are leading ourselves – or myself – back to my ultimate self. This ultimate self is the Subject,

which is unique and singular, because there is only one Subject of all existence. Existence is conscious existence, and the only Subject of conscious existence is the centre of conscious existence, which is also the dominion of conscious existence – indeed, conscious existence itself. To reach this level, I must return to my own personality, to my own subjectivity. This realisation is decisively connected with consciousness, volition, freedom, power and dominion. The realisation is magical in nature, but at the same time gnostic and heroic, and pistis plays a decisive, initial, initiating role in this. Pistis is not only necessary at the beginning, but some form of pistis is necessary at every level along the way, up to the stage of ultimate realisation (beyond the stages). Until absolution, each stage is surpassed by the next stage, and I can only connect to this if I already have the anticipated intuitive certainty – the anticipated certainty of the next stage – within me. The pistis connection (within the circle of a realised, actual process) is a state that I have not yet reached, but whose reality I have anticipated with the power of certainty, and this anticipation is intuitive in nature. This is valid if we understand intuition to be true intuition, that is, cognition that directly penetrates into a transcendent state that transcends states. From the state into which cognition penetrates, it extracts something and manifests it at a lower stage. Without pistis, inner transmutation would not be possible, because there would be no stages to transcend. Even at a high level, pistis can decline to such an extent that there is no longer any possibility of advancement. Pistis must exist before the beginning, and it only ceases at the very end, at the threshold of absolutio; until then, pistis exists. In this sense, gnōsis always transcends pistis. The gnostic degree corresponding to a given degree of pistis is always higher, as is the corresponding degree of praxis heroicē, not to mention the magical degree – it is always higher, but pistis must be present throughout, because without it, it is not possible to move forward. Pistis is the basis for progress. The inability to realise can always be traced back primarily to a lack of pistis, but this is not an absolute lack of pistis, rather a reduction of pistis which, precisely in terms of realisation, can no longer be considered pistis. A process of realisation can come to a halt (due to a lack of gnostic forces or a lack of practical forces, or even a complete lack of magical affinity). Behind all this, a reduction in pistis can always be found. Those who do not believe in something in the sense of transcendental certainty (i.e. not in the sense of ordinary belief) cannot achieve their goal. Even if pistis is present, it is not certain that they will achieve it, but they may. There is no complete inability to realise; in principle, everything that exists can return to its own centre and to the centre of existence. This level exists in every being in the sense of potentiality, but there is also a hierarchy of possibilities. There are other degrees of potentiality. There is a much more immediate potentiality, which we call possibility. This refers to possibilities that can be actualised. There is also a more narrow sense of potentiality, virtuality, presence according to power, that is, the stage before direct actualisation. It is not certain that this will become actual, but here the possibility is already extremely high. At the very first and very last level, everything that exists is capable of realisation, it has the potential for realisation, but only very few things that exist have the possibility of ultimate realisation, and even fewer have the possibility of virtuality. This is because the hierarchy of possibilities immediately comes into play, which means that things that exist do not have an equal chance of striving for realisation. The intensity of the pursuit is a matter of will, but the existence of will can be traced back to volitions that lie outside the immediate sphere of influence of the person preparing for realisation. If the person wants to, they will rise, but they usually cannot get to the point where they really want what they should want. The point is always that the obstacle is the lack of something, its relegation to the background, its incomplete unfolding. If the emergence of pistis is hindered, then – at least as long as this persists – self-realisation (self-return) is not possible. It may be that pistis will awaken later, and then this possibility will return, but until then there is no immediate realisation. In summary: pistis and gnōsis can be contrasted if we assume their equality, or if we want to elevate pistis above gnōsis. There can be no talk of opposition in the case of the actual path to realisation.

because this is when pistis prepares gnōsis. Gnōsis appears in every spiritual tradition, and it is impossible to have a spiritual tradition without gnōsis. Christianity also had a Gnostic level, with numerous Gnostic schools. These schools, which could be considered the esoteric layer of Christianity, were unfortunately almost completely eradicated by Christianity, which represented the exoteric (the external as opposed to the internal). This did not happen elsewhere, because, for example, within Islam, Sufism is the most important form of Islamic gnōsis. The so-called official lines of Islam often clash and have clashed with gnosis and Sufism, but never with such force, radicalism and aggressiveness that Sufism would have been eliminated. It is true that when Hallaj, who was close to Sufism, declared, "I am Allah," he was executed, but gnosis was not eradicated. No movement has ever sought to completely destroy Sufism. There were attempts to marginalise it, but these were not very strong, and within the Ismaili movement, for example, which is a branch of Shi'ism, a distinctive Persian Sufism developed and flourished, which was also the spiritual basis of the Ismaili knightly orders. It is clear that the chivalric (prakhxis heroikē) movement, gnosis, Sufism and Islam coexisted peacefully.

Gnosis may have survived – although, like all truly high-quality spiritual movements, it faded into the background over time – but there was no question of its eradication. It is clear that gnosis also existed within Hinduism, Buddhism and other movements, such as Taoism, and not only were these levels not eradicated, but they completely permeated the exoteric. The esoteric levels dominated (and still dominate today) the exoteric levels. It is very sad that in the West, and in its influence in Europe, Christianity abolished its own Christian gnōsis. This gnōsis should have permeated the exoteric church, and in that case it is obvious that the church could have realised itself much better than it did. Regardless of this, the cultural influence of exoteric Christianity was immeasurably great and valuable (and what remains of it is still valuable today), but with a Gnostic background, it could have resisted the destructive forces appearing in the church (both inside and outside the church) much longer. It is likely that in the present day it would not have been able to resist the disruptive forces that have emerged everywhere in the darkest sense of the word. From the second half of this century onwards, even cultures under the direct influence of Eastern traditions have experienced the greatest decline, disintegration and collapse. It is likely that by the turn of the millennium, the East will be in no more privileged a position than the West in spiritual terms; indeed, it is even conceivable that more decisive seeds will be sown in the West, pointing towards a new spiritual era.

## **WHAT IS METAPHYSICAL TRADITIONALISM?**

LÁSZLÓ ANDRÁS

Metaphysical traditionalism precedes and transcends what we call a worldview: it is the defining factor of a universally valid and extensible worldview. Metaphysical traditionalism is expressed in the timeless, ancient and unassailable order, in teachings, in the totality and unity of teachings, in archaic cultures, in paths of realisation, in the essential spirituality of religions, in the works of sacred art, and in spiritually based sciences.

The term metaphysics can be traced back to the Greek expression 'ta meta a physika'; there are two possible interpretations of this expression, which are similar to each other. The first and lower level meaning is 'those things that are beyond nature'; the second and higher level meaning is 'those things that are beyond existence (the existing world)'. From this expression, we can derive metaphysics – as the plural form of 'metaphysikon' (sometimes used as a noun) plural, then 'metaphysics' – already in the singular sense as a noun and adjective, and subsequently the Greco-Latin 'metaphysica'. In the context of the original expression, we must accept the interpretations corresponding to the two different levels together, but not conflated.

The natural ('physika') and nature ('physis') are not limited to what physics (natural science) – as a scientific discipline – deals with or may ever deal with. Physis, in this interpretation, refers to the realm of all beings that are related in any way to space, time and substance (i.e. any space and spatiality, any time and temporality, and any substance). Even in its lowest sense, metaphysics (metaphysika, metaphysica) can be traced back to, is directed towards, and deals with that which is beyond all spatiality, temporality and substantiality ('substantiality').

The created ('physikon') and the created things ('physika'), the created world ('physis') are what the higher-level interpretative translation refers to. The circle of the established–existing transcends the circle of the natural (i.e. nature) in the broadest sense. In this sense, metaphysics can be derived from and points to that which is beyond the circle of the established, the existing, and even existence itself.

It is therefore clear that metaphysics – in the sense of a view of existence corresponding to metaphysical tradition – is by no means identical with the branch of philosophy known as “hyperontological” metaphysics, and even less so with the methodology and approach that is appreciated by some and rejected by others.

Tradition (Latin: *trāditiō*; Greek: *paradosis*; Sanskrit: *pāramparya*), in stark contrast to the commonly understood and commonly used meaning of the term, refers to the preservation and transmission of timeless metaphysical spirituality through time. Béla Hamvas writes about the timeless presence of the spirit when interpreting tradition. From another perspective , we can and must speak of the projection into time of *the* timeless, metaphysical (beyond nature and existence) power and dominion of *knowledge*.

In our understanding – in accordance with our approach – tradition always means metaphysical tradition, and metaphysics always means traditional metaphysics.

The innermost and most universal circle of tradition is supertradition. (Latin *supertrāditiō*; Greek *hyperparadosis*; Sanskrit *atipāramparya*) or the also commonly used primordial tradition; – its first and ultimate essence is inexpressible, which means the same as the statement that central esotericism cannot be communicated even in the most secret teachings, because it is beyond the highest spheres of communicability. Supertradition or primordial tradition, in its immediacy, is undocumented and undocumented, in fact, beyond doctrine. Its essence, its 'centred' content, can only be referred to in the form of allusions, but



it is precisely the essence, the essence of primordial tradition, that manifests itself in different traditions; in different teachings, in different paths. Unity – the unity of traditions and the religions organised around traditions – is not a unity that can be stated without further ado. The notion that all religions teach essentially the same thing is shallow dilettantism. The unity of traditions and religions is unity in the first and ultimate, most intimate sense. That in which all traditions and religions are united

is called 'Sophia Perennis' (or possibly 'Religio Perennis' or 'Philosophia Perennis').

name it. (The adjective 'perennis' in this case refers to that which is eternal, timeless, corresponding to the temporal representation of 'aeternitās' in time.)

We can only speak of traditional and metaphysical teaching if the origin and ultimate goal are beyond existence, and this is the 'Metaphysicum Absolutum' or the 'Absolutum Metaphysicum', that is, the absolute metaphysical or the metaphysical absolute. This must be manifested in the teaching either directly or with little indirectness.

In addition to metaphysical absolutism, it is essential to see what is inseparable from every true tradition, and indeed what is the first and ultimate meaning of every true tradition – within the realm of what can be expressed. This is the approach whose philosophical equivalent is called solipsism. Solipsism comes from the Greek words 'sōlus, sōla, solum' –

It can be traced back to the adjective meaning 'alone' and the adverb sōlō meaning 'alone', as well as the pronoun combination 'ipse, ipsa, ipsum' meaning 'himself, herself, itself' – as a word and as a philosophical term. It can only be translated into Hungarian in an unnatural way: 'alone-myself-ism'. Its meaning is that Being and Consciousness coincide, that there is only one subject of being, that this sole subject is myself, that conscious actions are my own actions (Ich-Selbst), that objectivities, objects and the objective world are my own objective world, my world.

In the sense of philosophical and supra-philosophical solipsism, there are many beings, many persons, many people – but there is only one Subject. I – as a person – am one among persons, people, beings, but as Subject (as '*subiectum*', as '*auton*', as '*Selbst*', as '*Ich-Selbst*', as '*ātmā*' and as '*aḥam-ātmā*') I am alone in the whole conscious existence. I am simultaneously (and here only the first person singular can be appropriate) – person and subject. I can only trace myself back to myself as Subject from my person – as the starting point of personal identification. The Subject reduced to the Subject can no longer be called the Subject: it is the metaphysical absolute, the absolute metaphysics.

The Subject is the master of Being above Being. He rules magically and royally over himself and the Universe, which is identical with himself. The traditional view – magical solipsism (*sōlipsismus magicus*).

The view of existence that follows from the traditional metaphysical position – a view of existence that transcends philosophy. Described in philosophical terms, metaphysical absolutism, magical solipsism, absolute trans-idealism, magical trans-idealism, magical idealism, absolute transcendentalism, immanent transcendentalism and transcendental immanentism could be terms that would convey what, in a philosophical sense, would correspond to what we take a stand for on a supra-philosophical level.

In terms of doctrinal formulations, certain concessions can be made, but only verbally. In a philosophical sense, expressed in philosophical language, the ultimate limit of these concessions is the demarcation line between subjective and objective idealism.

The concept of God or divinity based on metaphysical tradition and the resulting view of existence is multifaceted and universal. Since the supra-principle of transcendence beyond gods, and even beyond God, belongs to the completeness of traditions, we must speak of a view of God

that encompasses all theistic views, while at the same time transcending each of them and their totality. The appropriate term for this is metatheopantism (*metatheopantismus*). Metatheopantism transcends and encompasses *its* own *versions*: theopantism (or transcendental pantheism), pantheism in the general sense (immanent pantheism), the synthesis of pantheism and monotheism – panentheism, various forms of monotheism (unitarian, binitarian, trinitarian, etc.), henotheism (i.e. the view based on the existence of one, but not the only God-Deity), dio- and triotheism, polytheism (knowing that "true" and "pure" polytheism has never actually existed: the many gods represented and represent the multitude of manifestations of the one God or Godhead), and also includes positive – i.e. not based on negation – transcendental non-theism.

With regard to the assumption or denial of the personality of the gods, God or the Divine, different traditions have taken different positions, rooted in transcendental and direct experience. Based on these, the approach corresponding to metaphysical tradition primarily represents transpersonalism, the manifestation of Divinity and Godliness beyond personality and personhood. This includes, both prior to and beyond, the affirmation of the divine personality-personhood – theistic personalism – but also the avoidance of the concept of a personal God-Divinity.

In accordance with the view of existence derived from universal and integral spiritual-metaphysical tradition, the interpretations of Divinity listed above, originally based on direct transempiricism, *are* essentially all *true*. There were originally extremely complex reasons and conditions for bringing them to the fore (the examination of which could be the subject of a separate study); today, it is illumination, interpretation – and, in ideal and exceptional cases, realisation – that determines which form of view comes to the fore from some point of view.

Traditionality was once the defining factor of the fullness of life – thus far more than the basis of the most coherent and highest order of existence. *The traditional world* was characterised by the transcendental pervasiveness of life beyond life. Hesiod and the ancient Golden Age of Greek mythological tradition (in Indian mytho-cosmological tradition, this is the Kṛta or Satya Yuga – as the first and

The earthly counterpart of "emanating" creation was the complete dominance of tradition. However, metaphysical tradition still prevailed, albeit to a lesser extent, during the Silver Age (Trētā-Yuga) and the Copper Age (Dvāpara-Yuga). In 3102 BC, essentially in connection with the unfolding of history in the strict sense, the Iron Age began, the Age of Darkness (Kali-Yuga), which some call the Lead Age. The dominant role of tradition receded into the background, but its decisive influence remained completely and unequivocally intact until the 7th–5th centuries BC. This clarity then began to diminish, and it ceased to exist around the 4th–5th centuries AD. Nevertheless, tradition continued to play a decisive role throughout antiquity and the Middle Ages, and even at the beginning of the modern era, although anti-traditional influences, which had been felt since the beginning of the Kali Yuga, grew stronger and became dominant from the first third of the 18th century onwards.

Until the 19th century, tradition was not primarily a worldview, but rather something that functioned as a spiritualising force and factor in certain spheres of life and in the background of some worldviews. In the 20th century, the time came (perhaps with a delay of about half a century) when metaphysical traditionalism had to be turned into a clearly defined worldview. The foundations for this were laid in the first third of the century. The works of Titus Burckhardt, Ananda Kentish Coomaraswamy, Julius Evola, René Guénon, Marco Pallis, Rudolf Pannwitz, Comte Albert de Pouvoirville (Matgioi), Leo Schaya, Frithjof Schuon and Leopold Ziegler are decisive and fundamental in this regard.

In terms of making spiritual-metaphysical traditionalism a worldview above worldviews, Julius Evola, René Guénon, and Frithjof Schuon can be considered the most universal and significant figures and works. In our opinion – although we are reluctant to rank them here – Julius Evola was the most outstanding of them all. (Although there are areas in which René Guénon or Frithjof Schuon saw most clearly and deeply, we still believe that where there were differences of opinion between the three traditional thinkers on specific issues, Evola's views were almost always the highest, and his judgement was the most illuminating.

In Hungary, it was Béla Hamvas whose views were closest to metaphysical tradition, and he was the first to introduce the most influential authors of traditionalism. In his great work, *Scientia Sacra*, he outlined the main principles of the traditional view of existence in a manner and with a force that created an atmosphere, at the highest level of literary expression and essay writing. (After 1945, Béla Hamvas increasingly moved towards a position independent of Christian denominations, developing a unique Christian perspective. This was linked to his departure from traditionalism, although he never completely broke with the recognition of the importance of tradition; in fact, in the last phase of his life, he began to move closer to tradition again. One of his most important tasks, which he set himself, was to clarify the relationship between tradition and Christianity. Ultimately, he took the position that Christianity was the culmination of tradition. While maintaining this view, he told the author of these lines that he had not yet reached a definitive conclusion regarding the relationship between tradition and Christianity.

After this brief presentation, we must determine which philosophical and hyper-philosophical propositions are definitive and decisive in terms of accepting or rejecting the existence of a traditional position. At least for the time being, there is no definable dogmatics or dogmatology associated with a view of existence that corresponds to universal and integral spiritual-metaphysical traditionalism. It is also clear that traditionalism can be established – its dogmatic doctrinal principles, although definite and intransigent, penetrating to radical levels – cannot be rigid. Taking all this into account, we must say that the traditional view has some doctrinal theses in relation to which the otherwise strong intransigence becomes almost extreme. Of these, the following are of particular importance:

- The radical assertion of the 'Absolūtum Metaphysicum' and the 'Metaphysicum Absolūtum'.
- The definitive statement of the coincidence of Being and Consciousness (in the broadest sense).
- Distinguishing between the person and the Subject. Stating that the Subject – as the centre of ĀTMĀ – is the centre of Consciousness and Being.
- The most extreme assertion of absolute magical solipsism.
- Stating the feasibility of the 'Absolūtum Metaphysicum'. The 'Exvigilātiō Metaphysica Absoluta' – that is, absolute metaphysical Awakening (Sanskrit: Samyak-Sam-Bōdhi) – is the ultimate and highest goal of metaphysical tradition.
- The absolute realisation of 'myself' – the complete return of 'myself' from my personal 'myself' to my absolute subjective 'myself' – corresponds to the absolute and 'perfectly perfect' Awakening, which is beyond Salvation.
- The rejection of 'heterotheism' – acceptable on a religious level – from the point of view of metaphysical realisation. (God or Divinity is ultimately my own subjective potentiality: my 'powerful possibility' to realise myself as God.)

- The affirmation of 'transactivity' (known as 'wei-wu-wei' in Chinese Taoism) – and consequently, both activity (actionality) and inactivity (inactionality) are 'legitimate'; above all, their unity, which can be traced back to transactivity and transactionality. Passivity – from a traditional point of view – at least in relation to people of high rank and high purpose – is a rejected spiritual attitude.
- The contemplative, the gnostic, the action-heroic, and, as a synthesis of these, the theurgical-magical spiritual paths are essentially equivalent.
- The rejection of 'Mystica Passiva'. The classification of 'mystical immersion' as a false goal.
- There is unity in Being, but there is no *equality or equivalence*. The affirmation and application of hierarchical gradation (Graduālitās Hierarchica) and the reality of hierarchy to all areas; to states of consciousness as well as to human collectives and individuals; or to spiritual worlds as well as to spiritual beings.
- A decisive rejection of historical, biological, cultural, and indeed any kind of development. A radical rejection of all forms of evolutionism. (In biology, for example, the synthesis of involutive organicism and gradual-proportional creationism most closely corresponds to the traditional view of existence, rejecting all "family trees" and "family trees" – even inverted "family trees" – but also rejecting the overly simplistic – essentially anti-hierarchical – conception of "vulgar creationism". This rejection is obviously most extreme in its opposition to Darwinist-Neo-Darwinist trends and any trends related to them, such as anti-Darwinist Darwinism, without excluding from this circle P. Teilhard de Chardin's pseudo-religious, pseudo-spiritual – in fact, crypto-materialist – approach from this circle).
- In historical, social and political terms, the metaphysical traditionalist view of existence takes a stand in favour of monarchies and empires. These once had primary legitimacy, and if there is the slightest possibility of this, even today they would be the most appropriate state formations, best representing and ensuring spiritual reality.

Levelling, indifferent and sub-integrative vulgar nationalism and equally extreme levelling internationalism – as anti-traditional formations – are unacceptable from a traditional point of view. However, the traditional view considers possible and valid an anti-levelling, differentiative and integrative nationalism and nationality which, avoiding internationalism and keeping in mind the principle of national community as opposed to the principle of internationalism, is capable of opening up and even conclude towards transnationality (transcending the nation) or supranationality (transcending the nation). Only the connational-transnational 'Imperium Monarchicum' is acceptable to the traditional approach, both retrospectively and prospectively.

Traditional orientation considers conservative political and social trends in the conventional sense to be inconsistent and weak, compromising and cowardly. From the point of view of traditionalism, only a radical, 'revolutionary' or 'counter-revolutionary' conservatism that seeks to preserve and conserve can be considered; and what it seeks to conserve can be nothing other than the material, structural, functional or – above all – spiritual reality that is considered to be a value to be preserved by metaphysical tradition.

- The approach derived from spiritual and metaphysical tradition interprets 'modernity' and the 'modern world' in a specific way. Modernity is an advanced phase of anti-traditionalism

phase of anti-traditionalism, associated with the increased unfolding of the forces of the Dark Ages. Its roots go back to the 7th–6th–5th–4th centuries BC, when the manifestations of modernity began, which became increasingly destructive from the beginning of the 18th century and turned into a devastating offensive against the last faint remnants of values in the 20th century.

Traditionalism – as opposed to anti-traditionalism – rejects modernity and modernism with extreme, even combative radicalism, if necessary. Of course, anti-modernism can also take vulgar, even downright crude forms, but those who are oriented towards tradition have nothing to do with these. Anti-modernism, for example, is not primarily anti-technology, but rather opposes those forces that have turned intellectual culture towards technological civilisation, corrupting and degrading it. (Traditional anti-modernism, for example, refuses to accept any kind of community with a Rousseauist "back to nature" orientation.

After this very brief and superficial presentation of the basic principles of acceptance and rejection, we must also say a few words about the areas in which an orientation based on metaphysical traditionalism primarily seeks to manifest itself, and the areas that it still considers open to conquest.

The universal and integral spiritual-metaphysical tradition primarily seeks to change the interpretation of tradition – in accordance with the innermost spirit of truly traditional doctrines. The approach to traditionality seeks to start from the totality and unity of tradition in every respect – this is an unshakeable principle. This is inseparable from the requirement of interpreting tradition, which rejects historical, sociological and, in the last sixty years, fashionable psychological interpretations of tradition and doctrine, especially the mythological doctrines of Freud, Jung and Fromm – and interpretations based exclusively on these – must be decisively and ruthlessly relegated to the realm of marginal significance. Not only because the validity of these interpretations can be considered almost zero, but primarily because even an optimal synthesis of all psychological trends in the world is completely incompetent to interpret any spiritual-metaphysical doctrine that is not of psychic origin, but manifests itself from a spiritual height almost infinitely above the psychic, perfectly untouched by any psychic contamination. The doctrines are of spiritual and superhuman origin; in their most fundamental and ultimate essence, they originate from beyond nature and existence, and are directed beyond nature and existence. They cannot be touched upon from a physiological, psychophysiological, or psychological perspective—not even from the perspective of a maximally "spiritualised" psychology—let alone "deciphered," "judged," or "interpreted."

Metaphysical traditionalism is capable of extending its scope to all existing and possible sciences and all branches of science – primarily in terms of interpretation and reinterpretation, but also in terms of intellectual fertilisation, although – and this must be constantly borne in mind – metaphysics is not directed at nature and does not deal with nature, and even a traditional science such as cosmology is not metaphysics. However, metaphysics is capable of dealing with what is physical – and the reverse is inconceivable.

The most crucial task of metaphysical tradition is to provide a starting point for physical, mental and spiritual preparation and self-correction, for prodding, then for possible initiation, and finally for metaphysical realisation.

Modern man – we must say this emphatically and in the spirit of tradition – is in fact 'uninitiable' and, from a metaphysical point of view, almost completely incapable of realisation. There is a certain possibility – for very few and only a very small possibility – that, by archaïcising themselves, they will cease to be modern man and thus enter the path of initiation. The representation of metaphysical tradition is clear in its affirmation of initiation and realisation – but not without reservations. The path to unconditionedness is bound to a multitude of strict conditions and even the adoption of new conditions. Very few people are capable of consciously performing any kind of adequate, preparatory self-correction in a positive sense and directed towards higher order in terms of their conscious functions and certain mental-volitional attitudes. Only a tiny minority of these few can attain the pre-initiation (prodniciation) that signifies archaïcisation, not to mention initiation and realisation. Representatives of metaphysical traditionalism do not want to block the path for anyone, but neither do they want people who are positive and have genuine aspirations to embark on the deepest journey without the necessary abilities and conscious protection.

Although anti-traditionalism and the examination of related paths will be the subject of a future study, we must mention here, at least in passing, that there are anti-spiritual movements (now numbering in the thousands) whose – rightly and without exaggeration – can be called satanic, whose goal is to offer pseudo-spiritual and anti-spiritual paths to people with some kind of spiritual affinity, leading human consciousness towards mental disintegration and thus creating a cosmic 'infection' that also affects other occult spheres of existence. This endeavour has its origins deep below the level of consciousness, but when it manifests itself, it is capable of influencing the instinctive world, emotionality, and even, to some extent, the intellect, sometimes to a degree that cannot be underestimated. This includes not only sects and 'congregations' that carry dark tendencies and call themselves Christian, "congregations" that carry dark tendencies, but also movements that "open up" an initiatory path or yōga path to spiritual seekers who may deserve a better fate, in whom real, higher abilities may be glimpsed, even though their spiritual awareness is not yet or no longer capable of recognition and rejection.

Today, without exception, all open yōga movements operating in the world, all "secret societies" that accept everyone, all orders and organisations operating under usurped names that offer initiation, "transfiguration", "transcendental meditation" (correctly understood as counter-transcendental counter-meditation), "hermetic practices," and "yoga sleep" as "help" to "fellow human beings stumbling in even less clarity"; the satanically dark direction or organisation of counter-realisation and downward transcendence, in a demonic offensive against all superhuman and even all human values, primarily against the already barely intact terrain of human consciousness.

We must know that it is not only the inherently dark practices of inherently dark movements that are extremely dangerous to the spirit the soul, and the body, but also that practices that are originally perfect and fully valid can be dangerous if performed by modern man – a man who no longer possesses the abilities and powers that were essential prerequisites for the adequate performance of these practices.

The various Eastern traditions and traditional religions, primarily the export-import versions of Buddhism, are increasingly flooding the Western world – mostly by extremely devaluing Buddhism itself. They are imbuing Buddhism and other traditional religions with such extremely anti-traditional ideas as leftism, democratism, liberalism, and even left-wing socialism, Marxism, communism, or at least humanism, pacifism, and tolerationism. True traditionalism – and thus true Buddhism – is humane, but not humanistic, and does not believe in humanitarianism, because it does not consider human bonds to be resolvable by human means and in a human way. True traditionalism, true Buddhism – as Frithjof

Schuon says – pacific, but not pacifist; interpreted: a man of tradition strives for peace, but not at any price. He wants only peace that comes after the victory of spiritual Light (pāx post victōriam lūcis spirituālis) and rejects peace that follows the victory of anti-spiritual darkness (pāx post victōriam tenebrārum antispirituālium). Tradition – and Buddhism within it – is tolerant, but not a proponent of tolerantism, because it refuses to be excessively patient in the face of the open and covert, but increasingly destructive, attacks of dark anti-spiritual and anti-spiritual forces.

Those who smuggle or openly bring into the Western world the paths of yōga associated with Buddhism, which are now increasingly impracticable, especially for modern Westerners, deliberately and purposefully fuse spiritual and conceptual deviations and misguided ideas with the downward-transcending practices of counter-yoga (i.e., leftism, liberal democracy, "spiritual materialism," egalitarianism, pacifism and tolerationism, occult degradation, and the practical activation of forces that prepare for death). Universal and integral spiritual-metaphysical tradition has never made and will never make any concessions to any manifestation of anti-tradition, especially if they appear in spiritual or even traditional guise.

The integral and universal spiritual-metaphysical tradition, the corresponding traditionalism and the worldview based on it, is the contemplation of the timeless-eternal Light – a worldview above worldviews, a force and certainty that perceives and rejects darkness and false light.

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*"Those who free themselves from the ideas of  
existence and non-existence will cease to perceive the  
material nature of the world.*

*W h e n   thought remains motionless, the turbulence  
of existence subsides.*

*(Saraha: Hymn to the People, 61.)*

## COMMENTARY ON TWO COMMENTARIES

LÁSZLÓ ANDRÁS

László Mireisz wrote an introduction ("preface") entitled "Introduction to Evola" to the excerpt from Evola's work entitled "The Doctrine of Awakening" published in issue 2 of ŐSHAGYOMÁNY.

It is obvious that anyone can write any kind of "introduction" they want or are capable of. Nevertheless, it is strange that someone who advocates the publication of excerpts from Evola's work treats Julius Evola's person and work in a partly critical, partly "apologetic" manner.

László Mireisz also mentions other people in passing. These are people about whom the majority of readers have probably never heard anything (or almost anything). Karl Haushofer is one of them. It is impossible to know whether László Mireisz is familiar with the complete works of the Buddhist Karl Haushofer and the literature relating to him, as the author of these lines is. Let us assume that he is.

otherwise he would not dare to judge Karl Haushofer. But in this case, he should also know that Karl Haushofer did and achieved much more during his travels in the Far East, and in general, than what László Mireisz refers to with the expression "learned a thing or two".

The other person is Dietrich Eckart, who was indeed a composer (without quotation marks), but also a playwright, writer and philosopher. László Mireisz probably believes, based on Souček's completely ignorant book, that Adolf Hitler was a "disciple" of Dietrich Eckart and Karl Haushofer. There was indeed a not-so-close relationship between Dietrich Eckart and Adolf Hitler, and it is known that Adolf Hitler was a devoted admirer of Dietrich Eckart. However, there was no relationship between Karl Haushofer and Adolf Hitler; they hardly knew each other. Karl Haushofer never "taught" Adolf Hitler, nor did he ever give him advice or instructions. Karl Haushofer did attempt to influence Adolf Hitler indirectly and positively through Rudolf Hess, but this had no actual result.

László Mireisz – who "excuses" Julius Evola – writes the following:

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

Well, in this regard, we must say the following: Julius Evola never had any connection, even tangential, with any spiritual or political movement that was "power-hungry" or that "considered itself spiritual under the influence of power-hungry delusions." Furthermore, Julius Evola was never a fascist, but even less an anti-fascist. This was his position before, during, and after World War II. Julius Evola never associated himself with "Nazi" (?) ideology and never distanced himself from it. He hardly changed his original position in his assessment of Italian fascism and German National Socialism.

He always treated these political and ideological trends with very sharp criticism, both positive and negative. With the exception of some minor details, his position remained unchanged in 1936, 1942, 1944, 1945 and 1974 (the year of his death).

In the current issue (No. 3) of *Őshagyomány*, László Mireisz comments on the translated section of Evola's work entitled *The Doctrine of Awakening*. Here we read the following: "Reading the third chapter of *The Doctrine of Awakening*, one is struck by the duality that characterises Evola. On the one hand, he conveys the various branches of tradition – in this case Buddhism – with extraordinary force, and on the basis of his vast knowledge, he can rightly be considered the best connoisseur of tradition in the 20th century.

On the other hand, however, despite his unsurpassed knowledge, there is a kind of subtle *naivety* (emphasis mine – L. A.) underlying his work. This would not be a problem in itself, if we did not see these limitations projected onto Buddhism."

If this were the case, as László Mireisz attempts to suggest, then it would be a fundamental problem, and projecting it onto Buddhism would be a conceivable – even idiotic – folly, the publication of which should be prevented by all means.

Fortunately, this is far from the case; in fact, the opposite is true.

Naive realism is the name given to the philosophical worldview underlying philosophy by everyone who has ever used the term, which, in essence, states that objective reality exists (also) independently of consciousness. Of course, naive realism – unlike the views



but materialism stemming from naive realism – is incapable of articulating and interpreting the consequences of its approach. Naive realism is the "philosophy" of a philosophy that stares blankly at the world.

According to László Mireisz, this characterises Julius Evola's work "in a very nuanced way" (???).

The author of these lines is familiar with – and well acquainted with – Julius Evola's *entire oeuvre*, as well as the literature dealing with Julius Evola. Of course, he is also familiar with *Dottrina del Risveglio*, both in the original Italian and in French and English translations. On this basis, his position in this regard differs significantly from that of László Mireisz.

Julius Evola was not only a traditional thinker based on initiatory principles, but also by far the greatest philosopher of the modern and contemporary era.

It is well known that the ultimate diametric opposite of naive realism (and all related positions) is the 'permaximum' of subjective idealism: *solipsism*.

Solipsism – in a nutshell – means that if Being has a subject, then there can only be one and only one Subject, and that one and only Subject (Subiectum, – Kartṛ) is 'I myself' (Aham atma) – in my transpersonal and absolute being. Thus, every conscious action is my conscious action, and the totality of objective reality is my objective reality. No philosophy-transcendent – but philosophically formulated – view of existence could be further removed from naive realism and its derivatives.

In his major philosophical works – *Saggi sull'Idealismo Magico*, *Teoria dell'Individuo Assoluto*, and *Fenomenologia dell'Individuo Assoluto* – he clearly takes a stand in favour of the most radical and extreme solipsism in terms of ontology, epistemology and axiology, explaining in detail the "why" and "how" of his approach, proving everything that is or can be proven. For those who are thoroughly familiar with these fundamentally important works, there can be no doubt that for Julius Evola, solipsism is a conviction arising from direct inner experience, that is, far more than a philosophical conviction, even though it is expressed at the highest level of philosophical conviction.

Julius Evola is the most radical solipsist among all the philosophers of the world, far ahead of even Schubert-Soldern, the "solipsist of solipsists".

Of all the known thinkers in the world, Julius Evola, and of all their works, Julius Evola's oeuvre was and remains the furthest from what could be considered, in any sense, naive realism. No one can refute this statement on its merits.

Solipsism is also clearly present in Julius Evola's non-philosophical works. Sometimes it is more strongly represented, other times in a "somewhat nuanced" way. There are intellectual themes whose interpretation requires only the presence of implicit solipsism, otherwise an attitude of a non-philosophical approach which, in philosophical terms, corresponds to the boundary between objective and subjective idealism, but which never crosses into the realm of objectivism (not to mention the assumption of an objective reality that exists independently of consciousness).

Even the sacred-traditional teachings themselves, which are absolutely supra-philosophical, are – implicitly – manifestations of supra-philosophical solipsism to varying degrees.

Julius Evola – based on didactic considerations – sometimes distanced himself from explicit solipsism, but never in essence. All his works are essentially solipsistic. His self-defined and self-assumed spiritual mission is entirely based on the assumption of solipsism,

In the spirit of seeing and being seen. There is not the slightest hint of 'independent objectivism' (let alone naive realism) in any line of Julius Evola's only work. It is obviously absent from the original Italian text of *The Doctrine of Awakening*, as well as from the French and English translations, but it is also absent from the Hungarian translation by Katalin Jakab.

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*A person who ploughs and looks around is unreliable for the kingdom of God.*

## OCCULTISM AND METAPHYSICS

ANDRÁS LÁSZLÓ

The assumption of a close relationship between occultism and metaphysics, or even their almost complete identification, is almost universal in circles where metaphysics is not understood as a branch of philosophy or a way of approaching the essence of philosophy, but rather as something that is related to philosophy, yet precedes and transcends it. The term occultism is related to the Latin verb *occultāre* (meaning to hide) and the adjective *occultus*, *occulta*, *occultum* (meaning hidden, concealed). The word occultism (*occultismus*) itself – as a collective term for various schools of thought and approaches – became widely known and used through Eliphas Lévy, a significant figure in Christian Kabbalah.

Okkultism has had and continues to have an almost uncountable number of movements, disappearing and reappearing, and even today new movements are emerging and new occult societies are being formed. A common feature of all occultist schools of thought is that they assume, and even assert, the actual existence of hidden worlds, planes and beings beyond the empirical world, which can be approached through 'hyperempiria'.

Some branches of occultism firmly profess and accept that there are occultist movements that only allow this with reservations, and there are also those that most emphatically deny their occult nature, perhaps based on some kind of consideration, or even directly attack occultism, even though they can essentially be classified as occultist-occultist movements.

In its orientation, occultism seeks (and generally succeeds) to go beyond the realm of nature as examined by physics and as it can be examined at any given time, and in this respect, occultistic endeavours can certainly be considered acceptable. However, we must be aware that the scope of nature ('physis') extends far beyond the scope of interpretations possible in today's natural sciences, and even beyond the broadest scope of parapsychical and hyperphysical interpretations at any given time. It can extend beyond the three, four, five, six, nine, twenty-one, sixty-four or 'n' spatial dimensions and the one or any number of temporal dimensions of the world – worlds – and still remain nature ('physis'). The only thing that truly transcends the natural and nature is that which has no spatiality, no temporality, or any substantiality – that is, not even a 'completely different' spatiality and a 'completely different' temporality with infinite spatial and temporal dimensions and any mode of existence of a 'completely different' substantiality. The occult planes belong to the world or worlds of nature in the broadest sense, and are truly "completely different" when a "completely different"

They are expressed through experience – however, they do not belong to the realm of metaphysics, which is related to what is beyond nature, beyond what has been created, beyond what exists, and even beyond Being and Non-Being, and can be derived from it and traced back to it.

Nevertheless, metaphysics – as it were, from a 'bird's eye view' – also deals indirectly with the occult, recognising the legitimacy of the occult sciences when they operate according to their highest potential and actual purpose – since at one time they were completely imbued with and inspired by metaphysics, and could be considered, indirectly and metaphorically, to be supra-scientific and metaphysical sciences.

Metaphysics 'downwards' – from the aforementioned 'top-down perspective' – deals (or at least can deal) with what is related to the hidden background of nature, readily applying the word 'occult' as an adjective or designation to these areas. Occultism also had its metaphysically inspired figures, teachers and authors; the need for a misunderstood or misinterpreted metaphysical orientation also arose in occultism – although this happened in only a few of the many movements in name, and in even fewer in reality. Taking all these circumstances into account, we must ultimately state emphatically that occultism is not metaphysics at all, and metaphysics is not occultism at all.

Occultism – as distinct from occult sciences – explicitly, resolutely and with the utmost determination insists on the latent actuality of occult planes and beings, without having any philosophical or metaphysical concept of the actual ontological structure of occult existence, and even more so without any supra-conceptual experience of this structure.

Based on the metaphysical approach – and the corresponding magical solipsism – we must say, contrary to occultism and its representatives, that in the case of beings that do not fall within the scope of immediate experience, we cannot speak of ontic actuality, and therefore of occult-latent actuality either; We can only speak of ontic potentiality (actualisable or less actualisable potentiality) in a spiritually legitimate sense if actualisation has not yet taken place with the realisation of 'hyperemipria'.

The various schools of occultism and their followers are not only unaware of 'being' in the ontological sense, but also know almost nothing about metaphysics, and – to the extent that they are aware of it at all – are almost hostile towards it. As mentioned above, there are a few truly *exceptional exceptions*, but these do not play a decisive role (in the case of movements, among the movements, and in the case of individuals, within their own movement).

Some branches of occultism – such as Blavatsky-Olcott's and Besant-Leadbeater's pseudo-theosophy – do speak of the 'Metaphysicum Absolutum' as the 'Unmanifest', but only in passing, as if for the sake of nominal existence. At the same time, even the most prominent of the "visible founders", H. P. Blavatsky, writes in her magnum opus, *The Secret Doctrine*, that "great potential states" and even assumes a kind of temporality of nirvana, completely contradicting the fundamental teachings of Buddhism, but also Hinduism and the entire metaphysical tradition, as well as the spirit of true 'theosophia'.

Most occultist and occultist movements either ignore the Metaphysicum Absolutum (the Absolutum Metaphysicum), or only "recognise" it nominally, or do not consider it feasible.

Most occultist trends are decidedly evolutionist in their teachings; sometimes, avoiding the crudest forms of evolutionism, they resort to more nuanced and subtle 'spiritual evolution theories'. the crudest forms of evolutionism, they propose a more nuanced and subtle "theory of spiritual evolution".

experimenting with its development and presentation. In contrast, according to the position of metaphysical traditionalism, it is much more appropriate to speak of involution than of evolution – if by this we mean not only unfolding but also rising to a higher level – and this rise cannot be either necessary or inevitable, nor can it be accidental, nor can it be a mixture of these. True elevation can only be free, conscious, deliberate, and result from a higher order and a higher degree of spiritual power. Evolutionism, in its biological, social and spiritual sense, is a typically anti-traditional and anti-spiritual approach, whether it openly opposes spirituality or tries to define itself as a spiritual worldview.

The lowest form of occultism is spiritualism. Although there is a difference between spiritualism and spiritism, this fact does not alter the fact that spiritualism is a blatantly inferior and dangerous form of anti-transcendentalism and anti-metaphysics. Even the name itself is inaccurate and conceptually flawed. Spiritualism is a word related to 'spirit', and it should mean a strongly affirmative stance in favour of the primacy and supremacy of spirit and spirituality. What we understand today by spiritualism – as a term – is many things, but it is not really spiritual at all. The term parapsychism would be much more appropriate for spiritualism than spiritualism itself. Spiritualism (parapsychology) – if we disregard the frequent frauds, the deceptions of good or bad faith, and the possibility of self-deception – *is based on real facts*.

Both 'manifestations' and 'materialisations' are realistic and actual possibilities – and it would be wrong to doubt this. But we must also know the actual origin of these possibilities in order to see clearly when judging spiritualism (parapsychology). In the case of 'manifestations' and 'materialisations', we can speak of the actual manifestation and presence of occult forces, which appear as beings and entities, functioning and acting as such. To understand this, we need to know that after death, humans do not leave behind only a physical corpse in the narrow sense, but also several other, much more 'lively' corpses. Occultism speaks of etheric, astral, submental and other bodies, which become corpses after death, carrying characteristics, typical features and even memories. However, these would not manifest themselves on their own, but only when demonic beings move into them and envelop themselves in them as clothing or borrowed bodies. By using subtle bodies as carriers, demons can indeed manifest themselves in spiritualist séances and, exceptionally, in other circumstances when they do not even need a medium as a "human channel".

Subtle corpses are also corpses, which in some respects – although quite differently from what generally occurs with 'physical' corpses in the narrowest sense – also decompose. The 'products of decomposition' are occult poisons that can cause psychic poisoning. Decomposing occult corpses and the demons that inhabit and sustain them are by no means harmless to mediums, spiritualists, or others who come into close contact with such circles and people; Indirectly, spiritualism means the spread of poisoning to everything and everyone, which must be opposed, among other things, but not primarily, from a metaphysical point of view and in the name of tradition.

There are some higher-quality occult movements, but spiritualism indirectly influences most of them. One of the bases of pseudo-theosophy, as taught and cultivated by the Theosophical Society, was the "reincarnationist" wing of spiritualism, both ideologically and in terms of its members, alongside falsified Orientalism and distorted forms of Middle Eastern and Western traditions.

We should deal with the issue of reincarnation (reincarnātiō, correctly: redincarnatio) in a separate study – but we must mention here that most occult movements firmly believe in it and even consider it a fundamental teaching. This is one of the doctrinal differences that separates most of the main branches of occultism from metaphysical traditionalism, from traditional metaphysics. The spiritual-metaphysical tradition radically rejects vulgar reincarnationism and does not accept even the more 'refined' and nuanced variants of reincarnationism. Reincarnation—as taught by pseudotheosophy, Steinerianism, pseudo-Hermeticism and pseudo-Rosicrucianism in their various manifestations, export-import Buddhism and Hinduism, and the falsified and misleading advertising yoga that came to the West from the East—does not exist at all. There is a certain occult transmission, *a kind of regeneration*, of forces, aspirations, bonds, and functional properties, which is also expressed by the corresponding Sanskrit word. This word – in its basic form – is '*punarjanman*' in the singular subject case – '*punarjanma*', and its meaning is '*regeneration*'. The root 'jan' – pronounced approximately as 'dzsan' in Hungarian – corresponds to the Latin 'gen' on an Indo-European basis, and both meanings are related to origin, descent, creation and inheritance; the Greek roots 'gen' and 'gon' also correspond to this meaning.

There are many complexly interrelated reasons why many experts on Eastern cultures, languages and religions believe that reincarnation is a commonly accepted and taught truth in Eastern traditions, even though this is not actually the case, as has been irrefutably proven from many angles. Both Hinduism and Buddhism – as well as other traditions – have teachings that *seem* to clearly support reincarnation. An expert who is thoroughly versed in Eastern languages can translate these teachings in such a way that reincarnationism follows directly from them – provided the translation is flawless and accurate. However, we must never forget that translating archaic languages is not the same as translating German, English or French texts – translating texts in classical-archaic languages *reflects a position based on assumptions*. Here, knowledge of the language, culture and religion (religious history) is not enough – inner metaphysical knowledge is also required, and this is completely lacking in most of the most distinguished scholars.

Occult vulgar reincarnationism is an anti-spiritual, anti-traditional, anti-metaphysical and anti-transcendental teaching, and – it must be said – nuanced reincarnationism is nothing more than vulgar reincarnationism disguised by the cosmetics of pedantry.

Reincarnationist deviation – like almost every doctrinal current that permeates the spiritual realm – is based on human affinities manipulated by dark forces. By making downward transcendence methodically accessible, and even by spreading it, certain background trends and organisations are penetrating the "spiritual consciousness". However, this intention is not directed towards metaphysical awakening, but rather towards plunging as deeply as possible into the vortex of existence, leading the subjective consciousness identified with the human, incarnated personality towards dissolution in its low-quality root nature – in effect, annihilation. These intentions are perfectly served by false teachings that somewhat covertly emphasise the primacy and supremacy of the vortex of existence, or '*samsāra*'; reincarnationism is the most extreme doctrine oriented towards orientation towards '*samsāra*', even if the associated "comments" claim the opposite. The representation of metaphysical traditionalism takes on a partly defensive, partly counter-offensive stance – despite all its tolerance – against occultism and the reincarnationism of falsifying Orientalism.

Occultism and export-import Orientalism are dangerous even when they merely present their teachings to human consciousness bound to its own personality, but it becomes truly satanic

destructive and devastating when it offers "self-transformation practices" to people in a supposedly "helpful" manner. They open up more and more paths towards counter-initiation and counter-realisation. Progressing along such paths – although it also requires determined diligence – is actually ridiculously easy compared to advancing and ascending along the true rectificative, prodiniatic, initiatic and realificative paths. These practices – prepared by reincarnationism, evolutionism, substantialism, and other misleading teachings – actually lead the personal consciousness bound to man towards the 'second death' and 'outer darkness'.

Although proponents of the metaphysical traditionalist approach are tolerant, they are not tolerantists (i.e., they do not accept the absolute necessity of maintaining forced patience at all times and in all circumstances, even in the face of the forces of darkness). they confront with the power of spiritual offensive all trends and positions that consider it permissible (or even necessary) to give self-transformation practices to modern Westerners who have distanced themselves from the spirit, without their true preparation, that is, without their self-archaicism. There is no doubt that occultism – including spiritualism – can be *interesting*, and the interest of para- and hyperphysical phenomena and the theories related to them is also undeniable. indeed, the potential positivity of engaging with them cannot be denied – but occultism cannot be confused with or fused with metaphysical positions, and if attempts are made to do so, they must be resisted.

The situation is different, as already mentioned, with the occult sciences, which, in their archaic form, were indirectly of metaphysical origin. If these sciences are practised with the high level of sophistication and perfection that their status demands, then both these sciences (which are essentially supra-scientific) and the in-depth study of them can and should be welcomed – from all sides, including from the perspective of metaphysical tradition. If this is not the case, then the clear expression and its prevalence, but if occultism is mixed into that which is related to the 'occult', then the only appropriate principled response in this area is rejection.

**Dr. László András**

## **WHAT IS METAPHYSICAL TRADITIONALISM?**

**Metaphysical traditionalism precedes and transcends what we call a worldview: it is defined by a universal and extensible view of existence. Metaphysical traditionalism is timeless in origin; it is expressed in ancient and unassailable order, in teaching, in the totality and unity of teachings, in archaic cultures, in paths of realisation, in the essential spirituality of religions, in the works of sacred art, and in spiritually grounded sciences.**

**The term metaphysics can be traced back to the Greek expression *ta meta a physika*, which can be interpreted in two similar ways. The first and lower level interpretation is 'those things that are beyond the natural'; the second and higher meaning is 'those things that are beyond the created (existing)'. From this expression, we can derive metaphysics – as the plural of 'metaphysikon' (sometimes used as a noun), and then the 'metaphysika' – already in the singular sense as a noun and adjective, followed by the Greco-Latin 'metaphysica'. In the context of the original expression, we must accept the two different levels of interpretation together – but not conflated.**

**The natural ('physika') and nature ('physis') are not limited to what physics (natural science) deals with or may ever deal with as a scientific discipline. Physis, in this interpretation, refers to the realm of all beings that are related in any way to space, time and substance (i.e. any space and spatiality, any time and temporality, and any substance). Even in its lowest sense, metaphysics (metaphysika, metaphysica) can be traced back to, is directed towards, and deals with that which is beyond all spatiality, temporality and substantiality ('consistency').**

**The established ('physikon') and the established ('physika'), the established world ('physis') is what the higher-level interpretative translation refers to. The circle of the created–existing exceeds the circle of the natural (i.e. nature) in the broadest sense. In this sense, metaphysics can be derived from and points to that which is beyond the circle of the created, the existing, and even existence itself.**

It is therefore clear that metaphysics – in the understanding of the concept of existence corresponding to metaphysical tradition – is by no means identical with the branch of philosophy known as "hyperontological" metaphysics, and even less so with the methodology and approach appreciated by some and rejected by others.

Tradition (Latin *traditio*; Greek *paradosis*; Sanskrit *páramparya*), the 'tradition' – in stark contrast to the commonly understood and commonly used meaning of the term – refers to the preservation and transmission of timeless metaphysical spirituality through time. Béla Hamvas writes about the timeless presence of the spirit when interpreting tradition. From another perspective, we can and must speak of the projection of 'hyperborean' timeless, metaphysical (beyond nature and existence) power and dominion knowledge into temporality.

In our understanding – in line with our approach – tradition always means metaphysical tradition, and metaphysics always means traditional metaphysics.

The innermost and most universal circle of tradition is referred to as supertradition (Latin *supertraditio*; Greek *hyperparadosis*; Sanskrit *atipáramparya*), or, as is also used, primordial tradition; Its first and ultimate essence is inexpressible, which means the same as the statement that central esotericism cannot be communicated even in the most secret teachings, because it is beyond the highest spheres of communicability. The supertradition or primordial tradition, in its immediacy, is undocumented and undocumented, in fact, beyond doctrine. Its essence, its "central" content, can only be referred to in the form of allusions, but it is precisely this essence, the essence of primordial tradition, that manifests itself in different traditions, in different teachings, in different paths. Unity – the unity of traditions and religions organised around traditions – is not a unity that can be stated without further ado. The notion that all religions teach essentially the same thing is shallow dilettantism. The unity of traditions and religions is unity in the first and ultimate, most intimate sense. That in which all traditions and religions are united must be called *Sophia Perennis* (or perhaps *Religio Perennis* or *Philosophia Perennis*). (The adjective *perennis* in this case refers to that which is eternal, timeless, corresponding to the temporal representation of 'aeternity').

We can only speak of traditional and metaphysical teaching if the origin and ultimate goal are transcendent, and this is the *Metaphysicum Absolutum* or the *Absolutum Metaphysicum*, that is, the absolute metaphysics or the metaphysical absolute. This must be expressed in the teaching either directly or with little indirectness.

In addition to metaphysical absolutism, it is essential to see what is inseparable from every true tradition, and indeed what is the first and ultimate meaning of every true tradition – the sphere of expressibility.



within. This is the approach that, when reduced to a philosophical level, is called solipsism. Solipsism can be traced back to the adjective solus, sola, solum, meaning 'alone', and the adverb solo, meaning 'alone', as well as the pronoun ipse, ipsa, ipsum, meaning 'oneself' – as a word and as a philosophical term. It can only be translated into Hungarian in an unnatural way: 'alone-myself-ism'. Its meaning is that Being and Consciousness coincide, that there is only one subject of being, that this sole subject is myself, that conscious actions are the actions of myself (Ich-Selbst), that objectivities, objects and the 'objective world' are the objective world of myself, my world.

According to philosophical and supra-philosophical solipsism, there are many beings, many persons, many people – but there is only one Subject. I – as a person – am one among persons, people, beings, but as Subject (as subiectum, as auton, as Selbst, – as Ich-Selbst, as átmá and as aham-átmá) I am alone in the whole of conscious existence. I am simultaneously (and here only the first person singular is appropriate) – person and subject. I can only trace myself back to myself from my person – as the starting point of personal identification: as Subject. The Subject reduced to Subject can no longer be called Subject: this is the metaphysical absolute, the absolute metaphysical.

The Subject is the master of Being above Being. He rules magically and royally over himself and the Universe, which is identical with himself. The traditional view is magical solipsism (solipsismus magicus).

The view of existence derived from the traditional metaphysical standpoint – a view of existence that transcends philosophy. Described in philosophical terms, metaphysical absolutism, magical solipsism, absolute transidealism, magical transidealism, magical idealism, absolute transcendentalism, immanent transcendentalism and transcendental immanentism could be terms that convey what, in a philosophical sense, corresponds to the position we take at a level above philosophy.

In terms of doctrinal formulations, certain concessions can be made, but only verbally. In a philosophical sense, expressed in philosophical language, the ultimate limit of these concessions is the demarcation line between subjective and objective idealism.

The conception of God or the Divine in the metaphysical tradition and the resulting view of existence is multifaceted and universal. Since the supra-principle of transcendence beyond the gods, and even beyond God, belongs to the completeness of traditions, such

We must speak of a view of God that encompasses all theistic perspectives, while at the same time transcending each of them and surpassing them all. The appropriate term for this is metatheopantism. Metatheopantism transcends and encompasses

its own versions: theopantism (or transcendental pantheism), pantheism in the general sense (immanent pantheism), the synthesis of pantheism and monotheism – panentheism, various forms of monotheism (unitarian, binitarian, trinitarian, etc.), henotheism (i.e. the view based on the existence of one, but not the only God-Deity), dio- and triotheism, polytheism (knowing that "true" and "pure" polytheism has never actually existed: the many gods represented and represent the multitude of manifestations of the one God or Deity), and includes positive – i.e. not based on negation – transcendental non-theism.

With regard to the assumption or denial of the personality of the gods, God or the Divine, different traditions have taken different positions, rooted in transcendental and direct experience. Based on these, the approach corresponding to metaphysical tradition primarily represents transpersonalism, the manifestation of Divinity and Godliness beyond personality and personhood. This includes, both prior to and beyond, the affirmation of the divine personality-personhood – theistic personalism – but also the avoidance of the concept of a personal God-Divinity.

In accordance with the view of existence derived from universal and integral spiritual-metaphysical tradition, the interpretations of Divinity listed above, originally based on direct transempiricism, are essentially all true. There were originally extremely complex reasons and conditions for bringing them to the fore (the examination of which could be the subject of a separate study); today, it is the illumination, the interpretation – and, in ideal and exceptional cases, the realisation – that determines which form of view comes to the fore from a certain point of view.

Tradition once defined the entirety of life – thus, it was far more than the basis of the most coherent and highest view of existence. The traditional world was characterised by the transcendental pervasiveness of life beyond life. Hesiod and the ancient Golden Age of Greek mythological tradition (this is the Kṛta or Satya Yuga in Indian mytho-cosmological tradition – as the earthly recapitulation of the first and "emanating" creation – represented the completeness of the rule of tradition. However, metaphysical traditionalism still prevailed, albeit to a lesser extent, during the Silver Age (Tretā-Yuga) and the Copper Age (Dvāpara-Yuga). In 3102 BC – essentially in connection with the unfolding of history in the strict sense – the Iron Age began, the Age of Darkness (Kali-Yuga), which some call the Lead Age. The dominant role of tradition receded into the background, but its decisive influence remained completely and unequivocally intact until the 7th–5th centuries BC. This clarity then began to diminish, and it ceased to exist around the 4th–5th centuries AD. Nevertheless, tradition continued to play a decisive role throughout antiquity and the Middle Ages, and even at the beginning of the modern era, although anti-traditional influences, which had been felt since the beginning of the Kali Yuga, grew stronger and became dominant from the first third of the 18th century onwards.

Until the 19th century, tradition was not primarily a worldview, but rather something that functioned as a spiritualising force and factor in certain spheres of life and in the background of some worldviews. In the 20th century, the time came (perhaps with a delay of about half a century) when metaphysical traditionalism had to be turned into a clearly defined worldview. The foundations for this were laid in the first third of the century. The works of Titus Burckhardt, Ananda Kentish Coomaraswamy, Julius Evola, René Guénon, Marco Pallis, Rudolf Pannwitz, Comte Albert de Pouvoirville (Matgioi), Leo Schaya, Frithjof Schuon and Leopold Ziegler are decisive and fundamental in this regard.

In terms of making spiritual-metaphysical traditionalism a worldview above worldviews, the personalities and works of Julius Evola, René Guénon and Frithjof Schuon can be considered the most universal and significant. In our opinion – although we are reluctant to rank them here – Julius Evola was the most prominent among them. (Although there are areas in which René Guénon or Frithjof Schuon saw most clearly and deeply, we still believe that where there were differences of opinion among the three traditional thinkers on specific issues, Evola's views were almost always the highest, and his judgement was the most illuminating.)

In Hungary, it was Béla Hamvas whose views were closest to metaphysical tradition, and he was the first to introduce the authors of decisive importance to traditionalism. In his great work, *Scientia Sacra*, he outlined the main principles of the traditional view of existence in a manner and with a force that created a certain atmosphere, at the highest level of literary expression and essay writing. (After 1945, Béla Hamvas increasingly moved towards a position independent of Christian denominations, developing a unique Christian perspective. This was linked to his departure from traditionalism, although he never completely broke with the recognition of the importance of tradition; in fact, in the last phase of his life, he began to move closer to tradition again. One of the most important tasks he set himself was to clarify the relationship between tradition and Christianity. Ultimately, he took the position that Christianity was the culmination of tradition. While maintaining this view, he told the author of these lines that he had not yet reached a definitive conclusion regarding the relationship between tradition and Christianity.)

After this brief presentation, we must determine which philosophical and hyper-philosophical propositions are definitive and decisive in terms of assessing the existence of a traditional position. At least for the time being, there is no definable dogmatics or dogmatology associated with a view of existence that corresponds to universal and integral spiritual-metaphysical traditionalism. It is also clear that the established principles of traditionalism – its dogmatic doctrinal principles, so to speak – although definite and intransigent, penetrating to radical levels, cannot be rigid. Taking all this into account, we must say that the traditional view has some doctrinal theses with which

**the otherwise strong intransigence becomes almost extreme. Of these, the following are of particular importance:**

**– The radical assertion of the Absolutum Metaphysicum and the Metaphysicum Absolutum.**

**– The definitive statement of the coincidence of Being and Consciousness (in the broadest sense).**

**– The distinction between the person and the Subject. The assertion that the Subject – as Atma – is the centre of Consciousness and Existence.**

**– The most extreme assertion of absolute magical solipsism.**

**– The assertion of the feasibility of the Absolutum Metaphysicum. The Exvigilatio Metaphysica Absoluta – that is, absolute metaphysical Awakening (Sanskrit: Samyak-Sam-Bodhi) – is the ultimate and highest goal of metaphysical tradition.**

**– The absolute realisation of "myself" – the complete return of "myself" from my personal "myself" to my absolute subjective "myself" – corresponds to the absolute and "perfectly perfect" Awakening, which is beyond Salvation.**

**– The rejection of heterotheism, which is acceptable on a religious level, from the point of view of metaphysical realisation. (God or Divinity is ultimately my own subjective potentiality: my "powerful possibility" to realise myself as God.)**

**– The affirmation of "transactivity" (wei-wu-wei in Taoism) – consequently, both activity (actionality) and inactivity (inactionality) are "legitimate"; above all, their unity, which can be traced back to transactivity-transactionality. Passivity – from a traditional point of view – at least in relation to people of high rank and lofty goals – is a rejected spiritual attitude.**

**– The assertion of the essential equivalence of the contemplative, gnostic, action-heroic, and, as a synthesis of these, the theurgical-magical spiritual paths.**

– The rejection of *Mystica Passiva*. The classification of 'mystical immersion' as a false goal.

– There is unity in Being, but there is no equality or equivalence. The affirmation and application of hierarchical gradation (*gradualitas hierarchica*) and the reality of hierarchy to all areas; to states of consciousness as well as to human collectives and individuals; or to spiritual worlds as well as to spiritual beings.

– A decisive rejection of historical, biological, cultural, and indeed any kind of development. A radical rejection of all forms of evolutionism. (In biology, for example, the synthesis of involutive organicism and gradual-proportional creationism best corresponds to the traditional view of existence, rejecting all "family trees" and "family shrubs" – even inverted "trunk shrubs", but also rejecting the overly simplistic – essentially anti-hierarchical – conception of "vulgar creationism". This rejection is obviously most extreme in its opposition to Darwinist-Neo-Darwinist trends and any trends related to them, such as anti-Darwinist Darwinism, without excluding from this circle P. Teilhard de Chardin's pseudo-religious, pseudo-spiritual – in fact, crypto-materialist – approach.

– In historical, social and political terms, metaphysical  
The traditionalist view of existence supports monarchies and empires. These once had primary legitimacy, and if there is even the slightest possibility of this, they would still be the most appropriate forms of state organisation, best representing and securing spiritual reality.

Levelling, indifferent and sub-integrative vulgar nationalism and equally extreme levelling internationalism – as anti-traditional formations – are unacceptable from a traditional point of view. However, the traditional view considers possible and valid an anti-levelling, differentiative and integrative nationalism and nationality which, avoiding internationalism and keeping in mind the principle of national community as opposed to the principle of internationalism, is capable of opening up and even conclude towards transnationality (transcending the nation) or supranationality (transcending the nation). Only the connational-transnational Imperium Monarchicum is acceptable to the traditional approach, both retrospectively and prospectively.

Traditional orientation considers conservative political and social trends in the conventional sense to be inconsistent and weak, compromising, and cowardly. From the point of view of traditionalism, only a radical, "revolutionary" – "counter-revolutionary" conservatism that seeks to preserve and conserve can be considered; and what it seeks to conserve can be nothing other than the material, structural, functional or – above all – spiritual reality that is considered to be a value to be preserved by metaphysical tradition.

– The approach derived from intellectual and metaphysical tradition interprets 'modernity' and the 'modern world' in a specific way. Modernity can be associated with an advanced phase of anti-traditionalism, with the increased unfolding of the forces of the Dark Ages. Its roots go back to the 7th–6th–5th–4th centuries BC, when the manifestations of modernity began, which became increasingly destructive from the beginning of the 18th century and turned into a devastating offensive against the last faint remnants of values in the 20th century.

Traditionalism – as opposed to anti-traditionalism – rejects modernity and modernism with extreme, even combative radicalism, if necessary. Of course, anti-modernism can also take vulgar, even downright crude forms, but those who are oriented towards tradition have nothing to do with these. Anti-modernism, for example, is not primarily anti-technology, but rather opposes those forces that have turned intellectual culture towards technological civilisation, corrupting and degrading it. (Traditional anti-modernism, for example, refuses to accept any kind of community with a Rousseauist "back to nature" orientation.

After this very brief and superficial presentation of the basic principles of acceptance and rejection, we must also say a few words about the areas in which an orientation based on metaphysical traditionalism primarily seeks to manifest itself, and the areas that it still considers open to conquest.

The universal and integral spiritual-metaphysical tradition seeks first and foremost to change the interpretation of tradition, in accordance with the innermost spirit of truly traditional doctrines. The approach to traditionality seeks to start from the totality and unity of tradition in every respect – this is an unshakeable principle. This is inseparable from the requirement of interpreting tradition, which rejects historical, sociological and, in the last sixty years, fashionable psychological interpretations of tradition and doctrine, especially the mythological doctrines of Freud, Jung and Fromm – and interpretations based exclusively on these – must be decisively and ruthlessly relegated to the realm of marginal significance. Not only because the validity of these interpretations can be considered almost zero, but primarily because even an optimal synthesis of all psychological trends in the world is completely incompetent to interpret anything that is not of psychic origin, but manifests itself from a spiritual height almost infinitely above the psychic, completely untouched by any psychic contamination: spiritual-metaphysical doctrines from a psychic-psychological or even psychopathological and psychiatric point of view. The doctrines are of spiritual and superhuman origin; in terms of their primary and ultimate essence, they originate from beyond nature and existence, and are directed beyond nature and existence. They cannot be understood from a physiological, psychophysiological, or psychological perspective—even at the most

nor from the perspective of "spiritualised" psychology – to touch upon, let alone "decipher", "judge" or "interpret" it.

Metaphysical traditionalism is capable of extending its scope to all existing and possible sciences and disciplines – primarily in terms of interpretation and reinterpretation, but also in terms of spiritual fertilisation, although – and this must be constantly borne in mind – metaphysics is not directed at nature and does not deal with nature, and even a traditional science such as cosmology is not metaphysics. However, metaphysics is capable of dealing with what is physical – and the reverse is inconceivable.

The most crucial task of metaphysical tradition is to provide a starting point for physical, mental and spiritual preparation and self-correction, for prodination, then for possible initiation, and finally for metaphysical realisation.

Modern man – we must say this emphatically and in the spirit of tradition – is in fact "uninitiable" and, from a metaphysical point of view, almost completely incapable of realisation. There is a certain possibility – for very few and only a very small possibility – that by archaicising themselves, they will cease to be modern man and thus enter the path of initiation. The representation of metaphysical tradition is clear in its affirmation of initiation and realisation – but not without reservations. The path to unconditionedness is bound to a multitude of strict conditions and even the adoption of new conditions. Very few people are capable of consciously performing any kind of adequate, preparatory self-correction in a positive sense and directed towards higher order in terms of their conscious functions and certain mental-volitional attitudes. Only a tiny minority of these few can attain the pre-initiation (prodination) that signifies archaicisation, not to mention initiation and realisation. Representatives of metaphysical traditionalism do not want to block the path for anyone, but neither do they want people who are positive and have genuine aspirations to embark on the deepest journey without the necessary abilities and conscious protection.

Although anti-traditionalism and the examination of related paths will be the subject of a future study, we must mention here, at least in passing, that there are anti-spiritual trends (now numbering in the thousands) whose –rightly and without exaggeration called satanic – aim to lead people with some kind of spiritual affinity towards mental breakdown by offering them pseudo-spiritual and anti-spiritual paths, thereby creating a cosmic "infection" that also affects other, occult spheres of existence. This endeavour has a deeply subconscious origin, but when it appears, it is capable of influencing the instinctive world, emotionality, and even, to some extent, reason, sometimes to a degree that cannot be underestimated. This includes not only sects and "congregations" that carry dark tendencies and call themselves Christian, but also movements that "open up" an initiatory path or yoga path to spiritual seekers who may be worthy of a better fate

in whom real, higher abilities may be dawning, although their spiritual awareness is not yet, or is no longer, capable of recognition and rejection.

Today, without exception, all open yoga movements operating in the world, all inclusive "secret societies", all orders and organisations operating under usurped names, which offer initiation, "transfiguration", "transcendental meditation" (correctly understood as counter-transcendental counter-meditation), "hermetic practices," "yoga sleep" as "help" for "fellow human beings stumbling in even less light"; the satanically dark movement or organisation of counter-realisation and downward transcendence, in a demonic offensive against all superhuman and indeed all human values, primarily the already barely intact terrain of human consciousness.

We must know that it is not only the inherently dark practices of inherently dark movements that are extremely dangerous to the spirit the soul, but also to the body, but also that practices that are originally perfect and fully valid can be dangerous if performed by modern man – a man whose abilities and powers are no longer alive, the high intensity of which was an essential prerequisite for the adequate execution of the practices.

Various Eastern traditions and traditional religions, primarily export-import versions of Buddhism, are increasingly flooding the Western world – mostly by extremely devaluing Buddhism itself. They imbue Buddhism and other traditional religions with such extremely anti-traditional ideas as leftism, democratism, liberalism, and even left-wing socialism, Marxism, communism, or at least humanism, pacifism, and tolerationism. True traditionalism – and thus true Buddhism – is humane but not humanistic, and does not advocate humanitarianism, because it does not consider human bonds to be resolvable by human means and in a human manner. True traditionalism, true Buddhism – as Frithjof Schuon says – is pacifist, but not pacifist; in other words, the man of tradition strives for peace, but not at any price. He wants peace that can only be achieved after the victory of spiritual Light (the "pax post victoriam lucis spiritualis") and rejects peace following the victory of anti-spiritual darkness ("pax post victoriam tenebrarum antispiritualium"). Tradition – and Buddhism within it – is tolerant, but not a proponent of tolerationism, because it refuses to be excessively patient in the face of the open and covert, but increasingly destructive attacks of dark anti-spiritual and anti-spiritual forces.

Those who smuggle or openly bring into the Western world the yoga paths associated with Buddhism, which are now increasingly impracticable, especially for modern Westerners, deliberately and purposefully fuse and confuse spiritual and conceptual deviations and misguided ideas with the downward-transcending practices of anti-yoga (i.e. leftism, liberal democracy, "spirituality").



materialism, egalitarianism, pacifism and tolerationism, occult degradation, and the practical activation of forces preparing for death). Universal and integral spiritual-metaphysical tradition has never made and will never make any concessions to any manifestation of anti-tradition, especially if it appears in spiritual or even traditional guise.

The integral and universal spiritual tradition, the corresponding traditionalism and the worldview based on it, is the contemplation of the timeless, eternal Light – a worldview that perceives darkness and false light and rejects them with strength and certainty.

**Tibor Imre Baranyi**

## **THE METAPHYSICAL TRADITION**

Tradition (traditio = tradition) in its highest and most prominent sense here carries a completely different meaning than it usually does in everyday language. Modern linguistic decay is particularly evident when it comes to concepts that transcend the everyday world: the words used to describe them either disappear completely from common usage or, as victims of more or less conscious falsification, begin to serve to describe other, lesser concepts. The latter is particularly true of the word "tradition"; nowadays it is mostly used to refer to conventions of purely human origin, whereas in its fullest sense, tradition is much more than that, corresponding in Western religious thought to the totality of what has been handed down in words, or, on a completely different level, to the preservation of folk arts and customs.

Tradition originally – and in the usage here – always refers to a universal spiritual and metaphysical tradition. Etymologically examining some of its archaic linguistic equivalents, we see that the Latin traditio (the

trans-do or trado), the Greek *paradosis* expresses the 'transfer' or 'passing on' of something; the Sanskrit *páraparya* also means 'following', 'unbroken chain' and 'hereditary continuity'.

We also do not use the word metaphysics in the sense given to it mainly by philosophy, which primarily refers to a philosophical way of thinking and cognition that "unlike dialectics, takes things and phenomena to be independent of each other, isolated, unchanging, and given once and for all"; nor do we use it in the sense of a branch of philosophy that "material" world, since in our approach, metaphysics arises in a perspective that transcends everything that is philosophy in its entirety.

The word metaphysics can be traced back to the Greek expression 'ta meta ta physika'. As András László points out, there are two possible interpretations of this: according to the lower interpretation, metaphysics refers to that which is 'beyond nature', while according to the higher interpretation, it refers to that which is 'beyond the created (the existing)'. Metaphysics is therefore, on the one hand, the science of 'that which is beyond nature' and, on the other hand, 'that which is beyond the created'. It refers to the primordial, supra-rational knowledge<sup>1</sup> that unfolds from the centre of being (and consciousness) in the broadest sense, beyond being (and consciousness), together with creation. Tradition means the preservation of this supra-rational (i.e. supra-rational and not irrational!) knowledge, its presence through preservation, and its subsequent transmission. It means the preservation and transmission of that axial and central knowledge of power and domination which, on the one hand, refers to 'that which is beyond the natural' and on the other hand – in a broader sense – to the 'beyond the created', and descends with creation into created existence, where, while its form of expression necessarily manifests itself in different ways according to the conditions dictated by space and time, its essence remains eternal and unchanging.

Metaphysical tradition and traditionalism are not a "movement" or a "school" in either a philosophical or a worldview sense, just as, on the other hand, they are not mysticism, so much so that it theoretically rejects the ultimate goal of passive merging and dissolution into something/someone – which is often identified with mysticism – and is extremely distant from any kind of irrational thinking. What we can rightly say is that it is the defining feature of the only truly universal and expansive view of existence.

In order to clarify possible misunderstandings, continuing the work of András László on this subject, we must make a few criteria-based statements at the outset regarding what can be considered the existential equivalent of metaphysical traditionalism (examining only the most "fashionable" elements of thinking today):

- the rejection of all vulgar "neo-pagan" anti-Christianity;

- the rejection of pantheism as a false doctrine;
  
- the unanimous rejection of dualism and monism, the acceptance of the doctrine of non-duality or non-dualism;
  
- the rejection of any vulgarisation of once authentic traditional sciences and cosmologies, thus: anti-vulgar astrology, anti-vulgar alchemy, anti-vulgar magic, etc., the evaluation of their original forms as definite positives at their appropriate level, and their revival where possible;
  
- rejection of the forced affirmation of modern science (scientism);
  
- general and radical anti-modernism (meaning the rejection of conscious and unconscious cooperation with the offensive of anti-traditional forces flooding the human world);
  
- anti-vulgar reincarnationism;
  
- rejection of the so-called "cosmic consciousness" (global – not universal – thinking, "I experience (as an individual) my unity with the universe");
  
- refutation of the passive attainment of "higher states of consciousness" (states of being);
  
- rejection of the automatic occurrence of human transformation ("transformation") through "good deeds", "yoga exercises" and other means or through the intervention of "invisible storytellers";
  
- anti-syncretism and anti-eclecticism (mixing of trends and religions, rejection of mixtures of religions and traditions), as well as anti-sectarianism, while appreciating any spiritual positives or fragments of truth (at their own level);
  
- rejection of so-called energy mysticism;

– rejection of the overvaluation (vulgar individual "self-redemption", "you are your own master", "you are God") and at the same time the underestimation of human individuality in all its possible forms;

– the rejection of both covert and overt spiritualism, while firmly assuming the existence of "otherworldly" beings and intelligences (angels, demons, etc.); Rejection of demonism or, on another level, UFO beliefs, which are mostly crypto-messianic in nature (without, of course, ruling out the possibility of extraterrestrial life, nor its opposite: from a metaphysical point of view, this is "uninteresting");

– the rejection of all forms of "idolatry" (the absolutisation of the particular);

– anti-psychologism, with particular regard to Freudian psychoanalysis and the rejection of the power of the "subconscious" – as commonly suggested – as a fallacy;

– the rejection of the classification of sexuality between men and women as sinful, while at the same time affirming the pursuit of the elimination of all forms of sexual addiction;

– the affirmation of the spiritual possibilities of celibacy, monogamy and polygamy; the general opposition to polyandry (with the exception of the specific case known from Tibet);

– the rejection of homosexuality as an inherited birth defect, referring to it as a purely earthly possibility, and the rejection of the evaluation and propagation of acquired and mainly male homosexuality and transvestism as spiritual possibilities;

– respect for women as women, rejection of feminism as the degradation and misguidance of women, rejection of the prioritisation of the "female principle" (anti-gynecocracy, rejection of so-called "lunarism" and "solarism");

– spiritual techniques for making money, getting rich by "magical" means: rejection as crude spiritual nonsense;

– rejection of common so-called "positive thinking" and hypnosis, self-suggestion and regression hypnosis;

– radical rejection of so-called "New Age" as a distinctly anti-traditional trend and method;

– non-recognition of explicit or implicit "taboo topics"; affirmation of the impartial and free examination of all possible topics in the spirit of unbiased and free thinking;

– the rejection of anti-Semitism, anti-Hungarian sentiment and incitement against any other ethnic group as vulgar and spiritless;

– Rejection of abuses of political, power and economic aims under the guise of so-called "minority" status; Affirmation and support of genuine minorities – and otherness – which, by definition, are above all a genuine intellectual elite in the true sense of the word; the condemnation of attacks on and segregation of this minority (which can only be achieved through covert or overt violence) as the darkest of methods;

– evaluating the anti-traditionalism of so-called "totalitarian dictatorships" as negative;

– impartial critical analysis of "Nazism" (National Socialism) and fascism; rejection, in the spirit of free thought, of attempts to consciously or unconsciously conflate and falsify these ideologies and prevent impartial examination; rejection of both "Nazism" and "fascism", as well as - and increasingly so - distancing oneself from anti-Nazism and anti-fascism as mere passing fads, and furthermore, the disparaging and unfounded "Nazification" of others, "fascisation" or "fascisation" as a base journalistic method;

– viewing all human "holocausts" (Greek for "complete sacrifice") with deep sympathy: including, to mention just a few lesser-known examples, the near-total destruction of the North American Indians; the complete extermination of the Tasmanian aborigines by the English; the hundreds of thousands who suffered nuclear attacks in Hiroshima and Nagasaki, or the most brutal atrocity in European history, the terror bombing of Dresden on 13-14 February 1945; and, in general, all innocent victims of war and genocide who deserved a better fate; at the same time, support for the exposure of all related political and/or economic lies and deceit;

– advocating true freedom and free thinking as opposed to permissiveness and pseudo-liberalism with its principle and practice of "only what is good for us is permissible", which must extend far beyond economic and material matters to include intellectual, spiritual and intellectual topics that are immeasurably more important, spiritual and intellectual topics that are far more important than economic and material matters.

Furthermore, it can be stated that that around which the most universal level of tradition, the Primordial Tradition or Transcendental Tradition, to use Guénon's term, is built in its most intimate essence, is beyond the highest levels of communicability or definability; it cannot even be expressed in symbols (not to mention other possible forms of expression), because as a truly uncommunicable secret and inexpressible sacred, it can only be revealed to the realiser who identifies with it completely through direct experience. The central esoteric essence of the Primordial Tradition, its beginningless and infinite essence, cannot be conveyed to anyone, even in the most secret teachings; it can only be revealed in the final stage of metaphysical realisation, exclusively to the realiser who identifies with it.

The absolute universality of the Primordial Tradition implies its absolute uniqueness: there is only one Primordial Tradition, which is eternal, absolutely valid and unassailable. Viewed in historical terms, the single Primordial Tradition then manifests itself in various particular traditions, unfolding alongside creation and distancing itself from its originality.

Both particular traditions and, in particular, the Primordial Tradition are essentially supra-religious: in their most essential form of expression, they predate the religions that derive from traditions and, ultimately, from the Primordial Tradition. At this point, however, the question may arise as to whether we are dealing with a direct line of descent or something else. We can speak of a direct line of descent in the case of traditions, as Julius Evola puts it.

In connection with its "esoteric" or profound dimension, through which a transcendent unity can be discovered by means of appropriate spiritual or intellectual intuition, this unity and the doctrinal essences associated with it, if we consider them as a super-doctrine, actually correspond to the teachings of the Primordial Tradition. In fact, on a historical level, it cannot be ruled out that a Primordial Tradition existed, which of course cannot be proven by conventional methods, but can only be posited a posteriori through the aforementioned intellectual intuition, to such an extent that, after deeper consideration, we can say with absolute certainty that it could not have failed to exist. However, we must be wary of vulgar, materialistic derivations of individual traditional forms from the Primordial Tradition, because it is quite possible that in some places and periods, forces come into play without any detectable or tangible continuity. because it is quite possible that in a given place and era, forces that were characteristic of some other, earlier, higher tradition or even of the Primordial Tradition itself come into play without any demonstrable and, so to speak, tangible continuity. The elements of this could therefore theoretically appear anywhere and at any time during the human world cycle, regardless of whether there was a direct and continuous, or so to speak, historical descent.

Looking at the historical plane, it can be concluded that in the present world age, the so-called Kali Yuga, the Primordial Tradition is mainly found in particular traditions and then – mostly after multiple transfers and filtrations – in various "exotericisms", such as religions, clothed in religion, so to speak, wrapped in religion. True religions are therefore always imbued with the spirit of tradition and spiritually guided. The unity of religions and traditions can therefore only be discussed – and must be discussed – in terms of the reality of the Primordial Tradition, revealed through intellectual intuition, as a common starting point and end point. The unity of traditions and religions is thus a transcendental unity. It is also obvious that the truth of a religion is not determined solely by its antiquity, which in itself does not mean much, but by the strength and vitality with which tradition is present in its manifestations and representatives. In this sense, even a religion born at the very end of the cycle could be effective, although the chances of such a religion actually coming into being are practically zero, precisely because tradition is increasingly receding into the background as a result of universal involution. This is why Islam, the last great traditional religion and tradition to appear in time, teaches that Muhammad is the "seal of the prophets", that is, the last one who, to return to our terminology, can provide an authentic religious adaptation of the Primordial Tradition that will be understandable and realisable for entire peoples. Subsequently, due to increasing involution, a new adaptation of global significance is no longer possible even on a religious level. Nevertheless, authentic traditional spirituality does not disappear completely, but retreats into increasingly closed and inaccessible centres (orders, societies, etc.), and is ultimately preserved only by a few independent, high-ranking personalities.

Just as religions are created through the descent of traditions, cultures arise from different religions; cultures, in turn, create civilisations, arts and sciences, which – insofar as their principles are derived from traditional doctrines – also belong to the sphere of tradition in a broader sense. Through a vertical descent – which, read backwards, can of course also be a path of ascent and return – the following series can be established: central Primordial Tradition, various particular traditions, religions, cultures (civilisations, arts, sciences).

In the vertical division of tradition, two main levels can be distinguished, one of which is the purely metaphysical and doctrinal level, while the other is the level of its social adaptation. While the former is the exclusive privilege of a narrow elite (ati-varna) capable of its effective realisation, social tradition and its inherent power – using the concepts of the Ind-Hindu caste system – belong only to the first three castes, the Aryans ('nobles') or "twice-born".

Tradition is, of course, originally supranational, i.e. above "nations"; indeed, separate "nations" in the modern Western sense are precisely the consequence of the elimination of tradition at the social level and, as

These are ipso facto anti-traditional formations. Of course, we are no longer talking about the nation in its original sense, which referred exclusively to the nobility, but rather to what was previously understood as *regnicola*, or 'inhabitants of the kingdom or country', but combined with a specific, entirely new value judgement, according to which belonging to this group – regardless of other qualifications – represents a special value. In its original sense, the nation (nobility) is distinguished from others by the traditional doctrine it possesses and the rituals arising from it, but this national tradition, being normally of transcendent origin and permeation, also connects nations or nobility through its 'heavenly' point of origin. This doctrine, which was originally mostly oral – and which the nation normally receives from a supra-national level, but from a sacred person or ruling dynasty closely connected to the nation – determines the nation's way of life (*dharma*), as was the case, to give just one example, with the Turul dynasty, the essence of which is condensed in the Turul symbol, which was intended to symbolise the manifestation of an unstoppable will throughout the Hungarian nation.

In the vertical stratification of the social adaptation of tradition, the task of orthodox preservation and transmission of tradition, as well as the transfer of the inner power of tradition, is primarily the preserve of the polar (and lunar) Brahmins, to whom the European clergy is only a more or less distant counterpart.

Those entitled to the privileges associated with military and legal professions, i.e. the counterparts of the Indian *ksatriyas*, originally had a tradition that was action-oriented and (apart from the case of titanic deviation) heroic, as well as a set of doctrines and rituals related to solarly.

With regard to the *vaisya* caste, since it is more or less debatable whether this and the lower castes belong to the "people", we must make a brief digression, while at the same time stating in advance that if by "people" one means the equalised masses of modern anti-traditional society (i.e. the proletariat, which is detached from the organic hierarchical bonds characteristic of traditional *sudras*), then to speak of tradition as "folk tradition" is a contradiction in terms, because this typically anti-traditional social formation is characterised precisely by a lack of tradition, and sometimes even by opposition to tradition. If by "the people" one means merely the artisan and merchant strata of traditional society (the so-called "*bourgeoisie*" or "*third estate*"), i.e. the equivalents of the *vaisyas*, this, as a normal Aryan caste, undoubtedly has its own traditions, in contrast to the *sudras*, who were born to serve the twice-born and who do not have the necessary social status to possess traditions, and thus can only benefit from what is truly traditional and spiritual through their service. At the level of the *vaisyas*, due to the fundamental nature of the caste, tradition takes on a predominantly lunar character, that is, it is indirect, reflected and emotional, on the one hand, intensely collective and social on the other, and predominantly exoteric on yet another. Since traditional doctrine is primarily polar and then solar, the *Vaisya* caste, due to its lunar nature, can only know a doubly reflected tradition.



However, this lunar aspect of tradition undoubtedly has its own – even heightened – significance at a time when traditionalism is receding into the background (especially towards the end of the Kali Yuga, the 'Age of Darkness'), it undoubtedly has its own – even heightened – significance. The situation is simply that, in order to walk the path that aims to realise the central, esoteric teachings and reality of the Primordial Tradition, the affirmation and realisation of this lunarised "tradition" without transcending its own level.<sup>3</sup>

Metaphysical realisation is inseparable from metaphysical tradition. Since this is not a mere theory, whose consequences in terms of the order of existence, measured along a vertical axis, are approximately as negligible for those who accept it as for those who reject it, but rather an indivisible unity in which theory and practice are mutually dependent, the metaphysical tradition is always as theoretical as it is practical. At the same time, metaphysical realisation cannot exist without initiation (*initiatio*), which is primarily the restoration of the Edenic state (the guénoni *état primordial*), and whose essence is the recovery of the spiritual orientation or state from which the re-realisation of absolute (spiritual-subjective) self-identification becomes possible, instead of ordinary particular (psycho-physical) self-identification. It is also important to note that everything that manifests itself as dialectical teaching in tradition is merely an aid, which, although it undoubtedly plays a fundamental role in a certain existential situation, is nevertheless – like all aids – of merely relative significance. The path of initiation and metaphysical realisation is decisively the reduction of conscious functions (thinking, feeling and willing) to conscious subjectivity, to the subject of conscious functions.

If tradition is knowledge arising from unconditional certainty about the beginning and origin, as well as its realisation, then tradition sustains the world: tradition is the Light of the world. If tradition were to disappear completely from the world in some way, the world would be destroyed on that day; however, this possibility will never occur. What we can rightly say, however, is that in certain ages – in the final stages of universal manifestation – tradition recedes into the background; more precisely, the world – in parallel with the darkening of the metaphysical – increasingly turns away from and distances itself from the metaphysical centre, or what is the same as the beginning and the origin, whereby it is less and less able to perceive the light of tradition and becomes darkened. However, tradition – as if it were its own absence – is still present even in an age of complete anti-tradition and anti-traditionalism. This deficiency is related to the increasing poisoning and darkening of the realms of existence and consciousness, as we can experience continuously and with increasing intensity in today's material civilisation, both in the external and internal worlds.

In connection with the presence, maintenance and even indirect representation of metaphysical traditionalism in the human world in recent times, particularly in the twentieth century and primarily in the West, a unique and hitherto unknown situation has arisen: as a result of the increased offensive and spread of anti-traditional forces, it became necessary to define what had previously been an unspoken, pervasive and defining force in earthly human existence – and

and therefore did not require specific articulation – namely, traditional spirituality – had to be theoretically or, so to speak, "ideologically" and in a way that is understandable to people of the present day, as by this time it had become so inaccessible that it was in danger of being completely forgotten. In connection with this contemporary revival of tradition, a few names must be mentioned here: first and foremost, the "master of the present age", René Guénon, whose works are perhaps the most outstanding and authoritative representations of traditional spirituality to this day, and who, after some preliminary work, is credited with the first clear recognition of the above problem and with fundamental work towards its restoration; Julius Evola, who, taking up the banner of Guénon and thus the fundamental idea of tradition, also emphasised the importance of the Western magical-actionary tradition and, above all, earned lasting merit with his works focusing on the contemporary – even irregular<sup>5</sup> ; Frithjof Schuon, who, among other things, presented the idea of the transcendent unity of religions in one of his major works,<sup>6</sup> expounded on the extraordinary significance of the relationship between particular traditions and religions and their relationship to each other in the context of Universality. In the Hungarian context, Béla Hamvas, the greatest Hungarian writer, must be mentioned first and foremost. He was the first Hungarian to take up this idea of tradition and discussed the existential aspects of traditionalism with unparalleled atmospheric power, mainly in his world-class essays. as well as László András, who is also extremely profound in a theoretical global context. Furthermore, we must also mention, in several essential and perhaps partially important respects, all those foreign and domestic thinkers whose writings can be read in previous, current and future issues of the Tradíció yearbook, but whose significance is not the subject of a detailed examination in this article.

## THE EXACT MEANING OF THE WORD METAPHYSICS

As we established in the previous section, the word metaphysics can be traced back to the Greek expression 'ta meta ta physika', which has two possible interpretations: according to the first – the lower – interpretation, metaphysics refers to 1) that which is 'beyond nature', while according to the second – the higher – interpretation, it refers to 2) 'beyond the created (the existing)'.

1) Nature (natural things) in the traditional interpretation encompasses the individual, or what is the same, the formal (rupa) realm of manifested existence, which according to the grossest division corresponds to the combination of the corporeal ('physical') world and the subtle ('spiritual') world.

According to the Vedanta darsana of the Indo-Hindu tradition, nature includes what is encompassed by sthula-sarira and suksma (linga)-sarira together.

namely the annamaya-kosa; the prānamaya-kosa, the manomaya-kosa and the vijnānamaya-kosa in their entirety.

On the other hand, projected onto the level of states of consciousness, everything that can manifest itself in the waking state or in the dream state is natural; that is, everything that is commonly associated with the states of jagrat and svapna cannot be called anything other than natural. Consequently, the worlds of asura-loka ('world of titans'), nara-loka ('world of humans') and – lost – tiryag-loka ('world of animals') all belong directly to the realm of nature; on the other hand, according to the esoteric Christian division, the entire antropoi and angeloi, including the entire hierarchy infima, such as the angeloi ('angels'), the arkhangeloit ('archangels') and the arkhait ('principalities').<sup>7</sup>

Nature refers to all beings that are connected in some way to space, time and any form of substance. Nature includes the elements of earth, water, fire, air and ether in the traditional theory; everything that can be smelled, tasted, seen, touched and heard. Natural are those that Hindu tradition calls bhutas, karma-indriyas, buddhi- or jnana-indriyas, tanmatras ('elemental essences'), and ahankara. This includes manas, the 'inner sense', 'mental faculty', individual formal thinking, memory and imagination. Exhalation and inhalation, digestion and all movement.

2) In addition to the above, the realm of the established (existing) includes non-material or beyond-material (arūpa) manifestations, which are, on the one hand, universal in nature and, on the other hand, still existential.

At the highest level among the established, we must mention the completeness of karana-sarira and, in connection with this, ānandamaya-kosa, which is the existential equivalent of hypercosmic salus, or 'salvation'. That which is connected with prakriti or materia prima. The buddhi, the complete hierarchy of Dionysius the Areopagite, mediates the universality of the worlds of the eksousai (powers), the dynameis ('dominions') and the kyriotetai ('mighty ones'). Everything that can be associated with dreamless deep sleep as a state of consciousness, called susupti in Sanskrit, primarily the entire deva-loka ('divine world') and, in inverse correspondence to this, the preta-loka ('world of suffering souls') that has fallen out of direct experience, the plant and mineral worlds.

According to a higher level of interpretation, the non-manifested universality of Universal Potentiality is therefore metaphysical. The hierarchy of esoteric Christianity, such as thronoi ('thrones'), kherubim ('cherubim') and seraphim ('seraphim'), and – first and foremost – God. That which is lost in the 'comaticus' or dead state of consciousness, and which, when fulfilled, corresponds to the absolute reality of turiya ('fourth') beyond everything, according to the Ind-Hindu tradition. The fulfilment of turiya: the status absolutus, the 'upper' and ultimate, absolute possibility of sunyatā ('emptiness'); upeksā (perfect 'neutrality'), anuttara-samyak-sambodhi ('complete-perfect

perfect metaphysical awakening'), asamprajnata-samadhi ('undifferentiated hypersystasis or contemplatio suprema'), moksha ('liberation'), kaivalya ('separation'), nirguna Brahma ('transqualitative God'), advaita (non-duality), mahaparinirvana ('absolute transcendental extinction'), which Hindu tradition, yoga-darsana or bauddha-vada ('doctrine of awakening') refer to as the absolute state beyond states.

Tradition (Latin – traditio, Greek – paradosis, Sanskrit – páraparya) therefore means the maintenance, transmission and passing on of timeless, spaceless and formless metaphysical spirituality in time, space and form, accompanied by realisation.

## **Appendix**

### **THE PROPER RELATIONSHIP OF CHRISTIAN CHURCHES TO METAPHYSICAL TRADITIONALISM**

Although the foundations of integral and universal metaphysical traditionalism – as a necessary framework for a genuine and legitimate renaissance – were laid down almost half a century ago, due to a kind of occult inertia, its revitalising and re-spiritualising effect has so far only been felt by a few exceptional individuals or perhaps smaller collectives. The complete or, so to speak, "lukewarm" indifference, while unacceptable, is understandable from the outset on the part of ideologies, methods of existence, organisations and others with an anti-traditional attitude and orientation, which in fact express nothing other than their "essence" with this attitude; However, all this creates a deeply thought-provoking situation on the part of organisations called upon to provide spiritual leadership in the West, and within this, especially on the part of the Roman Catholic Church.

It is clear that in order to understand the issue at hand, it is essential to understand modernity as a whole, including its geographical cradle, the West, and the profound crisis it is currently undergoing.

gigantic crisis of the world order since the Middle Ages, on the one hand, and on the other hand, the Catholic Church, which has now become an integral part of the modern anti-traditional or, so to speak, anti-Christian world, which is essentially the same thing. Only a clear understanding of this situation, combined with an unquenchable love for authentic, traditional Christianity and Catholicism, can give rise to the need for a radical break with the present situation and legitimate change.

According to traditional authors who understand this issue in the deepest possible way, there is no need for anything "new" in order to bring about this change; according to Guénon, the Catholic Church need do nothing more than truly understand its own teachings, at least to the level exemplified by the Middle Ages as a whole. The work of readapting its own teachings – in contrast to the name, in the spirit of a true renaissance – can only be achieved through the in-depth study of authentic spiritual doctrines that still exist and have not yet been antitraditionalised (i.e. primarily Eastern) in contrast to the mainstream of Christianity, and through establishing contact with their authentic representatives. The current situation in this regard differs from that of the first half of the century in that, in the meantime, the forces of anti-traditional subversion have made the East and Eastern spirituality itself a territory of invasion to a large extent and with considerable success. Meanwhile, during the 20th century, the principles of Eastern spirituality (and thus traditionalism itself), which are of inestimable importance, have been transplanted into the European intellectual environment (sometimes even to the level of second-rate adaptations) – have been transplanted into the European intellectual environment to such an extent (sometimes even to the level of second-rate adaptations) that we can now rightly say that failure to recognise this is a textbook example of spiritless indolence.

Nevertheless, the Catholic Church has so far accepted practically nothing from the spiritual essentiality in question, failing to recognise the light of Tradition in such a way that, at an official level, it has neither accepted nor rejected it, with the exception of a few elements of marginal significance. Vaguely sensing the untenability of spiritual particularism, organisations such as the Non-Christian Secretariat of the Roman Curia were established to maintain relations with the major world religions, and statements such as the "Nostra Aetate" constitution, which states that in principle "the Catholic Church rejects nothing that is true and holy in non-Christian religions," but these seem to have been forced by fundamentally different reasons; What the Church seems to be working on with extraordinary vigour at the turn of the millennium is a reconciliation with fundamentally anti-traditional Protestantism, even at the cost of doctrinal concessions that can only be made so easily by those for whom the true interpretation of the doctrinal elements in question is secondary, or even superfluous.

In contrast to this downward descent, the correct spiritual attitude would naturally be upward ascent; the realisation of true Catholicism ('universality'), whereby Christianity would finally break out of the particular framework of the Jewish-Hellenistic cultural sphere and, on the basis of the universal orthodoxy of all authentic spiritual

traditions on the foundation of universal orthodoxy. It is essential that the study of the particular Eastern traditions or the traditional authors, beyond form, – which seems essential due to a lack of understanding of one's own teachings – would by no means mean the need for any Christian intellect to convert to these other forms, but would rather promote a deeper understanding of one's own tradition and, through this, its more perfect realisation.

Using an image from the Gospel, the relationship between authentic traditional spirituality, or Tradition, and original Christianity can be understood as that between the "wise men from the East" ("Magi ab oriente", 'magicians from the East')<sup>9</sup> and the newborn Son of Man: these wise men or magicians are the authentic representatives of the Primordial Tradition, who, in a regular traditional investiture, authenticate and inaugurate the nascent particular tradition and religion, Christianity.

In this way, these symbolic figures represent, among other things, the highest spiritual point of convergence, through the inner realisation of which the transcendent unity between traditional religions and traditions, and thus true universality, can be achieved. Accordingly, for Catholicism, which has strayed into the chaos of the modern world, only effective contact with authentic traditional spirituality and the spiritual universality that can be actualised through it can provide a way out of its current state of apparent death in terms of its very essence.

It is evident that one of the primary interests of the "forces of darkness" is to prevent Christianity from understanding the message of Tradition and thus from being able to rise again. nevertheless, if this essential and substantive understanding were to occur, it could be welcomed as a "reviving spirit" in the spirit of true rebirth, but in any case at least as a true ally; and certainly not to be confused with what truly belongs to the realm of "New Age" and equivalent anti-traditional aberrations and heresies, the prevalence of which is expected to increase in the future, mainly in the context of an increasingly widespread apostasy, perhaps not entirely independently of those whom Scripture calls "blind guides," who in their great zeal and enthusiasm sometimes "turn darkness into light and light into darkness."

## THE TRADITIONAL CONCEPT OF GOD AND DIVINITY

The materialistic atheism of the present day, which continues to exert a decisive influence even after the normative, value-free phenomenon of Marxism has withered away, is clearly the most fundamental heresy from the perspective of all religions. is clearly the most fundamental heresy from the point of view of all religions, which would not even deserve the name of heresy if it did not lurk in the background of contemporary religions of traditional origin or without a traditional basis — not even too hidden — immediately noticeable to the keen observer.

Materialistic atheism is still on the rise, because the dark and dutiful destiny that determined its creation and development has not yet come to an end. Complete separation from heaven and earth has not yet been achieved, but the time is not far off when it will be realised to the extent that it can be realised at all: this will correspond to almost complete realisation, not absolute realisation, because that would entail the complete destruction of everything.

The external and internal forces of darkness have been flowing into human civilisation, culture and religion (*confessio* and *religio*) for some time now, and are beginning to infect the sciences, which are already paralysed by materialism, and to spread further into the various branches of art that have already been infected by these forces.

Materialistic atheism and counter-spiritual pseudo-occultism are manifestations of dark forces with which we are unwilling to engage in dialogue or debate, since our platforms are so far apart that it would be impossible to agree on anything. (We also consider the dialogue between representatives of the Roman Catholic Church and Marxists to be impossible and foolish. The universal theology of the traditional view of existence—with the exception of materialistic atheism—is willing to accept all possible conceptions of God, together and simultaneously, but not to the same degree, rather with sharp distinctions and hierarchical selections in this regard.

After rejecting atheism, we must decide between polytheism and monotheism. First of all, we must state that, in our opinion, there is no such thing as "pure and perfect" polytheism, nor has there ever been. Behind all polytheism, either explicitly or implicitly, lies "henotheism" or monotheism. This does not mean that explicit henotheism or monotheism, or even monenotheism, is superior to monotheism expressed in polytheism. It may be superior, but not because of the number of gods. The Greeks' monotheism expressed in polytheism is expressed by the

"Hen", which appeared in "Neoplatonism" but probably existed earlier, albeit in a hidden form, with its central significance.

Monotheism is undoubtedly more concentrated than polytheism, but in terms of the differentiation of divine presence, it is less able to achieve and maintain the intensity of perspective that polytheism could easily achieve.

Pantheism or pantotheism can be of two kinds: immanent and transcendental. Pantheism, when immanent and exclusive, is completely unacceptable. It posits the presence of the divine in everything, but from the perspective of the natural universe. Transcendental pantheism, also known as theopantism or theopanism, also teaches the presence of divinity in everything, but not from the perspective of the natural world, but rather from the perspective of the primacy of divinity. The unity of the two types of pantheism or pantotheism: pantotheism or theopantism immanentialis et transscendentalis already represents a concept of God which, supplemented by monotheism and polytheism, truly corresponds to the traditional concept of God.

Friedrich Krause — a name that is little known today, but a philosopher and theological thinker who can be considered equal to Hegel, Fichte, Schelling and Schopenhauer in many respects — explored the unification of pantheism and monotheism, which, incidentally, has always existed in traditional conceptions, albeit in an implicit form. Krause called his synthesis panentheism, which means that everything is in God — I am myself, or rather, I can actually become that.

According to heterotheism, God or the Divine is absolutely different from me — I can never be God myself, because I am not essentially God, nor do I have the potential to become God. God — whether present in me or not — is not identical with me, neither actually nor potentially.

Heterotheism posits God in a verbal-nominal way, but in fact accepts an external and strongly personal conception of God. In this view, God is a powerful personal being with human-like thoughts, intentions, will, feelings, anger and forgiveness, love and hatred, mercy and mercilessness.

The traditional view takes the unconditional primacy of autotheism. It also accepts heterotheism, but only in a secondary role. Heterotheism can only be placed in the foreground if this placement is, in all likelihood, only temporary, and even then only if someone is incapable of anything else, i.e. completely incapable of autotheism. Under such circumstances, the prioritisation of heterotheism can also be accepted as legitimate, since it is superior to the position of materialistic atheism.



In addition to all this, the traditional position also emphatically accepts the postulation of the supremacy of the gods and the supremacy of God, with particular reference to the relevant doctrinal chapters of the Hindu and Buddhist traditions. Metatheism, specifically suprapersonal autometatheism, but even more so suprapersonal autometatheopantholism, can be considered the basic position of Traditionalis Spiritualis et Metaphysica with regard to the concept of divinity, from which all other concepts of divinity can be derived and to which all concepts of divinity can be traced back.

Any anthropomorphic conception of the gods, God, or Divinity is unacceptable from a traditional perspective. The Man of the Beginning — but to a lesser extent, the First Man — Anthropos Theomorphikos — traces of this are still present in man, but Theos Anthropomorphikos — can only be legitimately raised in pictorial representation, but not according to all traditions and religions.

Monotheism or monenotheism can also take many forms, because even in the case of the one and only God, it is possible to posit the existence of only one, or two, or three, or more persons in unity. In this sense, there is unitarian, binitarian, trinitarian, quaternitarian, quintitarian, senitarian, septenitarian, and plurimitarian monotheism. (Note that although monotheismus trinitarius is not strictly speaking tritheism, the general conception of God—with regard to the Holy Trinity—is in fact tritheistic.)

From a traditional point of view, all forms of monotheism are acceptable, and indeed should be accepted, as are dyotheism and tritheism.

A more important question is whether God or the Divine is personal or impersonal. The traditional view is primarily in favour of suprapersonal theism; from this, one can "open up" to both apersonal or impersonal theism and personal theism. Personality here does not arise in relation to one or more persons, but in relation to the very existence of personality. In any case, suprapersonal theism is the basis; within this, apersonal or impersonal theism can generally provide a higher perspective, but this is not always the case without exception. There is no doubt that it is easier to reconnect to the basis of suprapersonal theism from apersonal theism than from personal theism. From this we must conclude that the personal conception of God must remain in the background behind the apersonal conception.

It is also very important whether we accept primarily an external or an internal God. From a traditional point of view, both concepts are valid, but it is essential to assume the primacy of the internal God. (Of course, we are not talking about spatial externality and internality here.)

The question of the primacy of autotheism and heterotheism is more important than anything else. Autotheism is based on solipsism: I declare that, in essence and potentially, I am God. God is not only within me, but — let us repeat — I am God in essence and potentially.

The assumption of anthropopathia — linked to the emotional world of feelings and passions of modern man — is an anti-spiritual and anti-traditional manifestation that must be rejected in the strongest possible terms by all those who have spiritually oriented goals.

The dominant religion in the Western world is Christianity, the collection of Christian denominations. Christianity has eliminated — almost eradicated — its own Gnostic esoteric tendencies, and therefore its conception of God is strongly personal, based on either Unitarian, Binitarian, or — most commonly — Trinitarian monotheism; nominally positing an inner God, but in reality accepting an "outer" God, and explicitly heterotheistic. The above applies to almost all Christian denominations, and those to which it does not apply are not too far removed from the positions outlined above. No denomination openly professes anthropomorphism and anthropopathism, but none of them is far from formulating its conception of God in this way "internally", at least on a plebeian-populist level.

Autotheism is particularly distant from all Christian denominations. It would be possible to develop a Christian theology capable of accepting autotheism, but only for limited "private use"; and it could perhaps be argued—albeit with considerable difficulty and contrivance—that such theologoumena are implicitly present in the deepest and highest teachings of Christianity, as seeds or germs of autotheism. but there is little hope, and probably even less than that, for the creation and maintenance of a significant and functioning denomination representing such a theology.

Islam has Sufi and other Gnostic-like movements that are very close to autotheism and, in fact, accept the basic principles of autotheism, even if not explicitly.

If we can still be tolerant of heterotheism at the level of religion — *confessio et religio* — we must unconditionally abandon this tolerant attitude when it comes to pro-initiation, initiation and supraréalisation (e.g. the various paths of yoga). In this case, and exclusively, *autometatheopantholismus suprapersonalis* can be acceptable and sustainable, supported by the philosophical-hyperphilosophical view of existence that we have called *metidealismus immanentali-transscendentalis et transscendentali-immanentalis theourgo-*

**magico-solipsisticus absolutus. There is no room for compromise in this regard.**

**Heterotheism is at an unimaginable height compared to materialistic atheism — we could say: in cultural terms — but the difference between them becomes much smaller if we compare heterotheism and atheism together with autotheism in the context of initiation and metaphysical realisation beyond realisation. The difference is then hardly significant, because both atheism and heterotheism — conceptually — contradict initiation and true realisation, in such a way that the former two undermine the possibilities of the latter two, even before the preparatory operations have been carried out.**

**Initiation and metaphysical realisation are not dependent on one's view of existence, but the paths leading to them are closely related to the inner, higher and essential nature of worldviews, and the nature of the worldview — as a basic outlook — is by no means irrelevant, especially in its initial stages; on the contrary, in negative cases, it can even prevent one from reaching the phase that could rightly be called beyond the view of existence.**

**Underestimating the significance of the concept of God and the view of existence in general — as well as overestimating it excessively — is a sure sign of an "outsider" attitude, dilettantism in the worst sense of the word, as well as a failure to ever come close to the essence and a further distancing from the essential.**

**We have said that, based on lower-order immanent causes and in an immanent manner, it cannot become higher-order — however, this would not exclude the possibility of "enhanced development," which, however, is also denied to the utmost by the traditionalist view of existence, perhaps even more so than by evolutionism.**

**In centrality and its immediate circle, there is neither ascent nor decline. From the position of the Manifestor, manifestations belong to the purple, the "game" circle, but when interpreted from the position of manifestations, they are always and exclusively related to decline.**

**Is ascension even possible? Obviously and absolutely, but only under certain conditions. Ascension is only possible under higher control, with the controller being the 'Self', the 'Auton Proprium', the 'Svasvatvatma', and only if this ascension takes place as a free, conscious and deliberate act or acts.**

**The traditional view of existence considers as false those positions which hold that**

- the Universe is eternal and has no beginning;
- the Universe has a beginning;
- the Universe has a beginning and is at the same time without beginning;
- the Universe is neither without beginning nor with a beginning;

**and also those that say**

- the Universe was created;
  - the Universe is uncreated;
  - the Universe is both created and uncreated;
  - the Universe is neither created nor uncreated,
- .....and so on.

**This does not mean that the above possible positions are absolutely wrong, but that they are fundamentally and significantly wrong, and all the more so the more they become fixed and rigid, and the more they act with a claim to exclusivity.**

**There is no doubt that – purely as a 'working hypothesis' – a 'quasi-creationist', 'involutionistic', 'descensionistic' (but not 'descendentianist'), 'non-transformationist' (but still accepting the possibility of 'micro-transformation'), based on the principle of 'organicismus'. The ›Creation‹ – understood in this way – takes place ›from the top down‹ and ›gradually‹, from a single subjective will, but as separate manifestations (not even according to the inverted tree and shrub theories), transcending the upper limits of materiality, then gradually materialising further within the framework of a descending process which – modifying, but not transcending certain boundaries – has every effect from 'outside' and 'inside'.**

**Vulgar or naive reincarnationism – like vulgar non-reincarnationism – is categorically rejected by the traditional view of existence.**

**Progressivism, the form of evolutionism applied to history and society, must also be rejected as erroneous and subversive by anyone who wishes to define themselves as a believer in a view of existence based on traditional principles.**

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Social egalitarianism (›aqualitarianismus‹) and any form of egalitarianism whatsoever: expresses an extremely harmful and erroneous view. If beings were nothing more than beings, there would indeed be no differences between them, and thus no differences in order – but then the multitude of beings would be a single being. In fact, the multitude of beings is inseparable from the diversity of beings. However, difference is 'omnidirectional', thus corresponding to differences that can be likened to verticality. Every being is 'entitled' to exist – if we are to use this inappropriate expression – but in no sense is any being 'entitled' to occupy any position in the hierarchy of beings.

The advocates of the priority and primacy of higher order – and only they – also protect those of lower order, while the advocates of lower order – although they directly oppose those of higher order – indirectly carry out actions that are also destructive to those of lower order. The 'dēmokrateia' and the ›dēmokratismos‹ not only works against ›aristos‹, ›aristokrateia‹ and 'aristokratismos', but also – indirectly – against the 'dēmos'. The rise/promotion of the lower classes to power, although it directly overthrows the rule of the upper classes, does not elevate the lower classes to the realm of true positives – even those appropriate for them – but draws them into the realm of unpunished crime, which in the long run can only result in deterioration – for everything and everyone.

The view of existence in accordance with the principles of Traditionalitas Spiritualis et Metaphysica obviously supports metapoliticitas. This word implies two meanings: 'meta-politicitas' and 'meta-apoliticitas', from which it follows that it is inherently beyond both 'politicitas' and 'apoliticitas', but – turning towards the world – is open to both and considers both to be adequate, albeit to a limited extent. 'Politicitas Traditionalis' cannot mean immersion in politics, just as 'apoliticitas Traditionalis' cannot mean complete disinterest in politics.

The political and social dimension of 'Traditionalitas' is correctly interpreted as ›Right-wing‹ (dextritas, dextrismus), while the political and social counterpart of ›anti-traditionalism‹ is ›left-wing‹ (sinistras, sinistrismus). Correctly interpreted, 'right-wing' corresponds to the classical 'right-wing' represented by Joseph de Maistre and Metternich in the first half of the 19th century, and by Julius Evola – more than anyone else – in the middle two quarters of the 20th century. This true form of 'right-wing' can also be called 'ultra-dextritas' – ultra-right-wing – to distinguish it from 'extrēmo-dextritas' – the extreme right-wing – which is almost always characterised by 'contra-sinistras' – anti-leftism. (We call counter-leftism an anti-leftist stance that does not reject, but rather adopts some of the goals, methods and basic features of leftism.) Traditional ultra-rightism is tolerant but critical of counter-leftism, which is sometimes directly imbued with it.

– far right, as it sharply rejects all forms of leftism and does not accept counter-leftism either. In this respect, advocates of a traditional worldview cannot take any other position, even if they retreat into a position of complete – and certainly legitimate – apoliticality.

Traditionalism rejects both nationalism and, above all, internationalism in their commonly known forms, but it does not rule out the possibility of positive nationalism or even positive internationalism, provided that they are neither left-wing nor anti-left-wing, i.e. they do not surrender themselves to any kind of national or international ideology.

"humanitarianism" – levelling. The proponent of the traditional position may accept connationalism, but only if it combines and transcends positive and anti-levelling nationalism and equally positive and anti-levelling internationalism. Above all, however, they are advocates of transnationalism or supranationalism, which – as it were 'downwards' – can make concessions through positive con-nationalism and con-nationalism towards nationality–nationalism and internationality–internationalism, provided that there is nothing in them of either left-wing or anti-left-wing tendencies.

According to its principles, 'Traditionalitas' is always an advocate of the 'Imperium Monarchicum', namely the original, undivided unity of absolute and class-based monarchy, or possibly a newly unified form of the two. This monarchy must be theocratic, autocratic, aristocratic, andocratic and meritocratic, not constitutional or democratic. (In this respect, a limited constitutional formation – such as the Austro-Hungarian Monarchy after 1867 – is the ultimate, albeit reluctant, concession.)

In socio-economic terms, neither capitalism nor socialism can comply with the principles of Traditionalitas, not to mention communism. Feudalism, however, can be considered appropriate if it is realised in its original, uncorrupted form, i.e. in its medieval rather than late modern form.

According to the principles of Traditionalism, proponents of this worldview believe that

›liberalism‹ is not only anti-›libertas‹, i.e. anti-freedom, but also anti-liberalism. It would be anti-freedom and anti-liberal even if it were "well-intentioned" (which it is not), because what it seeks to liberate is the greatest slavery, subjugation to the lowest and darkest forces, which excludes freedom in general as well as the freedom to enforce principles. In "realised liberalism", there is no question of freedom to express or respect principles: one can only speak of the unrestrained and endless flood of subversive and destructive principles and the ruthless suppression of any manifestations that oppose them. The "leaders" of liberalism have always been, not only in the past but also in the present, the most prominent representatives of anti-liberal intolerance, if "thinking differently"

thinking" – which is usually praised in their circles – meant "otherness" compared to their own ideas.

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The modern world – a world of anti-traditionalism, in which increasingly severe crises follow one another in rapid succession. The products of the modern world should not be confused with all manifestations of the present age, since the affirmation of 'Traditionalitas' in the present day is specifically 'contemporary', but not at all a modern phenomenon, as it appeals to archaism and, through this, to timeless eternity. What is typically modern is always negative, and when it comes to principles, these principles are never acceptable to us. In this sense, both the natural sciences and the generally accepted worldview of social and historical sciences must be radically re-evaluated and completely redefined.

Adherents of the worldview shaped by the principles of Traditionalitas cannot, of course, stop at proclaiming the primacy of spirituality over materiality. Traditionalitas is opposed not only to materialism and materialistic atheism, but also to all other deviant tendencies, including those that appear to be spiritual. All branches of parapsychism, and even parapsychology as a science, can be considered deviant if they fall under the influence of parapsychism. fall under the influence of 'parapsychism', can be classified as such a deviation. We do not doubt at all that a significant part of parapsychophysical manifestations are real and genuine, nor do we doubt that quite exceptional surprises can still be expected in these areas. Furthermore, we do not dispute that these manifestations are "interesting" in a certain respect, nor do we claim that they should not be studied. However, we state most emphatically and emphatically that

Parapsychism is connected with the forces of darkness – the forces of decay and destruction. At certain Protestant gatherings, especially those where phenomena associated with parapsychism are not uncommon, the presence of the forces of darkness is almost palpable.

When examining the relationship between 'traditionalism' and 'occultism', we must be precise in our wording. If 'occultism' simply meant accepting the possibility of revealing hidden worlds, then However, it seems that occultism is not limited to this, but focuses on that which does not belong to the strictly defined sphere of physicality, but is by no means metapsychical. Those who adhere to a traditional view of existence are interested in the occult, but they do not focus on it; rather, they focus on the origin, the beginning before the origin, and the beginning before the beginning. Adherents of the traditional view of existence are interested in what is 'occult', but they do not focus on this, but rather on the origin, the beginning before the origin, and the beginningless before the beginning, and its supra-philosophical and solipsistic realisation.

There is no such thing as a completely and utterly erroneous opinion, regardless of the theory it embodies; nevertheless, truly valid positions are exceptional. Contemporary occultist trends – whether they classify themselves as occultism or not – undoubtedly present valid statements and discoveries. It would be unnecessary and even pointless to deny this, but ultimately they fall far short of not only the essence, but also the essentials, and even in the best cases they do not exceed the level of secondary importance, and in most cases they do not even reach the level of tertiary importance. This is partly due to the qualities or lack thereof of their representatives, but it also reflects a tendency to direct people who wish to rise above terrestrialities not towards the 'Metaphysicum', but towards other possibilities of samsara – other regional possibilities, so to speak.

While earlier occult movements had a surprisingly rich doctrinal background, one that included fragments and remnants of traditional teachings, the latest ones are much poorer and inferior in terms of doctrine, but much more "practice-oriented" and thus much more dangerous.

With regard to the traditional view of existence, the criterion is what what position the proponents of this view of existence take with regard to "modern spirituality". This can only be a highly critical consideration – accompanied by a radical rejection of everything in modern spirituality that is not truly spiritual, which in the case of the latest trends means almost everything.

The spiritualist trends that emerged in the last quarter of the 19th century are characterised by committed evolutionism, which is presented in conjunction with a kind of "differentiated" egalitarianism. It is no coincidence that the vast majority of such movements are based on the most vulgar form of reincarnationism, giving rise to the "hope" among the uninformed that, since everyone "started out" with approximately equal opportunities – despite setbacks, detours and regressions, through successive incarnations , sooner or later everyone – or almost everyone – will reach their goal by "perfecting" themselves and "making amends" for their mistakes. The goal, of course, always remains within the realm of existence, followed by a new "higher" goal, also remaining within the realm of existence, with new failures and opportunities for correction, ad infinitum.

Until the "scientific" superstition of biological evolutionism emerged, early occult and quasi-occult movements and schools were not yet evolutionist, and this fact alone expresses how much such spiritual currents are dependent on the forces of modern anti-traditionalism.



These movements naturally have their own enemies. On the one hand, this role is always filled by materialism, and on the other hand, by virtually all other spiritual movements, but above all by Traditionalitas Metaphysica, regardless of how little its principles are known.

Most modern pseudo-spiritual movements – whatever they claim about themselves – are bourgeois democratic-liberal. Nationalist tendencies are the exception, and there are one or two movements that sympathise with “peacefully anarchistic” ideas, but otherwise they like to describe themselves as “apolitical”, even though they are almost never completely so.

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The view of existence based on the principles of Traditionalitas Metaphysica is definitely not oriented towards the "past", "pastness" or attempts to revive the "past". True archaicitas – and this must be stated emphatically – lies neither as a possibility nor as a reality in the past as such. It is indisputable that the temporal projection of archaicitas, which cannot be linked to time, is antiquitas ‘antiquitas’, that is, prehistory rather than antiquity, antiquity rather than the Middle Ages, the Middle Ages rather than modern times, modern times rather than the most recent era, but even this rather than the present. As a result of the rapid culmination of Kali-Yuga, we tend to look for paradigms in the past, but essentially in what was expressed in the past rather than in the present. This does not change the fact that – in a timeless way, directed towards the eternal – the ›Present consciousness‹ is not as strong in any other intellectual current – not even approximately – as it is among the followers of traditionalism. The past, present and future appear adequately in the light of our view of existence, each according to its own dignity. We must turn to the past differently than we turn to the present, and we must relate to the past and the present differently than we relate to the future. The point-like 'present' is quite different from the otherwise very important present: the point-like present is the gateway to the timeless and transcendent 'aternitas'.

Approximately – though far from completely – the positions related to these are those whose acceptance, together with the correlative rejections, criteria for deciding whether someone – at this particular moment in time – meets the expectations that can be expected of them by adherents of the traditional view of existence.

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BEING AND CONSCIOUSNESS IN THE LIGHT OF THE METAPHYSICAL  
TRADITION LÁSZLÓ ANDRÁS1

The coincidence of existence and consciousness has arisen in various contexts throughout the history of Western philosophy. From Greek times to the present day, there have always been philosophical movements which, albeit with different approaches, have emphasised this unity of consciousness and existence – but generally without daring to take it to its ultimate consequences. We know that even those philosophical currents that went furthest in subjective idealism always stopped short, according to the commonplace of philosophical encyclopaedias, when epistemological or ontological solipsism arose. Solipsism means 'only myself', 'based only on myself'; referring to and expressed in the first person singular: only I exist, there is no one and nothing else but me. This "there is no one and nothing but me" does not, of course, refer to the human person: it is obvious that there are many people, many human persons, but only one subject. What must therefore be immediately realised is the multiplicity of human persons and the uniqueness of the subject, because the most vulgar theoretical error can arise if someone considers personal existence, human personality, to be 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 ontology. The subject is always me, which means 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. Eastern spirituality has formulated this more sharply than Western spirituality: either by stating it quite directly or only indirectly (as in cosmology, for example), but in the East, this is always the basis, focus and 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 manifests itself through personality, by personality, but at the same time is paralysed, degraded and limited by personality.

When subjective forces diminish within the personality, it is always these losses of strength, these deficiencies, these weaknesses that cause people to assume the existence of an objective reality independent of themselves. Those who suspect, feel and experience the world as existing independently of themselves express nothing more than their own subjectively weak nature: nothing else but their own weakness, their own mental weakness. Why? Because subjectivity, the Greek *auton* and the Sanskrit *ātmā*, is life-giving. Creation is so deeply hidden behind personality, within the sphere of the subject's forces centred around the centre, that a human being who has almost completely lost themselves in their personality is unable to discover it within themselves. Thus, the creative process in which all of existence is created is limited 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 creature, one still carries the potential creator within oneself. 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 function in which some creativity remains is thinking, but thinking is also the weakest, most volatile and most subtle mental function. Voluntary imagination is stronger in comparison, 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 perception, the more the existing becomes apparent, and the less the subject participates in it, the less he experiences himself as a creator. The fact that deliberate imagination is significantly more difficult, fragmented and uncertain than, for example, a dreamlike, spontaneous imagination, greatly characterises the current state of humanity. In other words, the forces of the foreign, the other, the hetero, are commonly and generally much greater than the forces of the auto. This is inseparable from the inverted view of the intensity of reality. This inverted view is expressed in Sanskrit by a special word,

It is characterised by "viparyayá", or reversal. The goal is precisely vipari-viparyaya, or the reversal of reversal. In the older form of the Greek language, this was referred to as "metagnoíá" and later as "metanoiá", which, like repentance, always meant an awakening of consciousness, 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 things they are powerless to change to be real, and if they are even more powerless to change something, they consider it even more real; in other words, they consider a 200-kilogram sack falling on their head to be incomparably more real than their own thoughts and cognitive functions. What crushes them, what they are powerless against, what they cannot penetrate, that 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 spiritual 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 within themselves. This reformulation does not mean, of course, that from now on they will 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. Realisation, however, is still a long way off: realisation means realising myself. 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 am already created; it is completely irrelevant that I already find myself 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 without 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. Recognising 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. Here, it is not enough to assert only the static aspect that the

The word "perspective" expresses this; a dynamic aspect is also essential, meaning that I am always like this in my perspective, this is how I perceive things, this is how I see things.

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 Christian dogmas can also be of considerable help in this regard, since, for example, within Catholicism, it is precisely the dogmas that are much deeper than what the Church usually reveals. These teachings contain esoterically unfathomable depths, even if this is not usually taken advantage of. Patristic literature and Greek philosophy touched on much deeper points than what is generally taught or assumed about them. The fact that Eastern doctrines are given greater emphasis here than Western ones is not for reasons of principle, but for didactic reasons, namely that they are more suitable for illustration. In the East, realisation remained a path and a goal for longer than in the West. Hinduism, Buddhism, Bon 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, this concept has always existed in the West. It existed in Christian Gnosticism, in the Order of the Knights Templar, in the Order of the Grail, and in true Rosicrucianism. With regard to the latter, we must emphasise that there are no representatives today, as there are more than thirty Rosicrucian organisations operating worldwide, each of which claims to be the original, authentic and competent organisation. However, there is not a single authentic Rosicrucianism 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 very expression "subjective" or "subjectum" is, in fact, rather unfortunate, since "subjectum" is actually rather unfortunate, since means "subordination" or "subjugation", while "objectum" means "confrontation" or "projection". Sanskrit, on the other hand, derives words from the subject and the subject's action, and this is kartr, which means "subject", i.e. the actor, the doer. The process is kartum. The objectified action is karma. Thus, the approaches 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 had a different meaning) or anthroposophy, cannot be considered metaphysical movements in the strict sense of the word, i.e. they do not focus on what lies beyond existence, they do not draw on it. Those whose sole focus is the occult, the hidden, cover only a very small segment of metaphysics. Metaphysics always has two meanings: on the one hand, that which is beyond the natural (meta ta physika), and on the other, that which is beyond the created, the existing. Of course, even "beyond the natural" is more than what physics as a science deals with. Physicality also includes other types of space and time structures,

although not within the scope of physicality as dealt with by physics as a natural science. However, it is not only a matter of transcending that which is outside time and space, but also that which exists at all. Occultist trends do not even reach the first meaning of metaphysics, that is, they remain firmly stuck in a differently structured temporality and spatiality. And this fixation on temporality and spatiality creates misconceptions in these trends.

If we try to find the most important statements of true spiritual-metaphysical orientation, we will find expressions that are met with a kind of sentimental antipathy. These are "strength", "power", "domination" and "freedom". In other words, the subjectivity that transcends a person, a subjectivity that transcends a person leaves the earthly form of existence, and the fatality associated with leaving the earthly form of existence is far more closely related to the forces of consciousness, the presence of consciousness, personality, and domination over carriers than to what is generally covered by life according to moral categories. Accordingly, traditional spirituality has always understood morality in a unique way. For the higher-order person, 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 the not-so-spiritual person, a commandment is always clearly just a commandment; it must be commanded and it must be obeyed. The higher-order person also obeys, but from a different perspective. From the perspective that it is one of the conditions for their elevation. They are warned that they must be particularly present there.

Religious movements that have emerged in the form of sects (of course, the term "sect" in itself means nothing, only that it is "cut off") always focus on incidental matters; on accidents and incidentals rather than on the essence, the core. They hypertrophy certain incidentals and represent them with immeasurable aggressiveness. Even a much milder overemphasis of these incidentals would be dangerous; however, if they are emphasised aggressively and excessively, it can always lead to mental and spiritual deformities. Incidentally, although in a completely different sense, this is also characteristic of pseudo-spiritual and anti-initiatory paths.

We will deal with the difficulties that arise here at length in later lectures. It is only worth mentioning here that the process by which I increasingly lead myself back to myself can also lead in a different direction. For example, consciousness can be led into a world, or rather a state of consciousness (since the world and worlds are states of consciousness!), in such a way that it then poisons both the state of consciousness in question and, through it, one's own perspectives, rendering them impossible. The poisoning of existence and consciousness is the method of certain dark counter-spiritual and anti-initiatory movements. These movements actually perform a ritual, an operation, an operation on existence: for example, they bring death forces into states where death forces are not originally present. Death forces can also be introduced into appropriate states of being in a positive sense – however, these movements do not perform this operation in a positive sense. Every misstep 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.

with fundamentals. 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 considered manner, then the possibility of confusion is reduced to almost zero.

To illustrate this, we can actually cite an example from the New Testament. When Christ says, "I am the way, the truth, and the life," at first glance, we should 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 existence, that is, in what is currently manifest in me. So in my personal existence, 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. That is why I emphasised earlier that one cannot speak of God in general terms as either existing or not existing. The question of God's existence is actually a question of weakened and misguided judgement. Accordingly, all pros and cons fall precisely within this category. God is the pinnacle of ontological goals. His ontological nature can be seen in the fact that he is the pinnacle of ontological goals.

Generally, when someone is sufficiently broken by life, or encounters powerful impressions, even if they are of a natural nature, they easily conclude their own insignificance from them. 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 recognition that we are mere specks of dust. Various phenomena may be much greater than me, but I am the one who notices them, and they only exist insofar as I notice them, see them, experience them. They do 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 potency. 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 orders of magnitude. 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 – separated from finding in them a guiding tool for myself – is actually uninteresting. That is why it is not a technical issue. 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, even if they understand something else. Even if they understand something, they are in a state of constant non-understanding. Those who do not understand themselves, who do not consider their own processes, what can they understand at all? This is why almost all translations of sacred texts are extremely poor. Yet they are translated by experts who know the language in question, and the dictionary meaning of the word in question is indeed correct. In the case of translations from Western languages, where there is constant contact and control, this is not so pronounced. In the case of Eastern and especially archaic languages, however, every translation is a statement of position; every translation has a perspective, or perhaps the perspective is present as a lack of perspective, as an inadequate reflection on itself.

For example, Helmut von Glasenapp's book *The Five World Religions* is available in Hungary. This man has spent his entire life studying the history of religion. 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 understood very little. Of course, such a book may have some segmental value in that it draws attention to something from which an actual conclusion can be drawn. Of course, there are other trends that lead to continuous confusion. There are disciplines whose current character is such that they seem to have been created specifically for the sake of this confusion. 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, recognition, elements and forces that could help to awaken further forces. However, this is not usually the case.

What I represent here is – in a completely long-term sense – practical. This practicality would be the actual goal; not the immediate goal, but a multiple indirect goal. This is not about spreading knowledge. There are lectures, books, courses, etc. specifically designed for this purpose. The goal is to help people see things differently. To look at things differently – in the sense of self-reflective different-looking, and in the sense of looking at 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 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 spiritual trends in the world are limited to one or two small streams. In contrast, there are thousands of pseudo-spiritual trends. Europe has been invaded by a dangerous type: the Indian pseudo-yogi. Since Sanskrit is taught in secondary schools in India, and since 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 act as an expert, a yogi, or even a guru. If this served solely to enrich themselves, 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 opportunities 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 study programme is the memorisation and recitation of 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 unimportant things. So at one time, reciting a text meant understanding it, and understanding the text meant almost realising the teaching. Today, even the Tibetans have nothing left of this. And Europeans even less. So in this Buddhist monastery, they are doing something that was of a higher order centuries, millennia ago.

It was designed for Eastern people; currently, it is being performed by someone as a first step, and the person performing it believes that they are practising Zen, Tibetan Buddhism, yoga or something else – but that is not what they are doing. It seems as if 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 every spiritless mobilised vital force, every life force, turns into a death force: 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 performed by the heteron, that is, the unrecognised self. There is no greater enemy than the unrecognised self. It is the prototype of all enemies. The satanic principle is entirely dependent on this. "Satan" means accuser, enemy, opponent. However, there is no Satan on God's side. Satan is only 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 alêtheia. Alêtheia is related to non-forgetting. What could be unforgettable that has metaphysical significance? Obviously, it is the forgetting or not forgetting of my own metaphysical origin that is decisive. To live in unforgettability, in the forgetting of forgetting, that is, in the elimination of metaphysical forgetfulness, is to live in truth. In Sanskrit, the name for truth is satya. Satya is the recognition, teaching and living of being and essence. So, from this perspective, what is irrelevant, what is not essential, what is not important, 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; they always understood something much more than what appeared in Latin as veritās in relation to spiritual truths and as iustitia in relation to legal truths. The Greek equivalent of iustitia is, of course, dikē, while that of veritās is alêtheia.

Proverbs and clichés such as "the light of truth", even in their hackneyed form, represent the connection between truth and light. In other words, truth, alêtheia, satya and veritas are all connected to light, and light is connected to 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, that is, the subject, is in action. It is in action, that is, in the culmination of actions. Subiectum in âctū – this is my definition of spirit. The subject in action. And the conscious act of the subject is spirit, that is, 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. It is because of spiritual light that there is also external light. The Sun was not associated with God because they saw the Sun; they did not associate God with the Sun. No. There is a Sun because there is a Sun God. The self-creating light-being is the auton. Consequently, it must also have an imprint in the physical world, and that is the celestial body. But neither the name, nor especially the existence, comes from this. How pathetic it is when people try to derive religions and spirituality from natural phenomena, forgetting why anything exists in the first place. Neither answering this question nor refusing to answer it makes sense.



they ask. In no sense whatsoever has the spiritual ever been derived from natural phenomena. 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 school of thought, this is not as pervasive and vulgar as it is 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, 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 get a picture of consciousness in which there would be some kind of original hidden naturalness 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 different. 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 really does prepare 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 a world, as heteron, from myself – and take the world as a potential auton back into myself.

Unity is the goal. Unity is the unity of the auton. What seems to fall out of unity is the heteron. What seems 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 understood and experienced as yoga. This applies especially to each individual. So, if the necessary powers of perception have already developed, then every individual can be seen as something manifesting itself: their life symbolises something. The closer I know someone, the more pronounced this becomes. Some people seem to be specifically linked to symbols that clearly represent destructive forces. Of course, all this must be understood with a great deal of differentiation, since there is not only black and white, but also an incredible wealth of qualities in a single person; and this can be said not only of humans, but also of animal species, and even

in a certain sense, individual animals also express something. Since most human-human relationships are insignificant, 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 need to dig deep, because first impressions play a very small role in this regard.

So there is no other existence, only conscious existence: conscious existence 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 nonsense in the history of philosophy, because it does not actually fit into the history of philosophy. There is a serious internal contradiction here, namely that if I know something exists because I am aware of 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 exists even if it has never been in my consciousness. Incidentally, this applies not only 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 situation. Anyone who thinks they are going home because they will find their flat there is a naïve realist. What does "it is there" mean? It means that various mental and imaginary states of being may arise at some point in relation to the flat in question. Otherwise, it has no state whatsoever. Why, then, is it always possible to find something so regularly? It is because human constitutive power is so deeply rooted, so profoundly distant from the sphere of power that humans can commonly control consciously, so great is their helplessness – that is why things can be found. That is why people know that when they go there, they will find it. Not fundamentally different, because fundamentally they would not find anything different even if their house collapsed. Fundamentally different would be if they had constant magical power over everything that exists. This magical power – although not within the realm of immediate accessibility – does exist as a possibility, since power itself is a possibility of power. If this possibility of power is actualised, then it is no longer a question of demonic magic, where the magician has not yet taken power over himself, and therefore the forces appear in the form of beings. The manifestation of magical power that has not been fully taken over in the form of beings, i.e. the only partial realisation of dominion, can be dangerous and even fatal, as the forces appearing in the form of these beings are very real. The demon magician exercises dominion over the forces in question, but not over himself. In contrast to goetic or demonic magic, the nature of theurgical magic is such that the power of the auton begins to grow into limitlessness and, above all, represents power over oneself, so the magician exercises his power over beings and forces, that is, 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 Brahma, Viśṇu and Śiva. And it has always been he who created, sustained and transmuted the world. However, this is not just a matter of mere recognition, but also a matter of realisation: a matter of realisation beyond the person. The magician who has reached his goal not only realises his own person, his own personality, but he is also the one who realises the whole of existence. If there were even a single moment in existence that

would be left out of the realisation, it would make what we call metaphysical awakening impossible. Omnipotence is not a consequence but a prerequisite for metaphysical realisation. Omnipotence, of course, means omnipotence without any limitations. And this is not only omnipotence, but also omniagency. Not only omnipotent, but also omni-active. There is nothing in the world that the magician who has reached his goal does not operate. 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 besides myself as a 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 a 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 requires extraordinary forces of ascent, not to mention stopping and reversing it.

If one looks at an ordinary human life, one sees in one half of it 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 fact in a state of unfolding. In a process of unfolding, not 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 the person does not resist. However, the spiritual person resists the forces of death. What does all this mean? It means, and it must mean, that a person – 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 life, in the last moment of their life, no matter how long they live. Because if they live for 120 years, then naturally at the age of 120 they are at a higher level than at the age of 119; and far higher than at the age of 50. Of course, this is not usually the case. It is not the case that those who reach a ripe old age are 'in floribus' in their final months. This means that a foreign force begins to operate, a foreign force that is not essentially foreign, but which for the time being appears as foreign in the experience. An effect is created. We know that illness is never caused by what appears to cause it. So, in reality, mental dullness is never caused by brain calcification, and in fact, death from cholera is not caused by the cholera pathogen, and nothing is caused by what people think causes it. These are always compensations, 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 anything fundamental to do with it; the disease never fundamentally depends on it.

Every illness is a twist of fate. After generously saying that we are heteron and auton, in fact, there is an unfathomable multitude and differentiated multitude of heteron-like forces, and I myself, as auton, am present and engaged in differentiated acts of taking and losing power – 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. A

The attack takes place in the deep physicality, and the triggering causes are associated with and accompany this on the periphery. The actual causes lie elsewhere, and from this point of view, the causes of diseases belong more to the realm of effects. They do have their reasons, but these are not primary, secondary or tertiary, but rather very secondary reasons. This is precisely why fighting 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 across multiple planes and aspects.

Every spiritual approach – and Eastern approaches emphasise this particularly strongly – does not treat finding oneself as a goal, but rather classifies it as one of the activities related to the beginning. However, it is aware that such an activity related to the beginning can naturally also appear as a goal in the initial sphere. Nevertheless, the actions 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 wrong paths is that they place enormous emphasis on everyone following a specific path – which is not surprising, since they deliberately offer wrong paths, so it is in their interest to steer people towards them.

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 people – but only ultimately. Because strictly speaking, it is only open to very few people. In fact, it is open to those who represent the rising and upward-striving image of the one Human, the spiritual, universal Human, in themselves 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 can conclude that I also have a chance – especially when one is not striving for it – in my opinion, this is usually raised by those who do not strive for metaphysical awakening, but have been informed from somewhere 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 about 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 eliminated, 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 doctrine of *karma* naturally incorporates the principle of action and reaction, just as

The perception of karma as shackles, even though the two are not the same. Karma in general is often confused with karma-bandha, the karmic bond. 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? Not at all. It is a shackle because the action is not performed entirely by the person himself. It is a shackle because of heteron, because heteron constantly interferes in every action. It is only because of heteron that karma becomes a karmic bond, vinculum karmicum, a shackle, a burden, a net. Because it is not the executor itself. Because it is merely a co-executor. Even in its thinking, it is merely a co-executor, even though heteron plays the smallest role in thinking. And for the latter, every path to realisation can and must begin with thinking, not because it is the strongest, the 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 from completely different and false premises in their thinking, the function of thinking itself has such characteristics that it can serve as a starting point for metamorphosis. Otherwise, even the smallest feeling is much stronger than thinking, but feelings are so heterogenous that it is impossible to start a journey with them. Realisation cannot be built solely on feelings as a basis. At a certain stage of realisation, feelings must of course also come into play, as they are among the most important elements of life.

So I can only achieve – and this is one of the basic tenets of Eastern metaphysics – what I never actually left behind. I did not "actually" leave it behind, because I did leave it, and I distanced myself far from what I never actually left. I can only reach what I never left.

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András László

## THE REGULARITY AND ESSENCE OF METAPHYSICAL REALISATION

In relation to prodination, initiation and metaphysical realisation, the question of regularity and irregularity arises again and again, as does their relationship to each other, the indispensability of regularity or the permissibility of irregularity.

In this context, we must say that essentially, prodination, initiation, and metaphysical realisation are all based on regularity. What must be realised, what the aspirant strives for, what is the goal and essence of this whole process, can only be realised on the basis of regularity. However, regularity can be interpreted in several ways. We can speak of conventional regularity, which, in terms of conventional regularity, has been viewed in different ways by the authors and thinkers of metaphysical tradition.

The introduction of the concept of conventional regularity is essential because, in fact, there is no such thing as irregular metaphysical realisation; however, we must also state that realisation does not have to be closely linked to any conventional school, strictly defined path, centre or chain represented by a centre. This issue requires more detailed clarification and thorough analysis.

What is called irregularity from the point of view of conventional regularity cannot necessarily be considered and regarded as irregularity in the strict sense of the word; it simply means that conventional regular lines can be switched off, pushed into the background or omitted in certain cases. It should be noted that in the present age, trends and centres representing conventional regularity are either in decline or have already declined. This means that even if they are maintained, they are not necessarily capable of providing genuine initiatory opportunities. It should also be taken into account that, in relation to Europe and the civilisations that have emerged in Europe, there is only one religion or group of religions that could, in principle, provide a background for regular and conventional initiation and realisation. This religion is Christianity – not Islam, not Hinduism, not Buddhism, but Christianity.

Christianity – as a religion – cannot be the framework and condition for movements that are fundamentally different from Christianity and, in some respects, even opposed to it. If someone truly wants to be religious, say Roman Catholic, then they cannot join a movement that differs from Catholicism to such an extent in terms of its internal doctrines, but also in terms of its goals and overall aspirations, that this difference is in many respects

can be considered contrary to Catholicism. A religion that does not recognise either metatheism or autotheism, and in fact expressly opposes them, cannot be followed. It postulates God as an objective reality independent of my consciousness, does not recognise the transcendence of God, and consequently does not recognise God in matters of fundamental importance. independently of my consciousness, does not recognise the supremacy of God, and consequently cannot provide support in essential matters, thus presenting an obstacle to those striving for metaphysical realisation. It is very important that only a religion that does not contradict the above-mentioned propositions can be an appropriate framework. If someone follows a religion, they must do so seriously, with complete commitment, from the depths of their being.

follow. From the depths of his being, he must follow those doctrines, together with the methods and methodologies directly related to their implementation. We believe that our statement concerning religious frameworks is correct. The situation is different in Islam, Hinduism, Buddhism and Taoism, where these religious forms, with the right approach and sufficient experience, do indeed provide support and a framework in certain respects.

The other question concerns the regularity of the implementation path itself, in this case its conventional regularity. We mentioned earlier that conventional implementation paths – although their methodology may be known – are no longer capable of adequate mediation, either in the West or, in many respects, in the East. We do not doubt for a moment the importance and fundamental significance of centres for initiation and implementation, as well as the chains that appear in connection with them, but these are only valid if the implementation is realistic, and the initiation is truly initiation, if the human conditions are truly in place on the part of both the masters and the disciples, under which these can be perfectly practised and carried out. Although we do not deny it, we strongly doubt the likelihood that such conditions exist today, and it is likely that they will exist even less in the future.

Let us repeat, this exists not only in the West, but also in the East. The probability of success for experiments that, on the one hand, arrogate a religious framework and, on the other hand, a literally conventional regularity (i.e., a methodology linked to conventional regularity, a centre and chain closely linked to and representing conventional regularity) is approximately zero.

Looking deeper into the question, we must also examine what it means to be a chain. The chain does not only mean that initiation comes to me in the sense that I have a master, and my master also had a master, and that master also had a master – and so on, going back to a certain point. This is actually a purely exoteric, samsaric projection of initiation, realisation, transmission and lineage. The lineage is actually within me, which, to use Buddhist terminology, comes from Adi-Buddha to my level of consciousness and experience. This chain within me, if it is not connected to the externally manifested chain, or vice versa, this externally manifested chain is not connected to this inner chain, then the reality of the chain, as it is conventionally understood, does not exist. If it exists, then it exists within me.

Through deep intuition, I recognise that I belong to a chain, the true chain, which extends through various guru levels all the way to Adi Buddha, to my own Adi Buddha reality; it originates from there and is transmitted to me from there. The 'master', the guru, is always a projection of an inner guru. The guru I encounter, whether in the outer world or in an inner, internal experience, is myself in the strictest sense of the word. The guru represents my own guru level, in relation to my own currently experiential cela ['disciple'] level and towards my cela level.

There are possible paths of realisation, and prior to that, initiation, and prior to that, prodiniciation, which are not connected to any conventional regularity, and are therefore "irregular" from this point of view, but in a deeper and higher sense they represent regularity, centrality and a chain-like nature.

Where the external conditions for the latter exist, there is an exoterically interpretable chain and centre where authentic masters teach; authentic disciples are connected to this, and I, as an authentic disciple, am connected to the authentic master. This path is more certain, more solid, more reliable than if it were not so. But this possibility has not existed for at least a generation; the inner striving, however, may still exist.

In this case, the inner aspiration and the aspirant representing the inner aspiration do not have to travel the world until they find some kind of centre, but can connect to an apparent irregularity, which is, however, internally and essentially regular, and which is based decisively on inner recognitions. It starts from inner recognitions and, through inner recognitions, finds a regular methodology that can and is able to function without an external regular framework, but internally in the strictest sense of regularity and methodicality.

Without regularity and methodology, there can be no implementation. We assert, postulate and represent this most emphatically, at all times, to everyone. However, this is not necessarily what it usually is or what it is generally thought to be.

External regularity is only valid if it is essentialised by internal regularity, otherwise the external chain does not bind. The fact that I come into contact with an authentic master who had an even more authentic master, and so on, does not in itself guarantee anything, even if this is correctly the case. But in the present day, this is not the case. The aspirant is forced to resort to a much more unstable, uncertain and vulnerable solution, because he has no other choice, because there is no other option.

Modern man is incapable of initiation. Only archaic consciousness can be initiated. In cases where there is an affinity and orientation towards archaism, consciousness must be pre-archaicised through prodiniciation so that realisation – for the time being still at the level of initiation – can truly begin. Initiation must be preceded by prodiniciation, and this must also be preceded by many things. It is certain that one can turn to the doctrinal memories of regular paths in some way. Very carefully, however, because these included presentation by the guru and the guru's related instructions. One can also find the methodology, paying particular attention to the fact that even in its most accelerated form, the whole process takes place in small steps. A person must first correct themselves, thereby making themselves fit for prodiniciation. Correction also has preparatory phases. In escalating cases, these



However, with small steps, you can achieve an inner luminosity that will significantly increase your insight into the entire process. The actions taken in small steps will be revelatory. Those who start on this path at the most basic level of self-correction will be able to take the next step with greater inner luminosity, and then continue with even greater luminosity. The possibility of derailment is always present, even under the guidance of a guru. It is impossible to progress without a guru. "He who is not guided by a master is guided by Satan." Even if the guru is an external guru, he is still an inner guru, projected onto the so-called external guru, which is hidden within me and which can be realised through processes from its hidden state. The danger is enormous, but the danger is still great even if there is an external guru, if I am connected to a chain, if I am connected to an organised centre in the conventional sense of regularity. Without this, the danger is even greater, but today this is the only path that still opens up possibilities for me.

We have arrived at a very important question. What is the essence of realisation? The essence of realisation is not methodology. Without methodology, there is no realisation, but realisation does not depend on methodology. If I have a genuine, strong and insurmountable desire to seek Truth, which in this case means the Truth rooted in myself, and which in this case ultimately means reaching my true self, – if this desire is truly and increasingly present in me in the sense of life above life, then this aspiration will be my only chance for realisation. This is the essence of realisation, not the methodology. One can practise the methodology for millions of years and, in the best case, get nowhere. In the worst case, one will move towards disintegration, disintegration and collapse. If I practise yoga – even under the supervision of a master – and this aspiration is not alive in me, then I will get nowhere. Let us add that a master who takes on such a student cannot be a completely authentic master.

It is precisely this "generosity" towards disciples that is one of the most telling signs that the masters are not authentic masters, or are very inauthentic masters.

The key is a genuine, strong and unyielding pursuit of truth. This is what leads to fulfilment. However, this pursuit must be coordinated, regularised, organised and structured, otherwise the whole process will descend into chaos and disorder. But if this pursuit is there, then the methodology – although, I repeat, it is indispensable and unavoidable – is secondary. It was never the lack of methodology that prevented them from achieving what they did not achieve, and it was never the existence of methodology that enabled them to achieve what they did achieve. It must certainly be said – as it has been understood in the East – that those who become sufficiently mature will find the appropriate methodology. They will find it in the form of an external guru or an inner guru. They will find the helpful steps and actions that need to be taken. Without methodology, there is no realisation, but realisation based solely on methodology is inconceivable – and this is given immeasurably little attention. Most trends today say: do it! You have to do it! But if you do not live what is the essence of it all, then it is useless to do it. And if a master takes on a disciple who is immature and incapable of grasping the essence, then the master is not a true master, and the disciple is not a true disciple. This is clear, for sure.

If someone has the opportunity – almost miraculously – to connect to an authentic centre and has this aspiration within them, then they should do so. It is right for them to do so, and it would be wrong not to. But I repeat, this is no longer an open possibility today. There are not many authentic centres, and these are no longer really centres, but there are many obvious pseudo-centres. It should be noted that even in the face of truly serious trends, we can rightly harbour well-founded doubts. Someone may be a serious person in private, credible and intelligent, but something is missing.

Apparently maintaining centres, even if possible, is actually a sinful thing to do. It is sinful to initiate people who are not ready for initiation, to push people who are incapable of realisation onto the path of realisation. It is also sinful on the part of the disciple, because he has not understood his svadharma. It is not a duty, not a task, and not even acceptable for a person who is incapable of initiation to strive for initiation. A person who is currently uninitiated may be able to perform internal operations that will make them initiatable, but there are people whose svadharma is far from being aligned in this direction; the aspirations of such people are fundamentally flawed. If a master accepts such a person as a disciple, then the master's mastery – and this is the most delicate way of putting it – is questionable. To put it more strictly: it is doubtful and can be denied.

We are advocates of regularity and methodicalness, and we cannot be anything else if we take this issue seriously. But this regularity does not necessarily have to be conventional regularity. Methodology and methods alone do not guarantee implementation.

The praexsistential–transcendental basis and tradition – as a quality – as well as orientation and aspiration will be what – while keeping the principles in mind – can ensure internal regularity despite external irregularity.

András László

SOME OBSERVATIONS ON THE TEMPORAL DIVISION OF HUMAN LIFE

Time as a flowing duration (duratio fluens) there are three possible ways of looking at it: a) linear time and perception of time, b) cyclical time and conception of time, c) radial time and conception of time. These three conceptions of time, temporality and temporalism are not only valid in isolation, but only when considered together.

Time as a flowing duration is both linear and cyclical at the same time. Radial time appears in the interrelation between flowing duration (duratio fluens) and standing duration (duratio stans). This is time as a standing duration as time entering into time as flowing duration and at the same time as time exiting from flowing duration, directly onto the plane of created standing duration (duratio stans creata) and indirectly onto uncreated standing duration, ultimately towards absolute timelessness.

On the plane of the earthly human world ( ), the individual ( ) of the corporeal human being is personal.

Its existence begins in time (in tempore) and ends in time (in tempore), but in its ever-present higher planes of existence, other beginnings and endings, other durations, linearity, cyclicity and the duality of radiality are always present. Their interplay shapes the quasi-rhythmic duration of the entire human life.

The normative minimum of human life is 72 years according to traditional understanding; in the Far East, they like to talk about 81 years, or even 120 years, but from an astrological point of view 96, 100 and 108 years, and according to some schools of thought 60, 64 and 84 years are also considered to be periods of distinguished significance.

Acceptance of the three-part division is essential, but nevertheless simplistic. Youth, maturity and old age: a valid distinction, but one that does not allow for the need for nuance.

The four-way split seems to be more valid, especially when similar to the yugas the 1:2:3:4 ratio as a progression of growth in duration at the forefront of our approach.

Here, the 70-year-old and 90-year-old second-order distinction, because these are the base years, while 7 years and 9 years are of primary importance. In other words:

1 x 7 years = 7 years 0 childhood up to the age of 7

**2 x 7 years = 14 years 7 adolescence/youth up to the age of 21**

**3 x 7 years = 21 years 21 to 42 years of age pre-maturity**

**4 x 7 years = 28 years 42 Mature and post-mature age up to 70 years of age**

**In this division, old age begins at 70, and outward-directed activity roughly the final period of outward-directed activity. The true inward turn should begin at this point.**

**In other words:**

**1 x 9 years = 9 years 0 childhood up to the age of 9**

**2 x 9 years = 18 years 9 youth up to the age of 27**

**3 x 9 years = 27 years 27 to 54 years of age mature age**

**4 x 9 years = 36 years 54 Old age up to the age of 90**

**In this division, old age begins after reaching the age of 90.**

**A clearer and more nuanced picture emerges when we combine the above divisions of life with the planetary divisions of astrology.**

**According to the 9-year basic division:**

**0–9 years old Luna**

**9–18 years old: Mercury**

**18–27 years old Venus**

**27–36 years old: Sol**

**36–45 years old Sol**

**45–54 years old Sol**

**54–63 years old Mars**

**63–72 years old Jupiter**

**72– ? years old Saturn**

**According to the 7-year basic division:**

**0–7 years old Luna**

**7–14 years old Mercury**

**14–21 years old Venus**

**21–28 years old Sol**

**28–35 years old Sol**

**35–42 years old Sol**

**42–49 years old Sol**

**49–56 years old Sol**

**56–63 years old Mars**

**63–70 years old Jupiter**

**70– ? years old Saturn**

**According to the 12-year basic division:**

**0–12 years old Luna**

**12–24 years old Mercury**

**24–36 years old Venus**

**36–48 years old Sol**

**48–60 years old Sol**

**60–72 years old Mars**

**72–84 years old Jupiter**

**84– ? years old Saturn**

**These three different divisions and classifications are valid in combination and must be taken into account together, with due consideration given to the two types of tetractys divisions.**

**Details of the 7-year basic division in relation to the first 7 years of life:**

**0 Up to age 1 Luna Luna**

**1 Up to 2 years of age Luna Mercurius**

**2 Up to age 3 Luna Venus**

3	Up to 4 years old Luna	Sol
4	Up to 5 years old Luna	Mars
5	Up to 6 years old Luna	Jupiter
6	Up to 7 years old Luna	Saturn

This division also appears in later stages of life, but not in such a pronounced and clear-cut manner.

According to tradition, in the Satya Krta-Yuga the Golden Age human lifespan was 4000 or 4320 years, but it could have been even longer; in the Treta Yuga, the duration of human life on earth was 3000 or 3240 years; in the Dvapara Yuga, it was only 2,000 or 2,160 years; in the Kali Yuga, the Dark Age it was less than 1000 or 1080 years, and the maximum lifespan period, the generally accepted maximum is either 100 or 108 years; most people live for less than this and only in very exceptional cases do they live longer.

Astrology considers life cycles of 60, 72, 84, 96, 108, 120, (132,) and 144 years, but there are also many followers of the 100-year A. Frank Glahn life cycle. Post mortem, it is also possible to calculate the actual lifespan = life cycle based on a 360° key, and in retrospect, this precedes all other life cycles in terms of validity.

The duration of life is quantitative in terms of and with regard to prospectivity is usually unknown, so thinking in terms of a 72-year life span is the best guide for determining the broad outlines of a spiritual life plan, even though life can be much shorter or much longer. If someone has already reached the age of 72, they can switch to calculating a lifespan of 108 years, and possibly to a lifespan of 144 years (the divisibility by 36 is particularly significant).

For different stages of life life stages specific lifestyles, tasks and responsibilities, the failure to comply with which can lead to the accumulation of significant, possibly fatal along the lines of autotransmutatio spiritualis et metaphysica.

There have been, there are, and there will be exceptional cases, exceptional lives, exceptional individuals/persona individualis who have transcended the otherwise absolutely valid framework of lifestyle, including in relation to the tasks associated with different stages of life. Such are those who, for example, follow one of the regular – or, exceptionally, irregular – paths of Yoga. Yoga – as the asceticism of metaphysical realisation – grants or can grant exemption from the strictly binding caste laws – the varna-dharmas – and the laws of age – the ashrama-dharmas.

In the world defined by the Indian Hindu tradition, the following ashrama-dharma cycle belonged to the brahmana-varna varna-dharma, according to gradual phase levels:

### 1. brahmachari(n) phase

This represents youth, which corresponds to the period of immersion in studies, followed by increasingly spiritualised lifestyle.

### 2. grhastha phase

The period of the master of the house, the husband and father of the family. This period represents the establishment of a family, worldly prosperity, the procreation and raising of children, but in such a way that every aspect of it is subordinated to the principles of spiritual and metaphysical orientation.

### 3. Vānaprastha phase

When even the youngest child of the brahmana father has embarked on the path of independent living, and other unconditional tasks, the father must leave his home and retreat to a forest hermitage in order to focus his life exclusively on transcendence.

### 4. sannyasi phase

Old age in the forest hermitage presents the Brahmin with a new task: he must leave the forest hermitage and live out the final stage of his life as a wandering, completely homeless hermit and ascetic, completely devoted to metaphysical liberation towards the realisation of moksha.

These stages of life were loosely connected to the stages of life resulting from the division of time, but the relatively close connection meant an approach to optimality, and if this was not excluded or prevented by something,



then, as far as possible, adapting to them was also considered a quasi-task.

With a somewhat ironic exaggeration, we could say that the average person is infantile until about the age of 36, and then almost without transition becomes senile, or at least begins to become senile.

The nine-year cycles are extremely significant, with an accuracy of plus or minus one, two or three years. For most people, around the age of 27, stops, at around

They become stuck; their outlook becomes fixed, and even if they are capable of change, it will not be a real change. they remain within the existing, established and rigid framework; if they change their party affiliation, they accept the new one in the same way as they accepted and held on to the previous one for a while. People of very low status stagnate around the age of 18 and spend the rest of their lives primarily in terms of their outlook by what they have built up within themselves up to that point. Today, even closure around the age of 36 is beginning to

become the norm, while closure around the age of 45 or 54 will become increasingly rare.

An intellectual person should never close themselves off, and if we are talking about a true intellectual, we know that they will not close themselves off, even at the age of 100, if they live that long, or ever.

In fact, it is immediately before death (and, of course, at the moment of death) that one must be at the highest spiritual level, whenever it may come. There may be a biophysiological slowdown, which is still, but there can be no question of actual mental decline.

The eternal youth of the body in Kali Yuga is only possible for very exceptional viators on very exceptional paths, and even this is becoming increasingly rare. However, the soul

significa  
nt stability and indestructibility of the soul is a requirement for the spiritual person  
a requirement, and the integrity of the spirit is a condicio sine qua non, which we  
believe is completely self-evident.

In the current stage of Kali Yuga, the spirit has little influence on the body, but it is capable of preventing the body from exerting a decisive influence on the spirit and its integrity. The body generally has a strong influence on the soul, and through this it also influences the spirit. The decisive power of the body's direct and indirect influence on the soul and spirit must be restrained by anyone who wants to define themselves as a spiritual metaphysical seeker. The difficulty of accomplishing this task is extraordinary, and depending on the era it will become increasingly difficult.

When a person grows up, they must become fully mature, this is essential for maintaining and increasing maturity; however, this must be, and, while excluding all infantilism.

preserve the child within yourself. Losing the child within yourself precludes spiritual metaphysical realisation, just as the failure to perfect the process of becoming an adult does. An infantile adult is someone who, despite growing up, remains a child and never actually reaches true, mature adulthood. Adulthood if the child is lost and maintained quickly turns into the onset of senility. To put it more strictly: the disappearance of the child within me is the main metapsychic cause of the development of senility.

In summary: infantility and senility, in different ways, but equally, preclude spiritual metaphysical realisation.

Children (especially infants) are closer to the origin, and through this, to the beginning, and behind this, to the beginningless. Adults, on the other hand, have attained or are closer to attaining mature awareness and alert maturity. The state of an infant, even if continuously declining, is given, while that of adults is from the middle from the middle to the end and is subject to natural contingencies decline, and this is only different if we can say that there is a definite inner : a willful counterforce will develops against this decline. A counter-movement aimed at ascension is needed: not only for actual ascension, but also to halt the downward decline and even slow its pace. Those who rely on naturalness must die young so that they do not grow old approaching subhumanity, thus ending their earthly life.

Praeexistentia and postexistentia belong to timeless existence in comparison to earthly human temporality. However, this is still far from absolute timeless eternity (aeternitas), only a different temporality that, compared to the generally experienced duration, even if relatively, actually means a kind of quasi-timelessness.

We emphatically profess the unconditional certainty of the reality of human praeexistence and postexistence, but at the same time we reject the related theological positions which can vary greatly generally in their proper place . Our position on vulgar reincarnationism is one of rejection; nor can we accept the assertions of restrained postulatio redincarnationis. Regeneratio tendentialis is generally and unequivocally accepted from a metaphysical-traditional point of view. This really cannot be a matter of debate. The question is whether tendencies beyond karmically determined be accepted beyond the karmically determined flow of tendencies. The answer must also be nuanced, restrained, multifaceted and must be ambiguous. Discussing this would require volumes of authorship. Since this is not the subject of this study, we cannot even touch upon the issue. We can only say that the decisive rejection of redincarnationismus vulgaris and the non-acceptance of redincarnationismus subtilis are among our basic principles, but these do not necessarily entail the complete denial of factualitas redincarnationis.

Life – embedded in the framework of transcendence – does not begin with birth, biological conception, or even occult conception, just as it does not end with clinical, biological, or perfected death (or any subsequent temporal fact). The nature of praefecundalis and postmortalis life beyond life is immeasurably complex, multifaceted and ambiguous, and the relevant questions and answers are also multi-faceted and multidimensional.

The totality of life goes far beyond the rhythmicity, cyclicity, divisibility and indivisibility of the stages of life. However, this in no way contradicts the division of the duration of life into different phases as a highly justified and well-founded procedure, either in terms of validity or legitimacy.

Life is not very predictable. From a metaphysical-traditional point of view, any successful life planning is is ambiguous, or at least has two meanings. If we nevertheless consider it possible and positive, it is essential to take the most expressive and profound aspects of the phases of life into consideration. These should be studied in general, but also in relation to our own lives. The former facilitates the latter and in terms of recognising principles the latter requires the support of the former.

Existence in time is linked to a multitude of cycles. The smallest are on the order of ten thousandths of a second or even shorter, while the largest are measured in quadrillion years . The study of these does not fall within the scope of metaphysics in the strict sense, but metaphysically defined cosmology and anthropology are important preliminary and supplementary studies for establishing a foundation for metaphysical contemplation.

Modern man is insensitive to everything that extends beyond and transcends his earthly-human existence in the sense of verticality and upwards. However, contemporary man is not necessarily modern man (although he usually is). Modern man does not take into account the division of life into phases and stages, even if he is aware of their existence, even if he has read or heard about the phases of life and the consequential implications associated with them.

The interests of people who are capable of breaking away from the present and modernity necessarily extend to the can rightly be called occult . This is not yet a metaphysical orientation, but in the best case scenario prepare, introduce and lay the foundations for it. For this very reason we should generally we should judge everything of this kind positively, as long as it does not mean a fixation on the ly occult , since this fixation can become one of the primary obstacles to turning towards the metaphysical. In many respects, modern occult trends reveals the existence and

its manifold complexity. (We do not consider a comprehensive and detailed knowledge of occult trends to be indispensable, but we consider it important, at least important.)

Human life on Earth is not of earthly origin in the slightest. Kali Yuga which is primarily a state of consciousness .  
(This definitive statement does not in any way contradict our solipsistic position.) Human life exists and unfolds within the framework of Kali-Yuga, but Kali-Yuga itself is not independent of higher realities of consciousness and existence. This awareness must be incorporated into the interpretation of the phases of human life.

László András TANTRIC

YOGA

Tantric Yoga as a subject does not need to be given special relevance. The relevance of this topic is precisely what gives relevance to all essential and fundamental questions, questions that concern human existence, deal with human existence, and all issues in relation to which misunderstanding, misinterpretation, and misrepresentation, whether malicious or well-intentioned, have become almost universal.

In order to understand this complex term, "Tantric Yoga", we need to clarify what Yoga and Tantra mean in the sense in which I would like to present them. We also need to understand the philosophical and theoretical foundations necessary to correctly comprehend and interpret them, both theoretically and in preparation for practice.

Tantra is a Sanskrit word meaning "extension". This is the shortest and simplest description that truly fits it, and extension means that Tantra, as a principle and as a practice, must be extended to all spheres of human existence.

At the same time, Tantra can be linked to certain religions based on metaphysical traditions. These religions are primarily Hinduism, Buddhism and Jainism, but it is also connected in a figurative but essentially close sense to religions such as Taoism or so-called universalism, i.e. various Chinese traditions, as well as

to the Tibetan tradition. From a completely different perspective, even those movements that spread mainly in the Western world or in the Middle East can be linked to the extended meaning of Tantra. For example, Hermeticism, strictly speaking, but broadening the common meaning, does indeed belong to Tantrism.

If we are looking for an appropriate translation of Yoga, we cannot be satisfied with the usual dictionary analysis, which traces it back to the root "yuj" and has a wide variety of meanings , subjugation, restraint, connection, etc. . The most appropriate meaning is to relate it to the Greek word asceticism, as it actually and originally occurred, which means a practice aimed at spiritual realisation. The goal of Yoga is in all cases a Goal that must be called metaphysical in the strictest sense of the word.

Metaphysics has two possible and primary meanings. The term itself is "ta meta ta physika", meaning that which is beyond the created. For this reason, one meaning of metaphysics simply refers to that which is beyond nature; this is its lower meaning, while its higher meaning refers to that which is beyond all created things, all existing things, all entities. We know, however, that from the perspective of the history of philosophy, it has had many other meanings. It was a branch of philosophy that largely coincided with the theory of being, as well as a method that was sharply rejected by the Hegelianists, for example, or criticised by Heidegger's existential philosophy. By metaphysics, we do not mean a method or a philosophical discipline, but rather the two meanings indicated above: on the one hand, that which is beyond nature, and on the other, that which is beyond all that exists.

The goal of Yoga: metaphysical realisation. Metaphysical self-realisation in the sense that Consciousness is rooted in Metaphysics itself, and the return accomplished in Consciousness returns human subjectivity to the Universal Subjectivity that is beyond the created world, beyond all created spheres. Yoga is therefore realisation, absolute self-realisation, a self-realisation that lifts man out of the human world, out of the created world, and leads him through a path opened up within himself to the Centre beyond existence.

The conceptual and theoretical background of Yoga is quite rigorous. The popular and propagandistic literature, which even Easterners may disseminate, generally makes it completely independent of any view of existence. However, if we want to deal with this strictly and seriously, that is, if we try to align ourselves with a line of thought that we can correctly orient ourselves towards, then we must recognise that the view of existence with which this topic can be approached in a meaningful and effective way is by no means indifferent.

The first duality that we must eliminate in order to understand is the primacy of Consciousness over Being, or the subordination of one to the other

subordination to the other. In the Yoga perspective, Consciousness is understood in an extended sense, which generally includes what is commonly referred to as the "subconscious" or "superconscious", so in this extended sense, Consciousness and Being are the same, they coincide. There is Conscious Being, neither determines the other. Existence is conscious existence, there is no other kind of existence, so it is completely meaningless to speak of existence separate from Consciousness. Objectivity itself, which must be recognised, is not independent of Consciousness, but is conscious objectivity. Every process can be traced back to a process of consciousness and conscious subjectivity. These conscious relationships have different degrees, and they can be realised more and more strongly and intensely in connection with realisation.

If we continue along these lines, then correctly interpreted subjectivism also becomes an indispensable theoretical basis. We must understand this so deeply and so completely that we must say: if I identify the Subject with myself (in the first person singular), then in this case there is only one Subject in all of Existence. This is not identification with my personal self. There are many persons, many human persons, many individual persons, but there is only one Subject. A single Subject whose possibilities are not fully and universally realised because the central state of the Subject is not realised in experience to the extent and with the force that it should normally be expressed. It is well known that this view, which posits the uniqueness of the Subject, is called solipsism in philosophy. To understand Yoga, it is essential to accept solipsism in principle. Otherwise, it would be impossible to speak of the realisation of the Absolute Metaphysical Centre inherent in myself.

If we want to define solipsism even more strictly, we must call it magical solipsism. Magic means power and control over Being. So this also means that a state beyond the ultimate and absolute state is achievable, and that this achievement depends solely on me, with no other external spiritual power interfering. From this point of view, for example, the question of whether God exists or not is meaningless. God is a potentiality, the ultimate power of the Subject, which is realised in accordance with its corresponding realisation. So the question of whether God exists or not is meaningless.

Continuing along these lines, we must turn our attention back to Tantra, which has religious implications but is primarily associated with metaphysical realisation, or Yoga. (We do not have time to discuss its historical background, which is by no means uninteresting. Those who read world languages will find a large amount of valuable literature on this subject. Many books deal with it, although a considerable number of them are biased.) Tantric Yoga should be called the "Yoga of Power". The principle of power plays a role in all forms of yoga, but in tantric yoga its significance is exceptionally great, and therefore it can also be called "the yoga of the extension of power". This is a path of a distinctly magical character, a path that is the most difficult to follow of all possible paths, and

at the same time, it is increasingly becoming the only path left open (the only path left open for humans).

It should also be noted that the term "yoga" is generally used in an extremely irresponsible manner. Those who perform a few physical exercises imagine that they are following the path of Yoga, even though the term Prayoga, or pre-Yoga, has long been known as the preparatory path to Yoga for highly advanced individuals. However, in the present day, people have strayed so far from the original principles that even Prayoga cannot be practised directly: it requires a long preparatory process. But we must also prepare everything on a theoretical level, because without theoretical clarity, it is impossible to begin or continue any kind of practice.

What does this "extension of power" mean? And how does it differ from those schools of yoga where this has not come to the fore? The tantric approach, and indeed all spiritual approaches, accept the reality of involution as opposed to necessary or contingent evolution and evolutionary theories, i.e. that man and Consciousness do not ascend in time, but generally descend. In other words, there is no upward law or upward contingency. Ascension can only be conscious, only voluntary and only free. Necessity or contingency cannot even be considered here. Everything that is related to necessity or contingency, or some amalgamation of the two, always promotes descent, decline and collapse in the long run.

In Eastern doctrines, the Dark Age, Kali-Yuga, is a common teaching. This age is associated with the beginning of history, so Kali Yuga, the Dark Age, begins when actual history begins; this is linked to a date: 3102 BC (but this is only a guideline date). Kali-Yuga thus begins with history and intensifies, with darkness increasingly coming to the fore, according to the principles not in the World and not in Consciousness, but in both, since there is only conscious Being and conscious World. In Yoga and Yoga preparation, descent is transformed into ascent. This is already a deliberate and free action of one's own. In the eras preceding Kali Yuga, the structure of existence and consciousness made it possible to a large extent that everything a person came into contact with in connection with spiritual self-realisation could be and could easily be made to be something that helped and enabled ascension in the first place. As Kali Yuga intensifies, the means of realisation must be increasingly expanded. Areas of life that do not facilitate realisation in their ordinary form, and indeed are contrary to the pursuit of realisation in their ordinary form, must be included in the process of transformation (since Yoga is the transformation of life processes, areas and fields of consciousness). The so-called "non-tantric Yogas" are therefore only directed at areas that have already promoted elevation, while the tantric paths gradually extend to all areas. (It would be unnecessary to list the numerous branches of Yoga; information on this can be found in various books.)

The Indian approach sees "all Yoga Lords" in Shiva. Shiva represents a potential power that signifies control over regeneration. Tantric Yoga paths are particularly connected to the Shiva principle, especially those that bear the name Vamacara, or "Left-Hand Path". The left hand has always been a symbol of repulsion (for example, in India, one could never take food or medicine into one's mouth with the left hand). The Left Hand Path means that one must extend one's realisation, that is, what would otherwise be repulsive must be included in the circle of practices and practised ascetically.

Certain schools of Buddhism, such as Vajrayana (the Diamond Lightning Path), which is widespread in Tibet, or also this  
This includes Chinese Chan Buddhism and Japanese Zen Buddhism, i.e. those forms of Buddhism that are not religious but transcend religion and strive for realisation, all of which are considered tantric paths. It is therefore important to note that Chan and Zen are tantric paths. We can conclude that this includes not only strictly meditative spiritual paths, but also those that involve areas of life such as combat in the circle of asceticism: combat and martial arts. Think of Taoist Yoga, whether Chan or Zen Yoga. Combat and martial arts, combat as a way of life, can be made into a path to realisation. Commonly, combat is an internal activity that is contrary to realisation. Therefore, that which is associated with the greatest passions (in general) can also be pursued with inner neutrality without diminishing its power, so that it can ultimately be put at the service of spiritual elevation.

What is generally known about Tantrism is the connection between realisation and sexuality. Certain things need to be said about this, about how true it is and what it means.

Various mythologies, such as the so-called Androgynos myth, tell us that in their primordial and not yet materialised state, humans were androgynous, that is, they embodied both sexes in their entirety. They were not half man and half woman, but entirely man and entirely woman at the same time. According to the myth, the Androgynos people who besieged Olympus were cut in half by the Apollonian gods, and since then the two halves have been searching for each other and are thus unable to take possession of Olympus.

The word *sexus* itself probably derives from the word *secare*, meaning "to cut apart"; thus, it is related to "cutting apart" and its original purpose would be for the two beings to recreate the Androgynos and legitimately take possession of Olympus. Commonly, sexuality does not promote spiritual and metaphysical realisation, but rather distracts from the inner orientation and thus hinders realisation. By developing a specific inner attitude, the tantric paths made it possible for sexuality itself to become a path. Sexuality itself was used as a kind of magical path, in accordance with its original purpose (the restoration of Androgynos), eliminating all features associated with deviation from the path.

Of course, struggle and sexuality in the context of realisation are extreme examples. But tantrism also includes, from a distance, such particular paths or



possibilities, such as tea ceremonies or flower arranging, known as ikebana. Thus, everything that did not generally promote realisation, and even worked against it (in the absence of proper control), has now been made a tool for the path. The Tantric formulation refers to this as "turning poisons into elixirs". What is commonly considered a deadly poison must be transformed into a medicine, even a life-giving force.

The relevance of tantric trends increases over time because more and more processes become negative, working against human self-realisation. Slowly, as we progress through the Kali Yuga, even abilities such as pure gnostic, i.e. transcendental abilities, are undergoing such degeneration that they are becoming negative in common parlance. Thinking itself, which is the most obvious thing in itself, whatever path it may be , is also in danger. The first task in every direction is not the transformation of thought, but the functional transformation of the way of thinking, of thinking itself. There are no exceptions to this. At one time, this could not be called tantric in nature. Today, after thinking has undergone such a transformation, it has become so tied to the body, so dependent on the physical and nervous system, especially in its rational, discursive form, not to mention the automatic, associative, "thinking while thinking" that today, thinking in its common form is considered more negative than positive, that is, a force that is in fact (putting it in the first person singular) my own power, but since I do not experience myself as the master of this power, the master of this power becomes something else (heteron), which is in fact also myself, but not my recognised self, and becomes moved by another, alien force.

Certain basic concepts related to Tantrism must be clarified. One such concept is Sakti. The Indo-European etymology of the word is very unclear. Sakti means quite simply "power". Power and strength. In Tantric symbolism, Sakti was considered feminine, and the one who possessed Sakti (called Sakta) was considered masculine. Sakta was in fact Shiva.

Many of you have probably heard about the peculiar snake symbolism representing Sakti, which sleeps coiled up in its dormant state. The goal is to awaken and unite this coiled snake, Kundali, or in its feminine form, Kundalini, with Shakti, or Shiva. Without the possession of power, that is, if the subject does not experience power, Sakti appears as an unbridled force. It is therefore an uncontrolled force that disrupts and destroys. It is also related to Kali Yuga itself, as one of the goddesses representing Sakti is named Kali (black, dark). She represents the principle of destruction and devastation, and Sakti is connected to this. Here, the goal is to gain control over Sakti, that is, to achieve a position, which is the position of Sakta, the possessor of Power.

Now that we have associated Sakti with the feminine, it is time to see, partly symbolically and partly based on a deeper reality , that this is not merely a biologically based duality,

but a duality that exists ontologically, in terms of being, and is therefore rooted in the depths of Being, manifesting itself in some way in every sphere and on every plane of the world. In existential completeness, this manifests itself as the duality of Spirit (Purusa) and the created world (Prakrti). Biologically, there are very few and very pitiful arguments for the existence of biological, bipolar sexuality and why it must exist. In fact, it cannot be substantiated. The argumentation related to this seems very retrospective and tacked on. The gender bipolarity in the world corresponds to the completeness of Being, conscious Being, which is also divided bipolarly and represents duality within Unity.

The restoration of Unity also means the restoration of the completeness of Realisation. The more primordial a form of existence is, the more it reflects this sexual bipolarity, which also supports the idea that very simple living beings where this is no longer found were never primary, but were always the final products of involution. Where qualitative differences become increasingly blurred and disappear, the greater the likelihood of decline. However, sexual bipolarity is perfectly present in humans under normal circumstances, and tantric trends have taken this into account to a great extent and, as I mentioned, have included it in the scope of realisation. It would be unnecessary to go into the details of this, but it must be stated that the methodology should be, above all, the complete realisation of one's own gender, i.e. the man should be completely male and the woman as female as possible. Therefore, one should not seek to create unity by approaching the other gender in this way. Only complete separation can create bipolar unity.

Among the tantric schools, two must be distinguished: one is the Divya school, which presupposes a specific type of person, also called Divya. The other path continues in the spirit of the Vīrya principle. In Greek, the word "theos" has three meanings: (1) God; (2) one of the gods; (3) a person of divine quality. In Greek, Hemitheos the demigod, also known as Heros. Etymologically and semantically, this word corresponds to the Sanskrit Vira, since in ancient Greek Heros was Veros. In Latin, we also find "vir", which means man, always referring to a higher quality than human beings. Vira is the heroic man. Divya is the divine man, the God-man. The path of Divya in Tantric Yoga was the path of the completely solitary man. The Yogi who found the other sex within himself separated it from himself through an inner spiritual separation, completely isolated it and finally united with it as World-Sakti.

Vira's path was different because Sakti was represented by a living, concrete woman. In this case, too, separation took place on both sides. The woman was usually the representative of a spiritual being called Dakini, sometimes called Yogini, who walked the same path as the Yogi. (Just as an aside, I would like to note that those who read such books or have encountered such concepts often misunderstand Yogini as a "female Yogi". There is no such thing as a single Yogini. She always belongs to a Yogi. They always form a pair.)

So while on one of the paths, Divya's path, a unique realisation took place, even though the unification of the hidden world polarity also took place here, on Vira's path there was a concrete, visible representative of this, that is, two people represented the polarity. Divya's path became increasingly impassable. It should be noted that Vira's path is also not easy to follow, so it requires extraordinary, preliminary inner transformations, inner spiritual and mental transformations, for someone to even reach it, let alone to reach the preparation for Pra-yoga. This should be understood as a star point that remains unchanged, but in relation to which one is pushed further and further back.

Ultimately, every human being is capable of metaphysical self-realisation. No specific conclusions can be drawn from this. This means that the human form of existence carries possibilities from the outset, so certain conditions are simply inherent in the human form of existence. Indeed, certain conditions are inherent even in the subhuman form of existence, but in order for all the preconditions to be met, it is necessary to possess or acquire particularly exceptional qualities within the human form of existence.

It is very unfortunate that certain Easterners, Indians and, more recently, Tibetans, are travelling around the world promoting various paths. Generally speaking, the fact that they are Easterners and know something has a particularly suggestive effect that is completely meaningless. Therefore, the fact that someone can demonstrate what they know only appears to prove something, but in reality proves nothing... It makes no difference whether someone knows something because they heard it on the tram or learned it from an Eastern master. It means nothing intellectually. The so-called "Yogis" are, without exception, common swindlers. They determine what is advantageous to spread from an economic point of view and spread it advantageously. The worst opinion of them has formed in India's closed, exclusive circles. The fact that someone is representing a false path in this area can be determined with infallible accuracy from their claim that the path they represent is accessible to everyone without further ado: in this case, it is obviously a false path. There can be no exceptions to this! This is precisely the denial of human quality, that is, the denial of precisely that which does not come to the fore here to the same extent as it usually does in profane life, but comes to the fore as its multiple exponent. It is precisely the less spectacular differences whose significance is heightened to an unprecedented degree.

Every spiritual outlook is hierarchical in every respect of the world. Spiritual self-realisation also has an internal hierarchy, which provides a hierarchical picture from ordinary human conditions to the realisation of the Absolute. Every meditative path has its own internal hierarchy. In this way, people differ from one another according to hierarchical principles. The concept of yoga therefore does not recognise any kind of "human equality". It recognises unity. Unity, however, is restored by the realisation of a state beyond the central, focal, absolute state. There is unity, but there is no equality.

I would like to say a few words, for illustrative purposes, about the conditions that are important in the preparatory phase and are also essential at the Pra-yoga level. These are the tantric symbols

based on, it should be called "breaking the shackles". One of these shackles is directed at a duality, the name of which in Sanskrit is Adaya and Daya. The word Daya literally means "broken-heartedness", expressing compassion and mercy. Adaya means the opposite of this. In Tantric traditions, all emotionality must be transcended. Emotion, in today's psychological terminology, refers to a degenerate state of feeling, a commotion that represents an inner fragmentation. Transcending emotionality means that negative emotions must first be eliminated, followed by positive emotions. On this path, therefore, all emotionality is transcended in the initial stage through a process of elimination. Transcendence is the most important term here, because the task is not simply elimination, but the radical elimination of negative and positive emotions in the sense of rising above them. Within this, the destruction of fear is particularly important. From a tantric point of view, fear is one of the most serious obstacles. The elimination of fear must be extended to all planes of existence. Fear of principles, fear of thoughts, fear of feelings, fear of animals, people, natural forces, higher powers...

Any form of fear is extremely debilitating. All forms of fear must be eliminated during the preparatory stages. And this path must be followed not only by those who have spiritual goals, but also by those who simply want to coordinate their lives on some level.

Strangely enough, even transcending the rules that govern life becomes necessary. A truly spiritual mindset, especially Yoga and Tantric Yoga, evaluates morality from a completely different perspective than is customary in religions. Morality must be based on inner intuition and intuitive decisions, which can be guided by certain, very basic principles. For example, from the point of view of Tantric morality, everything that promotes metaphysical self-realisation is right and can and must be done, and everything that hinders it is wrong and must be avoided. There are no other moral rules. All rules serve only to draw attention. It should be noted that this proposition does not apply in this form to people who are not on the path to self-realisation. On the contrary, for such people, the rules are commandments that must be kept, followed and, ultimately, even enforced.

For those who possess an inner light, whose sense of responsibility is based on principles that coincide with the whole of Existence, no other guidelines are needed beyond what has been said. Either something serves Absolution, in which case it must be done, or it hinders it, in which case it must be avoided. What seems indifferent in this regard must be given even deeper consideration so that the decision is intuitive, free and voluntary. The tantric approach is one of immortality and freedom, because it represents the theoretical basis of a path that leads to immortality and freedom.

With regard to mortality and immortality, the possibilities interpreted by different worldviews are as follows:

some approaches explicitly deny immortality (materialism);

certain approaches consider immortality to be unconditional (such as general religious approaches), within which there are different variations;

certain schools of thought (occultism) believe in the law of reincarnation (rebirth).

(It should be noted here that Eastern perspectives are associated with reincarnation. However, this is a fundamental misconception. High-level Eastern religions and teachings have never taught necessary reincarnation, only the regenerative return of certain tendencies and human aspirations that are cut off by death to the human form of existence. In other words, the regeneration of tendencies. The regeneration of intentions, desires, and driving forces, which can return, and in relation to which we can also speak of a certain heredity that precedes material heredity.

In fact, according to the view of Yoga and Tantrism, death is completely alternative. And death can be survived through conscious survival, just as death can extinguish consciousness that has sunk into personality and is bound to physical conditions. For most people who do not undergo an inner transformation in their own consciousness, death is like complete surrender to fate, accompanied by a state of fear and ecstasy. This is why Tantra, for example, refers to the ordinary person as *pasu*, which means "sacrificial animal". Applied to humans, it means that humans are analogous to sacrificial animals. They are similar in that they do not individually possess the powers necessary to consciously survive death. Whether someone can survive death is not a question of morality or reward, but of spiritual powers. Thus, there are three possibilities for surviving death

Conscious survival of death, which is followed by the extinction of consciousness at a later "time" (here, temporality must be understood differently).

Relative immortality: there is no beginning and no end to the state in time (in tempore). This type of eternity is called *aionian* immortality.

Absolute immortality: Eternity, timeless Eternity. This means absolute immortality, because I am not among the created, but become the Centre of Being, the Lord of Being. This central and absolute state is the state of absolute immortality and absolute freedom. (The word "state" is also figurative.)

The possibilities after death depend primarily on spiritual forces, based on a person's spiritual and mental (and, in a certain sense, indirectly physical) condition. In other words, this is determined by one's general lifestyle, spiritual awareness in the period immediately preceding death, and, above all, the "quality" of the moment of death.

**It is interesting that in Catholicism, too, the question of conscious death still appears in old prayers (which are gradually disappearing). This indicates that at some point, it was considered significant, or at least worthy of attention.**

**By nature, humans do not have the ability to survive death, unless they can maintain the powers of Consciousness without bodily functions and without physical conditions. We know very well that the body and the central nervous system – the brain and the cerebral cortex – do not perform conscious functions. Anyone can see this if they really focus their attention on the question, but it is also clear that brain functions are indirectly responsible for conscious processes. This is actually a natural process. What is much less natural – and this is related to extra-subordination within the subordination branch – is that conscious functions have become so deeply embedded in brain functions that they seem to have grown together. It is as if a horse were not simply the carrier of a rider, but had grown together with the rider. The exercises of the preparatory paths are aimed, among other things, at eliminating this coercive connection between consciousness functions. Brain functions should fulfil their role as carriers, but not in the sense of being fused together. Surviving death, relative or absolute immortality, must be achieved by the inner principle of human subjectivity, that is, beyond personality, and this is one of the fundamental tasks of life. No one can seriously claim that this is not important, that immortality is not important. Anyone who claims this does not understand the problem and does not see the alternative. For those who understand what this is about, it is not uninteresting. For those who understand what this is about, it is important to approach a path of realisation. More important than anything else.**

**The two principles that can be formulated as what is at the centre of life, the principle of "rather living" or the principle of "more than life", can be decisive here. If a person recognises something in themselves that leads them out of the duality of life and death, it corresponds to the principle of "more than life". The decisive factor is how a person judges themselves. As a purely physical being? Then the fate of the body not only influences them, but completely determines them, meaning that the deterioration of the body also destroys them as a person. Or do they intuitively recognise within themselves "someone" who is not subject to either life or death? This does not mean that they have stabilised this state within themselves and thus attained immortality, but it does mean that they may embark on a path that will ultimately make this possible.**

**One could talk about yoga, tantric yoga, for years, as even the theoretical part of it requires extensive preliminary study. It requires continuously maintained planes, which are also related to various linguistic and other knowledge. However, I believe that certain aspects can be briefly highlighted even to those who have heard very little about it. Today, the question of self-transformation generally arises in psychological and existential dimensions. However, the direction of this, the clarification of the necessary principles that are adequately applied here, does not generally arise. Tantrism and Yoga cannot be understood from any perspective that does not arise within this circle in the context of the principle and practice of realisation.**

Therefore, neither psychological interpretation (which may indeed be authoritative) nor social or historical principles can be derived that would provide reliable guidance. In the spiritual sphere, psychology becomes inauthentic. It attempts to interpret the spiritual by reducing it to the level of the psyche, that is, to a level where it ignores the subjectivity of the Spirit. The psychological approach sees only that the subject modifies the world, which it considers to be given, according to its own projections. The spiritual approach associated with Yoga does not connect the personal subjective modification of the world with the Subject's powers, but rather with the existence of the whole world. It must be reiterated that there is no existence other than the existence of the perceiving Consciousness. Objectivity is also conscious existence. There is an objective world, but it is not independent of Consciousness. Nothing follows from objectivity as a fact.

If someone sees in Yoga what Yoga is aimed at, then they will also see that this approach is a corollary of the Yoga concept. If someone calls Yoga the practice of a few physical exercises to improve their well-being, then it is not necessary, but it has nothing to do with Yoga, only nominally related to it. The fact that this connection has generally gained ground in "public opinion" is more likely to hinder the perception and understanding of the whole issue than to serve as a guideline.

The personal (individual) human being does not have power over the world. He does not rule over the world; the world appears to him to exist independently of him. However, this stems from personal degradation, from distorted views that are characteristic of a state of degradation. This distortion is called Viparyayā in Sanskrit Yoga terminology. One of the most striking examples of this is that people consider things they are powerless against to be real, and if they are even more powerless against something, they consider it even more real. Let us consider that for the average person, touch is the ultimate proof. If I see it, I believe it; if I touch it, I believe it... It would be more original to consider as real that which is most within one's power. This mass of internal, functional and substantive inversions results in the perception of the perceptual world – since one is powerless against it – as very real, so real that it exists independently of oneself. In the sense that the existence of perceptual reality does not depend on ordinary or personal consciousness, personal consciousness does not consider itself to be either creative or sustaining in this regard. This is indeed the case; in your ordinary state of consciousness, you do not experience the perceptual world as your own creation. However, this means that it has lost its creative activity. If it feels that it is being or coming into being through some other power, it means that it does not possess its own powers. Regardless of this, the ordinary world of perception also exists through perception, only the consciousness of creative activity is obscured. This is not a refutation of solipsism, but an indication that a truly complete solipsistic situation must be realised. In other words, I must reduce myself completely to the position of the Creator. Completely to the position of the sustaining, completely regenerating and transforming power. To that which corresponds to the Real situation. Not to a situation related to the loss of powers.

It is almost natural that, on a personal level, people do not experience themselves as creators and consider the world to be "independent" in this way. But this is related to the fact that they have not acquired the necessary intuitions about their own consciousness. These intuitions can be attained without any special preliminary study. This is possible if one observes one's own mode of experience keenly. The creation of experience and the world of experience. If one observes this keenly, without any bias or particular worldview restrictions, then the intuition that reveals the correct relationship between the world and one's own existence may awaken within. This correct relationship is closely related to Yoga and Tantric Yoga, and this approach is a prerequisite for someone to carry out transformations within themselves, transformations of consciousness and existence.

András László

#### THE KNIGHTLY PATH

(The author's lecture given on 1 August 1998 at the Virgin Mary Monastery in Szabolcs)

The essence of every spiritual path is to find the Centre of Being, the Centre of Consciousness, the Centre of Myself; to arrive at the place from whence I started, where I can arrive through Myself. There are many different ways of achieving this: some try to walk this path through solitude, loneliness, silence and pure forms of contemplation, or try to get there – which cannot really be called getting there, as there is no essential movement in this process of realisation.

At the same time, there are paths of action that are linked to the highest degree of action, to the deed; to the deed in which cognition plays just as much a role as action and activity – as in any of the autonomous, self-regulating forms of realisation.

In fact, spiritual paths can be very diverse: some may differ greatly from the common perception of them; the general perception of this only associates it with tranquillity, with deep, contemplative modes of realisation that are turned inwards, which can be linked to the self-transcendence of human beings. However, there are other possibilities; there are also those that go to the most extreme forms at the level of action: they go to battle, to struggle, to



clashes, and extreme situations – both external and internal – and the path of chivalry plays an eminent role among these paths.

The path of chivalry is a spiritual path. The path of chivalry is a path of realisation – a path of self-realisation. The path of chivalry can be described as transforming a basic human quality, combativeness, into heroism. In the language of alchemical symbolism, it can be said that it transforms combativeness as *materia prima secundum quid* into *materia ultima secundum quid*, that is, combativeness into heroism, heroism into heroism. This is the short, concise essence of the path of chivalry.

But we have not exhausted the inner nature of the knightly path. The knightly path is marked by struggle. Struggle, in the common sense – and thus in the commonly understood sense – cannot really be considered, cannot be regarded as a spiritual path; struggle, in the common sense, is not the path to spiritual fulfilment. Fighting is commonly a further disturbance, agitation, and disruption of the existing order of existence. What makes fighting a possibility that stands in the name of the self-transcendence of man, the Subject-bearing man? First, let us look at the basic nature and fundamental forms of fighting as such. The struggle is always between "darkness" and "light"; between the forces of darkness and the forces of light. The noble opponent is the one in whom spiritual light is the dominant presence; the ignoble enemy is the one in whom the forces of darkness dominate. However, the fight can only be directed against darkness, from the position of light, so I do not attack the forces of light that also exist in my opponent, but the forces of darkness that exist; the forces of light are always allies of those who are truly able to proceed with orientative forces on the spiritual path; the offensive of the forces of light is never directed against the forces of light; thus, in certain cases, the knight may clash with a noble opponent, but he seeks darkness in the noble opponent, assuming that the noble opponent will also seek darkness in him. We know very well that the Knights Templar met with Muslim Ismaili-Sufi orders and that there was the most intimate friendship between them, knowing that the next day they would clash with each other, that the possibility of death would open up, that their opponents would be ruthless, but they also knew what this was directed against; the meeting between light and light is friendship, and the clash is that they find the darkness behind the dominant light in each other and fight against it. This is the essence of the struggle; just as the essence of peace is also connected with this. There are two kinds of peace: 'peace after the victory of light' (*pax post victoriam lucis*) and the other is the possibility of 'peace after the victory of darkness' (*pax post victoriam tenebrarum*), the latter of which is unacceptable from a spiritual point of view and therefore all pacifism is fundamentally flawed, sinful, evil and misleading and works to corrupt the world. Peace can only mean peace after the victory of the forces of light, and only this is acceptable. The ideas of 'peace at any price', 'no more war', 'no more bloodshed', in the form of such sentimental expressions, are in some cases completely linked to the deification of the conditions of existence and the cycle of existence; these are *samsara* aspects. The heavenly, divine, Nirvanic perspectives are completely different: in them, the restoration of the higher order is the only fundamental consideration, the higher order, and the higher and even higher orders, not the circumstances and incidentals that arise during changes in the conditions of existence; these are insignificant compared to the former. If we define the path of chivalry as the transformation of combativeness, the methodology of transformation

heroism, if we determine what battles are possible and how we should respond to something in a given battle, then we must repeatedly return to the fact that if the enemy is an ignoble enemy (i.e., represents darkness, is the representative of the dominance of darkness), then even in this case, I attack only the darkness within it, and not the minimal but existing brightness. Only that which is downward, subjugating, corrupting, shattering states of being – this is what stands in the name of darkness, and with which one cannot show solidarity in any way. The knights took this into account to the utmost and brought it to the fore at every possible opportunity.

The history of chivalry would require volumes to cover. However, it must be said that chivalry has always existed, since prehistoric times or since the prehistoric era. In this case, the "horse" is not simply the animal we call a "horse", but the carrier, the dominant carrier – this was its name, and later it was applied to the animal that was most often the carrier. But in Sanskrit, in the Indo-Hindu tradition, the carrier of the 'knight' – asvin – is, for example, the hamsa, the 'swan' – and let us think here of the Lohengrin legend in this context from another perspective. The 'bearer' – this was what the horse itself meant. I am thinking primarily of the Indo-European languages, but in a sense this was true everywhere, since the Aztecs, for example, also had an order of knights: the Order of the Jaguar; and no matter how far back we go, with sufficient care and sufficient information technology, this could be demonstrated almost everywhere, or at least where there were ethnic groups that were capable of representing the spiritual-metaphysical tradition. This was present in the culture maintained by Chinese tradition, just as it was – and in a sense still is – among the Japanese, where the 'way of war', bû-dô, or the 'way of the knight-warrior', busi-dô, originally represented a high spiritual rank and was one of the paths to spiritual realisation. For it is through combat, through facing death, that the path of the knight-warrior opens up the possibility of connecting with states that transcend death in terms of magnitude and order of existence. The Japanese have always known this, and it was also known in Europe when the ideal of chivalry was still alive, functioning, influential and able to play a generally decisive role. It can be said outright that the highest paths of spiritual realisation were always connected in some way to the paths of chivalry, even if this connection was not explicit and the emphasis was not placed on it. A relatively late example is that within the Catholic Church and the monastic orders, the Cistercian Order was a contemplative counterpart to the Knights Templar.

Contemplative orders often appeared in parallel with knightly orders; there was mutual permeability between them, and cooperation also took place. Even if not directly, but on the basis of some parallelism, there was always a fundamental and deeply organic connection between the paths that marked the direct forms of inner contemplation and other forms.

Generally, cognition and action are sharply distinguished; this distinction has a certain justification. René Guénon, one of the most influential figures in metaphysical traditionalism, said that action takes place on a horizontal plane of existence, meaning that it always involves modifications on the same plane of existence, as opposed to cognition, which can be interpreted along a symbolic vertical axis, involving changes of magnitude. This

In many respects this is true, but what the aforementioned personality – whom we otherwise hold in such high esteem – fails to take into account is the deed. Action must be distinguished from mere activity; action is an activity in which deep, powerful, transcendent cognitive – gnostic – forces at work from above influence from below; activity is gnostically imbued when it comes to action. The cognitive element is essential in action. Just as in true cognition, the action element is extremely strong. Contact can indeed be established between these, so not all forms of action are bound to horizontality, but forms of action that can also be linked to the vertical are possible. Gnostic power manifests itself in these – these are manifestations related to actual deeds.

The spiritual path of action. The sequence of actions corresponds to the gradual unfolding of spiritual paths. The spiritual path and the path of action are not only not contradictory, but are closely related. We know that the interest of the orders of knights, in addition to transforming combat and combativeness into heroism, was very strongly Gnostic in orientation. The orders of knights always showed the utmost interest, attention and involvement in the cultivation of Gnostic principles; this was one of their primary goals.

In the Western world, ancient knighthood corresponded to such a high level, since among the Romans themselves it represented the second rank of patrician dignity: from top to bottom, the eques, or 'knight', came immediately after the senator. The senator was a member of the ruling class, while the eques was essentially the class that was capable of actively maintaining, preserving, defending, expanding and perfecting the empire. But even later, there were still some very profound spiritual orders: think of the Order of the Grail; the deepest, pre-Christian roots of the Grail spirituality, maintained and carried on by the Order of the Grail, headed by the King of the Grail, who was also the supreme ruler of the country over which this order ruled, was a completely spiritual order. Although it also held secular power, in essence it represented a spirituality sustained by inner metaphysical forces in the world, as a path to realisation and as a religion and culture radiating out into the world in all areas with which it came into contact.

There have always been secret orders of knights, so to speak. The term "secret" meant that all that was known about them was that they existed; little else was known. A later version of the Grail was Rosicrucianism, which strongly carried on the tradition that originated in Egypt but was synthesised with Greek, Arabic, Germanic, Celtic, Kabbalistic and other forms – this was Hermeticism. Hermeticism later revived as so-called late Hermeticism or alchemical Hermeticism. One of its main representatives, maintainers, carriers and representatives was true Rosicrucianism. (There are still "Rosicrucian" movements today, but these are all fakes that usurp this name.) Rosicrucianism was most powerfully a chivalric, yet at the same time Gnostic and magical path – all at once. Heroic chivalry, gnosis and magic were able to form a perfect unity in certain cases, and did so – for example, in the case of true Rosicrucianism.

The heyday of the most militant orders of knights in the strictest sense of the word was in the 11th, 12th and 13th centuries.

It was the 14th century. These were connected to the Crusades, the essence of which was for Christianity to recapture the Holy Land, Jerusalem, the surrounding lands and, above all, the Holy Sepulchre. The main goal of the Crusades was therefore to recapture the Holy Sepulchre, but of course pilgrimages were also associated with them, and although the crusaders were not all knights, the most prominent among them was Berthold Feilitzsch, the Hungarian right wing's – we might say semi-secret – spiritus rectora, who played a decisive role in the powerful consolidation and revitalisation of the Hungarian right wing. Incidentally, the Prussian Order of St. John also had an honorary commendator between the two world wars: Miklós Horthy of Nagybánya, who was dressed as a commendator by Baron Berthold Feilitzsch. The Prussian Order of St John played a role in the background of Hungarian public life, but so did the Order of Malta, primarily through the order's so-called secular association, which was chaired by Archduke Joseph, royal prince and field marshal. Today, the former Order of Vitéz operates in Hungary as the Order of Vitéz Knights – within limited boundaries, but it does operate.

In addition to the Maltese and Prussian Orders of St. John, there is another Order of St. John, which is ecumenical in nature, i.e. based on Christianity, but it does not matter to them whether you are Catholic, Protestant or Eastern Orthodox, and it is generally not recognised by other orders of knights.

The Knights Templar were destroyed in 1314 by Berthold IV (the Fair) of Feilitzsch: he had them beheaded and their leaders killed. (The Knights Templar were also revived, but these attempts at revival are not entirely serious. (The Knights Templar were revived, but these attempts at revival are not entirely serious. Just as the Order of St. George, revived on the basis of its former existence in Hungary, is not entirely serious; however appealing the idea of St. George may be, its seriousness is debatable. During the reign of King Sigismund, around the time of his reign and even afterwards, there were two orders of knights that were very closely related and similar to each other, one being the Order of St. George and the other being the Order of the Dragon, both with a similar orientation. A few words should be said about the destruction of the Knights Templar. It is generally said that Philip IV (the Fair), the Pope and Chancellor Nogaret wanted to acquire the Templars' wealth, but although this was one of their aims, it was by no means their main or decisive goal. The Knights Templar had a spiritual presence that transcended and surpassed the general trends of Christianity. The Knights Templar had a spiritual presence that transcended the general trends of Christianity. They strove for something more, for initiation, for realisation; in this spirit, they placed a spiritual figure at the centre, whom they called Baphometous, which is probably the name of an initiatory deity: I say this based on the root "bap" (baptismos, baptisma and baphometous); this figure was at the centre. The Order also shifted strongly towards Gnostic and magical orientations, and probably had a goal of uniting the pope, the emperor and the grand master of the Order of Knights, or a superior to the grand master, in one person: the emperor should be both pope and supreme head of the Order of Knights, and this person should come from the Ghibelline dynasty. The Ghibelline dynasty was in fact the Hohenstaufen dynasty, which was named Ghibelline after their central castle in Waiblingen, a corrupted Arabic name. Their opponents were the Welfs, also known as the Guelphs. The Guelphs recognised the unlimited supremacy of the pope over the emperor; they said that at any time

The Pope himself could be the Emperor, but even if he was not, he was still above him, and they fully recognised him as Emperor. The Ghibelline view was that the Emperor was higher in rank than the Pope, and could even take over the Pope's functions, but even if he did not, he was still higher. This was not at all implausible, since the emperor bore the title of Vicarius Christi (Vicar of Christ) and the pope only that of Vicarius Petri (Vicar of Peter); this was the case at one time, but changed over time. The knightly tendencies, but above all the Knights Templar, were most closely linked to the Hohenstaufen-Ghibelline aspirations, so much so that the Ghibelline spirit decisively determined the knightly imperialism of the Middle Ages, in a far-reaching connection with the Teutonic Order and even more so with the Knights Templar, until the latter ceased to exist – after which the entire Ghibelline world collapsed, and the last Ghibelline pretender to the throne was beheaded, which is all the more painful because the Hohenstaufen dynasty was the highest-ranking dynasty in Europe.

When studying the inner nature of the knightly path, we cannot ignore an important factor that is not only important, but is directly related to the essence of the matter: namely, the relationship between knighthood, combat, heroism and death. Knights strove for victory in battle, but constantly confronted with death and constantly accepting its challenge, they faced death in such a way that they not only defeated their opponents and enemies, but also defeated death itself. If a knight fell in battle, if he died in a truly knightly manner, transforming himself into a hero in a certain sense, then this death was called *mors triumphalis* ('triumphant death'); this meant experiencing death as a transcendental act, rising to a higher level; ideally, experiencing resurrection (*resurrectio*) in death, and even metaphysical Awakening, that is, the ultimate goal of Nirvana; this was the highest possibility, but in any case, to die in such a way that death occurs in a manner that transcends even the maximum of the general conditions of existence; thus, death should not be a decline, a decline towards extinction, but rather an ascent, a soaring, possibly resurrection and ascension and fulfilment, for which the basis was provided by the experience of death, the experience of the borderline situation of death, intensified to infinity and made infinitely conscious. The knight sought confrontation with death so that, in the tension of the borderline situation – a situation aimed at extinguishing consciousness – he could overcome the force aimed at extinguishing him and experience a much higher state than he would normally have been able to experience.

The relationship with death is of decisive importance. Consider, for example, that the Native Americans, for whom chivalrous combat was of central importance, generally went into battle knowing that victory was possible, but also that defeat was possible. However, there were always those who, after volunteering and undergoing special initiatory rites, were destined to die: these were the "those who never return"; they wore different headdresses and insignia, and they always died in battle. For them, this certain death was an initiation-level spiritual act, even exceeding the general levels of initiation. It was an act that was also a form of knowledge (*gnosis*) and a form of magic directed at their Auton being; it was to provoke death to such an extent that it would prevail on the surface, but in the sense of transcendental

internalisation, intimacy, and inner being transcending man and personality. These always had a distinguished significance in the various paths of knighthood.

As a point of interest, I would like to mention that there were Tibetans in Germany during World War II, high-ranking Tibetan lamas, some of whom returned to Tibet, while others remained there until the end. They formed a detachment called the Death Volunteers to defend Berlin, fighting in SS uniforms without rank insignia, and they all died; in other words, every single one of them died, which was the goal.

The "Volunteers of Death" always appear here and there on the knightly paths, and if these questions were examined more thoroughly, much more would undoubtedly come to light about the related rituals and selection process, which were otherwise kept largely secret, making it extremely difficult to uncover. According to traditional beliefs, the nature of the afterlife depends to a large extent on one's entire life, the final (terminal) period and the moments surrounding death (circum mortalis), in terms of the intensity and meaning of consciousness and awareness.

It is by no means irrelevant what kind of spiritual and alertness forces exist throughout life, as they determine the terminal period, the terminal period determines the moments surrounding death, and the nature of the moments surrounding death also determines the nature of the possibilities after death. Post-existence, the possibilities of existence after death, and the preservation of forces of awareness are, to a very large extent, dependent on those forces that determine the whole of life or, even more so, the end of life and the nature of the moments surrounding death. Every person who has any kind of spiritual openness pays attention to this; if their attention is drawn to it, they pay even more attention. On the knightly paths, everyone was aware of the decisive importance of this fact and circumstance; that it depends on the whole of life, the terminal period and the moments surrounding death. A knight did not only want to live, he did not only want a more intense life, but above all he wanted transcendence, that is, the transcendence of life and death; life in the spirit of transcendence, after life and death. Decline is not sacrifice. In the common usage of the word, if someone dies for this or that reason, we say, "he sacrificed his life" – in fact, he sacrificed nothing. Life can only be sacrificed in the spirit of transcendence, since sacrifice is a bridge, the creation of a bridge of transcendence, from the general conditions of the world to transcendent states – that is, states rooted in myself and connected to my innermost Subjectivity. The "sacrifice" of life, if it does not take place in the spirit of transcendence, is not a sacrifice of life, but merely an extinguishing of life; sacrifice can and should only be made for a higher order, and nothing else. Actions taken in the direction of decline are not sacrifices, but belong to the crudest forms of spiritual denial.

Every person's fundamental goal should be to reach their highest potential at the time of their death; if that is at the age of 30, then at the age of 30; if that is at the age of 120, then at the age of 120; they should be at their zenith. This is extremely difficult to achieve in ordinary life, and indeed it is really difficult, but it was not easy in the context of knighthood either. However, the knight

He lived with this goal in mind, hoping to die in battle, at the moment of victory, but in any case at the moment of inner victory, so that he would be at his peak when it happened. It is impossible to truly transcend life and death from a state of spiritual collapse; a spiritual zenith is required for life and death to be transcended at the moment of death. Chivalry, in terms of the transmutation of combat and combativeness into heroism, in adequate combat – which is the fight against "darkness", not only the darkness in the enemy, but put in the first person singular, the darkness within me, of which the darkness manifested in the external world is only a projection – the fulfilment that takes place in the fight against inner darkness. In Islam, a distinction is made between al-jihād al-asghar and al-jihād al-akbar. The former is the struggle, the war, the 'small holy war' taking place in the outside world, and Muhammad, the Prophet, drew attention to the fact that after the 'small holy war' comes the 'great holy war', al-jihād al-akbar, which is the war against the forces of darkness in the inner world, and the 'small' one, which takes place in the world, outside, in the so-called great distances, is still small because it took place in the world of consciousness phenomena, while the 'great holy war' takes place in the world of consciousness-forming forces, and is therefore greater.

The knight fought on all planes: not only in the world against the enemy, the noble adversary and the ignoble adversary, not only against the darkness that appeared in contrast to the forces of light represented by them, but he actually fought on all occult planes and on all higher, supra-occult planes. He fought against forces that had separated from him, but not completely, and which turned against him, forces of darkness that prevented the realisation of redintegrative Unity.

In the approach I am presenting here, the primary assumption is that everything is Me-Myself, everything is Auton. What is not Me-Myself, i.e. heteron (something else), is also Auton, only unrecognised Auton; unrecognised Auton operates in conscious existence in the form of, among other things, forces of darkness. There is no fundamental difference between the external and internal worlds in conscious existence; I must perform operations with them; in one order of approaches, these operations are combat operations; in this symbolism, the paths of combat, chivalry and heroism capture the relationship with heteron forces. Of course, it can also be understood differently: it can be understood as a path of pure recognition, as a totality of processes; it can be understood in many ways. One such understanding is the understanding between the dimensions of combat. It is not a question of the higher or lower order of the methodology, because verification is only evident in the result. There may be operations aimed at recognition that yield the same results as the paths of insight captured in the symbolism of struggle; the end result is what counts. This is also legitimate, absolutely legitimate, and even distinguished, and combined, since different combinations are possible through the unification of recognition and overcoming operations.

The path of the metaphysical struggle that appears in the Auton–Heteron relationship is the path of chivalry. Confrontation with death, confrontation with the other, my relationship with myself, my relationship with the Absolute – these arise; and not only as a starting point for cognition, but as something with which I must bring myself

in a tense relationship. Overcoming these tensions is a certain stage of the path of chivalry; these can appear in external struggle, in the generality of external struggle, in the concrete acts of external struggle, since true combat operations have always been initiatory in nature; they can appear in the internal space of the soul on the plane of spiritual and anti-spiritual forces, and they can also appear in many other forms.

The path of chivalry is a spiritual path; a path of self-transcendence. If we do not think in terms of a "path", we can also say act: an act of self-realisation, a spiritual act, a metaphysical act. Every approach is a metaphor, so instead of saying "to walk a path", I can say all sorts of other things, and that is why approaches that agonise over whether it is actually a path or not are ridiculous; what is being discussed can be described as a "path", or it can be described as "not a path", without using that term. There are many approaches: they can all be valid in parallel, and I try to express this with the intellectual power that can be applied in this context. I could express it inadequately and weakly, but that is not the point here.

On the one hand, I would like to emphasise that the path of chivalry is one of the highest paths, a real path, and that chivalry has had an impact almost to the present day. This does not mean that chivalry has no place in the present age. Unfortunately, however, the existing, well-known orders of chivalry have declined in many ways, forms and manners, especially after 1945. In 1945, the forces representing the dominance of darkness prevailed in the world, these forces flooded the entire Earth and, within it, subjugated the reality formats associated with the value system of the knightly spirit, so a general and very high degree of decline can be observed, and this can be demonstrated separately for each order of knights. The current orders of knights are mainly limited to charitable activities, which is commendable in itself, but this is not the domain of knighthood in the strict sense; anyone can distribute humanitarian aid packages if they can obtain and deliver them; this is not a special knightly skill. At the same time, in the present age, the special skill of knighthood is no longer to go into battle on horseback in knightly armour, but to seek out the "dragon" in a much more subtle form.

In chivalry, the "dragon" and the "dragon of the waters" play an important role (in Far Eastern symbolism, there was a "dragon of the sky" and a "dragon of the waters", while in the West there was only the "dragon of the waters", which was therefore negative and represented darkness, whereas the "dragon of the heavens" was a positive reality); to seek out the "dragon of darkness", to confront it and defeat it. In the present age, this means fighting against forces that are not abstract, but subtle, mostly internal, but sometimes also external. This struggle is equivalent to the former struggle against the dragon, but the latter also took place on a spiritual level and did not consist solely of defeating a dragon-like animal. The struggle was against dragon forces appearing on different planes of existence – we call these forces the forces of darkness – but today the struggle must be different.



The knightly mentality and attitude have not disappeared. The frequency of their appearance has decreased to such an extent that it is less likely to be discussed, but it cannot be ruled out entirely. The orders of chivalry, even the remnants of them, still represent and uphold something, albeit very little; the fact that they appear at a gathering and then go home and continue to live their dull lives is not a spiritual rank, not a spiritual, chivalrous life. There is nothing more important than the spiritual order of life.

No one can say that their life does not allow them to live according to this; then they must change their life. Everything must be subordinated to this – in a spiritual sense, of course. It is unacceptable to say, "I would do it, but I don't because I don't have the opportunity"; in this case, one must change one's life. If someone lives with a person who hinders their spirituality, they must turn away from them; if their lifestyle, work or activities do not allow it, they must change and look for other areas of activity. You must not subordinate the higher to life or samsara, because the current deterioration of the whole world stems precisely from this: subordinating the higher to the lower – this is the main cause of the deterioration of the whole world. The higher must be subordinated to the lower, whether in any area of life or in any context. The path of chivalry was based on this principle, as is every true path to fulfilment: to subordinate the lower to the higher and to avoid, even for a moment, in any segment of life, the higher order is subordinated to the lower order, which must never be allowed to happen, even for a moment, even under the most extreme circumstances, and – to repeat – if someone experiences life in this way, they must change it urgently. I have not said a word to those who do not recognise this; but it is debatable whether such people can be called human beings at all; not higher beings, but human beings. No one can seriously say that they are not interested in what will happen after their death; anyone who says that they are not interested in this has done nothing more than issue a certificate stating that they understand nothing about anything in the world. He understands nothing – that is what he is saying; anyone who swears that he does not care has put three seals on it and stamped it with an official seal. This cannot be said seriously; in a serious awakening, it is not indifferent. And if it is not indifferent, then it requires inner confrontation.

The path of chivalry made no concessions in this regard, just as no true path to fulfilment ever has. So much so that it was not actually linked to an advanced stage: it was a *condicio sine qua non* from the very beginning. It is impossible to imagine or conceive of a life that defines itself in some way as having higher goals, perhaps a religious orientation, or meaning something beyond life itself, if the whole way of life – in both an internal and external sense – contradicts this. Are there compelling circumstances? Yes, there are. They must be changed.

The path of chivalry as a path of transcendence has never made concessions. The paths to realisation, true Yoga, true Zen in Japan, or true Taoism in China and elsewhere, have never made concessions. There are those who carry out these processes in their own lives: descending to the point of, say, later dismissing their youthful aspirations as frivolous in favour of something higher.

marks, and – in his opinion – it is a "serious matter" to, say, set up a business; it is "frivolous" to strive to overcome the whirlwind of establishment – such attitudes and changes in attitude arise and develop in his life; this is subhumanity, this is exactly what a subhuman being does, with the difference that it does not possess certain human qualifications (speech, conceptual thinking, walking on two legs, etc.), but it does the same thing; this is not a human form of existence, this is subhumanity.

The true spiritual and realisation path – including the path of chivalry – strongly and radically opposes all mediocre conditionality in life. These mediocre conditionalities are more dangerous than even the darkest conditionalities, because with the latter, there is still the possibility of opposition, whereas with mediocre conditionalities, there generally is not; the latter are therefore the most fundamental opposites of any spiritual path. If we think about chivalry in itself – what it once meant – based on the points I have mentioned today about combat, the qualities of combat, seeking out borderline situations, confronting the deadly forces of darkness, the overcoming of death, if we think through all these points and even evoke in ourselves the mood associated with chivalry, then in this respect we encounter the possibility of a certain step forward.

András László

## TRADITION AND THE PRESENT DAY

We use the terms Tradition and Traditionalism here and throughout in a specific sense, in the sense that they convey an ancient, primordial spiritual knowledge, a spiritual knowledge that, from the moment the created world came into being, speaks of the Origin, the Beginning and the Infinite; this timeless knowledge is preserved in time, in the sense of a lasting, imperishable spirituality. This is what we call Tradition, not what is commonly and generally referred to by this name. The other concept we are talking about is, in fact, the present in a broader sense; the present in a broader sense and its relationship to traditionalism. Here I would like to refer to certain cyclicalities, doctrines related to cycles. As is well known, Hesiod also speaks of the Golden Age, the Silver Age, and a third age, which is sometimes called the Age of Copper, sometimes the Age of Bronze, sometimes called the Copper Age, and finally the Iron Age, which some authors, such as Scaligero, call the Lead Age. This corresponds to a decline, an involution. Within the framework of the doctrines we have expounded, we often

We have been concerned with the fact that within the established world we encounter not so much development as, in many respects, a decline, a fall, since higher does not mean that something corresponds to a more technical world. Higher expresses that we are closer, or rather that I am closer, to my Origin, my Beginning, my Beginninglessness, the Spirit and God, and myself. In this sense – and let us use this word again – we are talking about primordialities, and primordialities refer to an essentially higher state of being, and these higher states of being, when projected into time, are very often associated with antiquity or at least with older times, sometimes even with archaism. In order to understand these ideas, it is therefore essential that we consider, contrary to custom, the possibility of involution and regression; that in many respects, the world has become detached from its divine and spiritual origins in its development. It does not break away completely, but it does distance itself, and tendencies appear in the world that distance it from its essence, from the state that can be called the Self, from the Divine. These factors, influences and forces manifest themselves in the world. These manifesting forces appear more and more strongly and intensely in the world's existence. The more they are connected to space, time, substance, and matter, the stronger and more intense this distancing becomes.

The world of tradition maintains a sophia perennist, an eternal wisdom, at some level of existence. This sometimes fades into the background, but its essence remains. We call the world of traditionalism the world in which traditional spiritual principles were still largely valid. We call the world of modernity the world in which these principles, while not disappearing entirely, have become insignificant, and life seems to be determined by other factors. Thus, destructive, disruptive tendencies, influences and forces enter into existence, which turn people away from the spiritual, and Heaven, and turn them even further away from these foundations and from the higher power, absolute supremacy, the hierarchical structure of existence, and the eternal validity of values, making the human mind, soul, and spirit completely subject to the play of contingencies determined by time.

There are many possibilities when it comes to linking modernity to specific dates. The shift away from spirituality can be traced back to the 7th, 6th and 5th centuries BC, and it is likely that a materialistic and atheistic outlook would have been impossible in earlier times. All dimensions of life were permeated by spiritual forces that were impossible to ignore at the time and which always drew attention back to the source from which the created world descended, that is, to the creation that, as pure Being, represented unconditionality, the Absolute. Obviously, this time 2,500 years ago cannot yet be called the modern world. But something had already happened then, and if we move forward in time and examine the millennium that is now coming to a close, we can see that in the 1200s and 1300s there was already a definite shift in spirituality. Influences definitely appeared that diverted attention, outlook and intellectual forces away from the principle and the Princípium of principles. This shift in perspective was particularly evident, for example, in the Reformation, in which an anti-spiritual tendency cannot be overlooked; it also appeared in the Renaissance itself, where the forces characteristic of decay were much more

were present as forces of rebirth; they appeared in the darkness that anti-traditional spirituality calls "enlightenment," since this "enlightenment" was, from a spiritual point of view, a darkening; a very definite darkening. They called it enlightenment when the focus turned from God to the Earth. This was enlightenment in this usage of the word, and what in our usage is a darkening. In what we call modernity – and modernity is a synonym for anti-traditionalism and anti-spirituality – we must recognise these as preparatory tendencies. In fact, in many respects, these were not only preparatory tendencies, but also carried with them to a large extent that which is associated with darkness itself.

In our usage, modernity does not refer to the technical nature of the contemporary world, and although it is related to it, it does not mean that we focus our attention on it. Modernity actually means a lack of tradition and opposition to tradition, a lack of spirituality and a turning away from spirituality; a forgetting of myself – to put it in the first person singular – of my connections with the Spiritual, the Essential, the Unconditional, the Absolute.

The modern world represents a departure. No matter how much more advanced we consider the modern world to be compared to the old, this never means that it is superior in terms of what really matters. On the contrary, we must always pay attention to what human consciousness has moved away from, what we have moved away from, and what I have moved away from. And then it becomes clear that I have distanced myself from Essentiality. Whatever I have gained in this age is insignificant compared to the loss that the world has suffered. The world has entered an anti-spiritual era – not completely spiritless, but tendentially preparing for anti-spirituality. When did it enter this era? In many respects, centuries ago, in many respects in the 20th century, and in many respects even in the 19th century.

Consider the French Revolution, which was the harbinger of a very dark trend, consider the various revolutions of the 19th century, and consider this century. We could also say that we entered this state during the First World War, or at the end of it, or during the Bolshevik Revolution, or at the beginning of the Second World War, or even at its end. These are all adequate observations, and each of these assumptions is true in this respect.

It is a fact that a process began a long time ago, which gradually, but with accelerating speed in the last century, has reached the state of existence that characterises our days in the strictest sense. However, the present day must be understood as a broader period, the last 100–150 years, because the characteristics that manifested themselves after the Second World War, for example, were already present at a germinal level. Anyone who observes these processes, these intellectual processes, and is alert enough to really pay attention to them, can now identify stages of intellectual darkness every five years, for example. For example, the 1950s were in many ways much more terrible than later decades, but there was still a mentality among people that hoped for change, that hoped for restoration and reconstruction, and that hoped for the restoration of a value system. It is precisely this mentality that is becoming rare, and

ceases to exist in this world. As generations depart from earthly, human existence, a darkening can be observed with increasing certainty, even within the world of darkness. And although this appears, hope does not cease to exist in the present, nor in the future, but we can say that hope in this world has eschatological perspectives, and it can only prevail in these. Hope can prevail in eschatological perspectives.

In this way, the well-known principle of *Omnia vincit veritas* ['Truth conquers all' – ed.] is, by all accounts, only true in eschatological perspectives. In the context of strictly earthly developments, however, it seems as if this unconditional truth cannot prevail. Truth remains truth, but truth can have an eschatological validity that transcends time, and this remains. It remains indestructible. However, hope that is closely tied to time and history is fading. And this fading makes sense, because it is fading because truth is not appearing.

A spiritually oriented person cannot set their goals in the earthly world; any goal projected into the earthly world can only be an intermediate goal. If the goal is to climb a mountain peak – and in this case we can use the mountain peak as a metaphor for the ultimate, superhuman transcendent goal – then the earthly goal can only be to reach an intermediate peak and continue my journey from there. But in the age of darkness, even earthly goals that never represented the ultimate goal but at least pointed in that direction in some sense in earthly terms have no hope; when at least certain values prevailed on earth, there was an adequate hierarchical structure, people were in their place, everyone performed the task that was truly theirs, regardless of whether it was comfortable or pleasant or not. When dark, one might say satanic, influences prevail in the world, this is primarily accompanied by the disruption of the order of the world, the confusion of the hierarchical structure, the fact that it is impossible to know what and who is of primary importance, what the tasks of this and that are, what the tasks of the other are, what should be done to realise an earthly life that reflects a spiritual world. The earth can never replace the world of heaven, at most it can represent it in some sense – and it is this representation that is actually disappearing in the world of modernity, in the wider sense of the present world. It has been disappearing for a long time, and is gradually disappearing more and more, and this is likely to continue for some time to come.

Whatever the outcome, true hope lies beyond the earthly human world, in transcendence, rooted in the fact that I am connected to transcendence, that my spiritual soul belongs to transcendence by its very nature.

In addition to what is possible, it must also be done for the sake of world order. It must be done, unequivocally, but knowing that this is not the real goal, and also knowing that in the Iron Age or Dark Age described by Hesiod, these hopes are necessarily faint and limited, and that the specific hope of their realisation has been more or less lost. Belief in a better world is adequate, but belief in a better world is not unconditional; unconditional validity, in which there can be no disappointment, is not realised within the framework of earthly existence. The modern world fundamentally forgets this. The modern world cannot pay attention to either the alpha or the omega; it cannot pay attention to either the Origin, the Beginning, the Beginninglessness, or the Infinite beyond existence as a goal.

be directed; it is inherent in its nature that it is not directed towards this. Exceptionally, very exceptionally, people may be oriented towards this, but in the context of general tendencies, general trends and deviations, these exceptions cannot be discussed, as they are extremely rare. They have probably never been common, but they are very rare in the present day. They exist, but they are very rare.

I repeat: striving and aspiring towards a better world is justified. However, only that which is connected with transcending earthly and human existence has an unassailable justification.

The orientation towards the transcendence of earthly human existence was not only legitimised within the framework of earthly human existence in the traditional world, but was also organised in accordance with this principle. The world was structured, as if by its natural momentum, as if by providence and in an organised manner, which maintained this spirit, helped, supported and strengthened it, surrounded it with protective bastions, so to speak, kept it alive, and was able to eliminate destructive tendencies, if not completely, then to a significant extent. The world of anti-traditionalism, which is in fact a more broadly conceived world of modernity, stands in opposition to all this. It hinders, curbs and restricts true spiritual endeavours, promotes and supports the penetration and prevalence of demonic and satanic forces, surrenders itself and others to them, and surrenders the world and the general order of life. At the same time, we must be aware that we live in this world. No matter what other structured world we look at, even paradigmatically, as it should be, we must acknowledge that this is not the case, but rather that it is precisely as everyone can observe and see ("see": this is not proof; we are talking about manifestation here), trends that accelerate decline and other tendencies come to the fore. They come to the fore, and with that we must stand our ground in the earthly world and, with that, find opportunities to rise higher, to move upwards.

In this age, in the present era of anti-traditional modernity, there is no doubt that subversive and disruptive tendencies, in the midst of darkness, can be experienced as a challenge. Perhaps. It is not certain that we will experience this, but it is possible. This challenge is stronger than it has ever been in history. The greater the darkness, the greater the challenge, and this is true even in extreme circumstances.

but in the most extreme conditions, even this is no longer true. The greater the darkness, the greater the need for spirit in some people. "Blessed are the poor in spirit", which according to the exact translation of the original text means "blessed are the spiritually poor", means that they have a longing for spirit. This is the realisation of spiritlessness in a spiritless world and the longing for the spiritual. They are poor in something and are focused on ending this. And this is actually the opening of the dimensions of possibilities in the Dark Age. Facing the challenge, deprivation on the one hand, and a world filled with dark forces on the other. We must face these, we must see them. See them and perceive them as a challenge. No matter how strong the forces of deprivation are, no matter how strong the forces of deception and distraction are, I will

. And if they are even stronger, I will resist them even more. I know that I will bring about my own downfall if I do not do so.

It is not enough to simply acknowledge that we have emerged from a brighter era and entered a darker one. We must also recognise that we are indeed in this situation, that we find paradigms in the brightness of the past, but that this alone is insufficient; it is essential for determining the future, yet insufficient, and in fact we must find those possibilities in the present, even if everything seems to contradict this, that even from the greatest darkness, or almost the greatest darkness, there is still a way out. Precisely when we perceive what we perceive as a challenge. In this sense, therefore, in this spiritual perspective, we must evaluate the relationship between tradition and modernity in a unique way, we must indeed perceive the relationship between them as atypical, but this observation cannot be a lamentation for the past, and it must not be limited to that, nor can it be limited to what may otherwise be justified nostalgia, but must awaken inner mental and spiritual activity. The past, which can be paradigmatic for the future, and the present situation, which appears as the sharpest test and the sharpest, most extreme challenge – if we are able to pay close attention to this.

András László

ABOUT "SATAN"

SOME REMARKS ON THE NATURE OF SATANICITAS (DIABOLICITAS)

The highest and deepest insights of the doctrines of divine descents – Avatars – leading up to incarnation are related to the self-distancing of the Deity, – that is, with the fact that the Deity, manifesting itself as God, separates itself from itself, and then, in this separation, removes itself from itself. If it preserves its continuity of consciousness even in its descent into separation, we can speak of the appearance of the Avatara; if it breaks its own continuity of consciousness, forms of existence such as earthly human beings in Kali Yuga appear.

We can also speak of the actualisation of other possibilities, based on the correct reading and understanding of traditional teachings, combining this understanding with the cognitive examination of one's own thought processes. It is also possible and indeed happens that the Deity, manifesting itself as God, separates, divides and removes itself from itself during a partial manifestation, and then turns its removed self against itself.

God – and through God, Divinity – is unassailable. However, opposition can attack and prevail. The attack does not affect God, because that would be impossible, but rather the actions of *redintegratio unionalis* in God – and through God, in Divinity. *Satanicitas*–*diabolicitas* essentially always attempts to prevent or derail the actualisation of *reductio et redintegratio unionalis* *transscendentalisque* – by all possible means and detours – directly, indirectly, or even through multiple intermediaries. Essentially and principally, it is always directed against transcendence and the realisation of transcendence, but – along lines of indirect connection – it is also directed against life itself, both in the biological sense and in the general sense.

Satan, the Diabolos, usually attacks the personality and the super-personal from the sub-personal spheres. However, the Diabolos itself is primarily super-personal; in its manifestations, it can be impersonal, a force manifesting itself in modal effects, but it can also be person-like. It can be something or someone, as neither is primary.

Certain spiritual traditions recognise bipolar *Diabolicitas* in addition to unipolar Diabolos. Eugen Heinrich Schmitt/Jenő Henrik Schmitt distinguishes between (a) Mammon and Belial. Partly under the influence of E. H. Schmitt, Rudolf Steiner also developed a bipolar theory of Diabolos: the duality of Ahriman and Lucifer. Later, he developed his concept of Diabolos into a tripolar one, introducing the Asuras, well known in the Indo-Hindu view, but in a diabolistic setting.

Although neither E. H. Schmitt nor R. Steiner are authoritative figures in our eyes, we are by no means opposed to the validity of bipolar, tripolar or even pluripolar Diabolos concepts, primarily based on the assumption of transpersonalism and superpersonalism, while maintaining a unipolar Diabolos concept. tripolar or even pluripolar conceptions of Diabolos, primarily in the sense of positing transpersonal and supra-personal dimensions, while also acknowledging the parallel validity of impersonality and personhood – secondary and tertiary.

Diabolical attacks are extremely diverse, varied, and can even be contradictory.



There can be no doubt that certain forms of diabolicitas are closely related to what has been called sin in the conventional sense – virtually always and everywhere in the world. This is an indisputable fact, about which – and this is our conviction – there is no debate, nor can there be. On the other hand, however, it is also indisputable that, in the spirit of metaphysical traditionalism, diabolicity does not primarily manifest itself in terms of morality and immorality, and we tend to classify all opinions that deviate from this position as irrational-sentimental aberrations. "Sins" – even the most serious ones – are always consequences or consequential and at least secondary (if not tertiary) to the decline of mental-supramental-spiritual forces, and diabolicitas plays a primary role in these declines as a diminishing factor.

The key phrase for deeper understanding here, as in many other cases, is *Aham Atma Brahma*, meaning "I am Brahma." *Aham*, *Atma*, and even *Asmi* are to be understood in a completely different way than when I say that I am that, or that I am myself, or even that I am.

The possibilities of another order of existence appear in these words, and even more so in the above declarative sentence. Something that is, on the one hand, infinitely distant, but on the other hand, not only close, but more present than any other reality.

Essentially – although only potentially at present – I am myself the impersonal and impersonal Godhead, but I am also myself the personal God, and I am myself all personality aspects. I am myself the remover and the removed – who has removed himself and never removed himself. I am the one who removes myself from myself, and who confronts my removed self with my non-removed self. I am the confrontation and the confrontation and the confronted. This is the beginning of diabolicitas; the beginning, but not yet the realised diabolicitas.

*Diabolos* – whether supra-personal, impersonal, personal, unipolar, bipolar, tripolar, pluripolar or multipolar – essentially becomes truly *Diabolos* when it manifests as *Heteron*, becomes directly unknowable *Heteron*, a *Heteron* that confronts God–Divinity in such a way that it attempts to prevent my return to my own God–Divinity – that is, to my Absolute Self – in every possible way, by any means whatsoever.

*Diabolos* is the concentrated, Auton-opposing invisible giant *Heteron*. First and foremost – that is, in its primordial essence – it is *Auton*, but it is the most unrecognisable, most inexperienced, most *Heteron*-like, and – crucially – the most powerful, strongest *Heteron* functioning as *Auton*.

If I transform myself into Diabolos, I become a monster – but only if this transformation is imperfect, moving towards Diabolos. If I integrate Diabolos into myself, and myself into God-Divinity – that is, into my Absolute self – then Diabolos ceases to be Heteron and Diabolos. This could be the redemption of Diabolos.

According to the followers of Eugen Heinrich Schmitt/Schmitt Jenő Henrik's neognosticism, Belial is the redeemable devil (according to Steiner, Lucifer is redeemable), but Mammon is irredeemable.

If such ideas have any basis, it is only possible to explore them in the light of our own enlightenment, and thus to shape – to truly establish – this basis, so that we can rethink and give meaning to such ideas.

Absolutely "irredeemable" – irredeemable – satanicitas – obviously – does not exist. However, it makes little sense to talk about redeemability (irredeemability) when a force or power, whether superhuman, impersonal or personal, deprives the aspirant, let us say the aspiring person, of all or almost all of the abilities with which he could coordinate his aspirations towards higher things, but also towards life itself.

In another context, Christianity speaks of sin against the Pneyma Hagion – the Holy Spirit – which is unforgivable. The Holy Spirit corresponds approximately to the redintegrative-reductive-transmutational spirituality of Shiva – if someone, motivated by some force, acts against it with extreme force, they will not be able to return to themselves; this is expressed by the "unforgivability". Here, it can be suggested that what we are actually dealing with is the manifestation of a mammonistic influence, which is primarily directed against Pneyma Hagion, that is, against my own Sivaiság. In this regard, redemption – although it cannot be ruled out entirely – is not really interpretable, just as forgiveness cannot be, although the latter – as a term – may be misleading, or more precisely, may make metaphysical-traditional understanding difficult.

We know that there is an extreme, fundamental and by no means merely theoretical difference between hetero- or heteronothicism and auto- or autonothicism.

According to the generally accepted understanding of heteronothicism, God or the Divine is someone or something completely different from me, either outside of me or inside me, but even then completely different.

According to autonotheism, God or Divinity – as a state – is indeed completely and utterly different from my state bound to human existence, but essentially and – in terms of actualisation – potentially, I am God and/or Divinity. This does not necessarily mean that I am God and/or Divinity here and now, in the sense of actualisation and realisation. There is no question of us claiming this, nor could there be. However, if I reduce myself to myself, by myself and through myself – as my Absolute self – then my currently potential Godhood and Divinity becomes actualised. God/Divinity is therefore – as my essential self – a goal and a possibility of power.

There is little point in discussing whether God exists or not. God and/or Divinity may exist if and when I realise myself as God–Divinity by returning myself to myself – my Absolute self – through myself and by myself.

The one who dialogues with me – or, more precisely, who may dialogue with me – is in every respect different from me and absolutely other, external, personal, namely personal as a living being, invisible and infinitely powerful, yet still human-like, thinking, willing, feeling and emotionally sensitive in a human way, capable of joy, angry, hurt and forgiving – cannot actually be God if we really apply this designation to the highest, let's say the highest Manifestation.

Heteronotheism more or less – perhaps in a more subtle way – either assumes the above or assumes something from which, in the shorter or longer term, the above can be arrived at.

Heteronotheism – and we are certain of this – is in fact a veiled and multiply indirect, yet weakened, but not entirely harmless form of diabolism.

It is quite obvious that, in general, at the level of state manifestations, social life, and cultural-civilisational trends, even the most vulgar heteronotheism is immeasurably more valuable than the most restrained materialistic atheism. We have always emphasised this, and we will continue to do so in the future.

Realificatio Metaphysica and Initiatio, as well as their various stages of preparation, require spiritual and theoretical preparation. In this regard, the question of the position to be taken on theisticitas inevitably arises, and it is by no means incidental. In this context, it soon becomes clear that heteronotheism is not much better than materialistic atheism. The nature, essence, purpose and implementation of realisation become completely meaningless and incomprehensible in the weak and confused light of heteronotheism.

Just as Christianity must be defended, even militantly, against liberal democracy, social democracy and communism, so too must we express our theological criticism, which is serious and in some respects devastating, with the same determination.

In Christian Gnosticism, perhaps – or rather, probably – there was also autotheism behind heteronotheism. However, Christian Gnosticism was marginalised by mainstream Christianity, which used every means and method at its disposal to achieve this. It reappeared later, primarily in details of Meister Eckhart's oeuvre, which was condemned by the Church. Traces of autotheism – alongside and after Meister Eckhart – can also be found in Tauler's oeuvre, and later in some of Angelus Silesius's couplets. The general self-interpretation of Christianity – in Roman Catholicism, Eastern Orthodoxy and Protestantism alike – has excluded, excludes and will continue to exclude the possibility that the unconditional nature of extreme heteronotheism could be the subject of dialogue, even in the mildest form. Autotheism was obviously present in the semi-secret and secret strands of Christianity, but these were never able to assert themselves outwardly.

Heteronotheism is, on the one hand, diabolism, on the other hand, blasphemy, and on yet another hand, heresy in the sense of supra-confessionalism.

Indeed, it can be called satanic to stray from the path, which is anything but God-denying, yet at the same time it is, because it does not assume God on a divine level, but on an ideologically magnified human level, in other words, as an objective – albeit of course, it is impossible to experience it – as one of the existing entities, the most distinguished one, but still only one among many, existing independently of consciousness, of my consciousness, as an objective reality, referred to as a person.

Satanicitas–diabolicitas can penetrate the sphere of prodiniatic, initiatic, and realificative practices: this is how contra-prodiniatio, contra-initiatio, and contra-realificatio become a dangerous reality. In these cases, we are either dealing with practices constructed with this purpose in mind from the outset, or with the unprepared execution of once adequate practices by people who may be – indeed, are likely to be – completely or almost completely unsuitable for performing any kind of semi-adequate praxis. Such people become completely unsuitable, especially after prolonged practice. (True and truly appropriate spiritual practice is almost unimaginably difficult, while pseudo-practice and counter-practice, with a little perseverance, can be performed without any particular difficulty. The adequate performance of once adequate practices is almost impossible even for the most excellent,

However, performing them inadequately involves only minor difficulties, and thus even those who are unable to perform the exercises can practise them quite easily. Nowadays, it is usually their own laziness – that is, a fault of theirs – that saves "practitioners" from delving into contra-transcendentale, along the lines of pseudo- and, above all, counter-practices.

Diligent "practitioners" either sink into darkness or, in the most dangerous cases, become contra-initiators themselves, even becoming Satan's saints, so that at the end of a long process they themselves sink into what they have prepared for others.

The reality of Satan can also be denied from the perspective of profanity. This attitude is pathetic and ridiculous, and essentially belongs to the realm of atheism, specifically materialistic atheism, which is, of course, also a satanic product. (What can and should be called materialistic atheism is defined by satanic inferiority. We do not respect this view of existence, nor those who hold this worldview, but we despise – perhaps with regret – those who sometimes even find joy in denying everything that is more and higher than the crudest physicality.)

In the case of heteronodiabolism assigned to heteronothicism, the latter truly corresponds to the former. The lack of reductive-redintegrative praxis does not allow for a real solution. Heteronothicism – and the heteronodiabolism associated with it – is not a false teaching, but an inferior one. If someone calls God an external, person-like, living, even human-like, wrathful, strict, powerful, invisible other, and truly believes in this, then it really exists. However, we would not call this God or one of the gods, but we would say that there may be, and in some cases there are, objective beings produced by consciousness and in consciousness, including some very strange beings. There are also other beings that are utterly malicious and devilishly human-like. We would never deny the possible, and sometimes actual, existence of such beings, but we would not call them devils, Satan, or diabolos. These are rarely manifested background beings of conscious objective reality; one can deal with them, since they are "interesting", within the framework of a quasi-natural science extended to the occult realm.

There are degrees of autonothicism in which satanicitas—diabolicitas is not denied, but is insignificant. Within the framework of the sharpest self-assertion, the assumptions of separate opposites can be disregarded. Thus, and only thus, only under the coherent conditions of the corresponding level, can we switch off, if not completely, then at least to a significant extent, the specific and, in their specificity, lower-level, indeed overly valid aspects of paying attention to Satan.

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Finally, let us say a few words about Satanism, the theoretical basis of Satanist religious denominations.

**The first of the basic types does nothing more than call God Satan.**

**The second assumes that God exists, but that He created an evil, bad, suffering-filled world, and even within this world, He forbids and prohibits everything that is relatively good. After death, according to God's plan, one possibility is suffering and destruction, or, according to another possibility, a very dubious happiness. Despite all appearances, Satan is good, a benevolent Supreme God more powerful than God, who grants humans earthly and heavenly happiness and forbids nothing. Those who revere and worship Satan must reject the commands and expectations of the evil God and act against them, thus weakening God's power in his world.**

**The third basic type is predominantly hedonistic. One must strive for unlimited enjoyment of life, which is pleasing to the benevolent Satan, who will reward it with infinite joys in the afterlife.**

**According to the fourth basic type, Satan is also the Unlimited Lord (goodness is pushed into the background here), Satan-God must be served with evil deeds, the most extreme, most extreme evil deeds surpassing all previous notions, human sacrifices, ritual murders.**

**The four basic types rarely appear in pure form; there are countless variations and overlaps between the basic types.**

**Satanism is undoubtedly satanic in all its forms, but not necessarily the most satanic possible. Counter-initiation and counter-realisation, which appear to be free of all evil, are certainly more satanic than the Satanism of any Satanist denomination. Liberalism or communism extended to the world, or even left-wing anarchism, is more satanic than any nominally defined Satanism. Satanism is linked to religions. There is Christian (anti-Christian) Satanism, there is Muslim (anti-Muslim) Satanism, and there are other, differently religious (anti-religious) Satanisms.**

**There are also forces associated with Satanism and devil worship, but these are exclusively or almost exclusively negative forces arising from and leading to misguidance, often manifesting themselves in completely unrestrained, frenzied forms, or rather formlessness. Satanism may also be associated with attempts at realisation, but these, remaining within the sphere of Satanism, have no chance of success in the direction of positivity. This is due to their extreme heteronism, but also to their low-level egoism and extreme in neutrality. At most, they can achieve very modest and very short-lived results along the lines of the lowest kakodaimonomageia/cacodæmonomagia. Incidentally, not unrelated to the enjoyment of narcotics and other mind-altering chemicals popular among Satanists**

– the "paths" leading to mental breakdown may become "passable" for them.

The theme of satanicitas—diabolicitas definitely warrants further consideration, something about which the author of these lines still has much to say, and about which he would gladly read writings published by his older and newer disciples and students.

## Ancient Traditions Table of Contents | Printable Version OCCULTISM

### AND METAPHYSICS

ANDRÁS LÁSZLÓ

The assumption that occultism and metaphysics are closely related, and even their almost complete identification, is almost universal in those circles where metaphysics is not understood as a branch of philosophy or as one of the essential approaches to philosophy, but rather as the original meaning of metaphysics in relation to philosophy, preceding and transcending it. The term occultism is related to the Latin verb *occultāre* (to hide) and the adjective *occultus*, *occulta*, *occultum* (meaning hidden, concealed).

The word occultism (*occultismus*) itself – as a collective term for trends and ways of thinking – became widely known and widespread through Eliphas Lévy, a significant figure in Christian Kabbalah.

Occultism has had and continues to have an almost uncountable number of branches, disappearing and reappearing, and even today new branches are emerging and new occult societies are being formed. A common feature of all occultist schools of thought is that they assume, and even assert, the existence of hidden worlds, planes and beings beyond the empirical world, which can be approached through 'hyperempiria'.

Some branches of occultism firmly profess and accept that there are occultist movements that only allow themselves to do so with reservations, and there are also those that most emphatically deny their occult nature, perhaps based on some kind of consideration, or even directly attack occultism, even though they can essentially be classified as occultist-occultist trends.

In its orientation, occultism seeks (and generally succeeds) to go beyond the realm of nature as examined by physics and as it can be examined at any given time, and in this respect, occultistic endeavours can certainly be considered acceptable. However, we must be aware that the scope of nature ('physis') extends far beyond the scope of interpretations possible in today's natural sciences, and even beyond the broadest scope of paraphysical and hyperphysical interpretations at any given time.

It can extend beyond the three, four, five, six, nine, twenty-one, sixty-four or 'n' spatial dimensions and the one or any number of temporal dimensions of the world – worlds – and still remain nature ('physis'). The only thing that truly transcends the natural and nature is that which has no spatiality, no temporality, or any substantiality – that is, not even a 'completely different' spatiality and a 'completely different' temporality with infinite spatial and temporal dimensions and any mode of existence of a 'completely different' substantiality. The occult planes belong to the world or worlds of nature in the broadest sense, indeed "completely different" when they express themselves through a "completely different" experience – however, these do not belong to the realm of metaphysics, which is beyond nature, beyond what has been created, beyond what exists, and even beyond Being and Non-Being, can be derived from it and can be traced back to it.

Nevertheless, metaphysics – as it were, from a 'bird's eye view' – also deals indirectly with the occult, recognising the legitimacy of the occult sciences when they operate according to their highest potential and actual purpose – since at one time they were completely imbued with and inspired by metaphysics, and could be considered, indirectly and metaphorically, to be supra-scientific and metaphysical sciences.

Metaphysics 'downwards' – from the aforementioned 'top view' – deals (or at least can deal) with what is related to the hidden background of nature, readily applying the word 'occult' as an adjective or designation to these areas. Occultism also had its metaphysically inspired figures, teachers and authors; the need for a misunderstood or misinterpreted metaphysical orientation also arose in occultism – although this happened in only a few of the many movements in name, and in even fewer in reality. Taking all these circumstances into account, we must ultimately state emphatically that occultism is not metaphysics at all, and metaphysics is not occultism at all.

Occultism – as distinct from the occult sciences – explicitly, resolutely and with the utmost determination insists on the postulation of the latent actuality of occult planes and beings, without having any philosophical or metaphysical concept of the actual ontic-ontological structure of occult existence, and even more so without any supra-conceptual experience of this structure.

Based on the metaphysical approach – and the corresponding magical solipsism – we must say, contrary to occultism and its representatives, that in the case of beings that do not fall within the scope of immediate experience, we cannot speak of ontic actuality, and therefore also not of occult-latent actuality; We can only speak of ontic potentiality (actualisable or less actualisable potentiality) in a spiritually legitimate sense if actualisation has not yet taken place through the realisation of 'hyperempiria'.

The various schools of occultism and their followers are not only unaware of 'being' in the ontological sense, but also know almost nothing about metaphysics, and – to the extent that they are aware of it at all – are almost hostile towards it. As mentioned above, there are a few truly exceptional exceptions, but these do not play a decisive role (in the case of movements, among the movements, and in the case of individuals, within their own movement).



Some branches of occultism – such as Blavatsky–Olcott's and Besant–Leadbeater's pseudo-theosophy – do speak of the 'Metaphysicum Absolutum' as the 'Unmanifest', but only in passing, as if for the sake of nominal existence. At the same time, the most significant of the "visible founders", H. P. Blavatsky, even in her magnum opus, *The Secret Doctrine*, writes of "great potential states" and even assumes a kind of temporality of nirvāṇa, completely contradicting the fundamental teachings of Buddhism, but also Hinduism and the entire metaphysical tradition, as well as the true spirit of true 'theosophy'.

Most occultist and occultist movements either ignore the Metaphysicum Absolutum (the Absolutum Metaphysicum), or only "recognise" it nominally, or do not consider it feasible.

Most occultist schools of thought are decidedly evolutionist in their teachings; sometimes, however, they avoid the crudest forms of evolutionism and attempt to develop and present a more nuanced and subtle "theory of spiritual development". In contrast, according to the position of metaphysical traditionalism, it is much more appropriate to speak of involution than of evolution – if by this we mean not only unfolding but also rising to a higher level – and this rise cannot be either necessary or inevitable, nor can it be accidental, nor can it be a mixture of these. True elevation can only be free, conscious, deliberate, and result from a higher order and a higher degree of spiritual power. Evolutionism, in its biological, social and spiritual sense, is a typically anti-traditional and anti-spiritual approach, whether it openly opposes spirituality or tries to define itself as a spiritual worldview.

The lowest form of occultism is spiritualism. Although there is a difference between spiritualism and spiritism, this fact does not alter the fact that spiritualism is a blatantly inferior and dangerous form of anti-transcendentalism and anti-metaphysics. Even the name itself is inaccurate and conceptually flawed. Spiritualism is a word related to 'spirit', and it should mean a strongly affirmative stance in favour of the primacy and supremacy of spirit and spirituality. What we understand today by spiritualism – as a term – is many things, but it is not really spiritual at all. The term parapsychism would be much more appropriate for spiritualism than spiritualism itself. Spiritualism (parapsychology) – if we disregard the frequent frauds, the deceptions of good or bad faith, and the possibility of self-deception – is based on real facts.

Both 'manifestations' and 'materialisations' are realistic and actual possibilities – and it would be wrong to doubt this. But we must also know the actual origin of these possibilities in order to see clearly when judging spiritualism (parapsychology). In the case of 'manifestations' and 'materialisations', we can speak of the actual manifestation and presence of occult forces, which appear as beings and entities, functioning and acting as such. To understand this, we need to know that after death, humans do not leave behind only a physical corpse in the narrow sense, but also several other, much more 'lively' corpses. Occultism speaks of etheric, astral, submental and other bodies, which become corpses after death, carrying characteristics, typical features and even memories. However, these would not manifest themselves on their own, but only when demon-like beings move into them and use them as clothing.

or envelop themselves in borrowed bodies – demons, using subtle bodies as carriers, can indeed manifest themselves in spiritualist séances and, exceptionally, in other circumstances when they do not even need a medium as a "human channel".

Subtle corpses are also corpses, which in some respects – although quite differently from what generally occurs with 'physical' corpses in the narrowest sense – also decompose. The 'products of decomposition' are occult poisons that can cause psychic poisoning. Decomposing occult corpses and the demons that inhabit and sustain them are by no means harmless to mediums, spiritualists, or others who come into close contact with such circles and people; Indirectly, spiritualism means the spread of poisoning to everything and everyone, which must be opposed, among other things, but not primarily, from a metaphysical point of view and in the name of tradition.

There are some higher-quality occult movements, but spiritualism indirectly influences most of them. One of the foundations of pseudo-theosophy, as taught and practised by the Theosophical Society, was the "reincarnationist" wing of spiritualism, both ideologically and in terms of its members, alongside falsified Orientalism and distorted forms of Middle Eastern and Western traditions.

We should deal with the issue of reincarnation (reincarnātiō, correctly: redincarnatio) in a separate study – but we must mention here that most occult movements firmly believe in it and even consider it a fundamental teaching. This is one of the doctrinal differences that separates most of the main branches of occultism from metaphysical traditionalism, from traditional metaphysics. The spiritual-metaphysical tradition radically rejects vulgar reincarnationism and does not accept even the more 'refined' and nuanced variants of reincarnationism. Reincarnation – as taught by pseudotheosophy, Steinerianism, pseudo-Hermeticism and pseudo-Rosicrucianism in their various manifestations, export-import Buddhism and Hinduism, and the falsified and misleading advertising yoga that came to the West from the East – does not exist at all. There is a certain occult transmission, a kind of regeneration, of forces, aspirations, bonds, and functional qualities, which is also expressed by the corresponding Sanskrit word. This word, in its basic form, is 'punarjanman' in the singular subject case, the 'punarjanma', meaning 'regeneration'. The root 'jan' – pronounced approximately as 'dzsan' in Hungarian – corresponds to the Latin 'gen' on an Indo-European basis, and both meanings are related to origin, descent, creation and inheritance; the Greek roots 'gen' and 'gon' also correspond to this meaning.

There are many complexly interrelated reasons why many experts on Eastern cultures, languages and religions believe that reincarnation is a commonly accepted and taught truth in Eastern traditions, even though this is not actually the case, and this has been proven irrefutably from many angles. Both Hinduism and Buddhism – as well as other traditions – have teachings that seem to clearly support reincarnation. An expert who is thoroughly versed in Eastern languages can translate these teachings in such a way that reincarnationism follows directly from them – provided the translation is flawless and accurate. However, this is never the case.

We must not forget that translating archaic languages is not the same as translating German, English or French texts – translating classical-archaic texts reflects a position based on assumptions. Knowledge of the language, culture and religion (religious history) is not enough here – inner metaphysical knowledge is also necessary, and this is completely lacking in most of the most distinguished scholars.

Occult vulgar reincarnationism is an anti-spiritual, anti-traditional, anti-metaphysical and anti-transcendental teaching, and – it must be said – nuanced reincarnationism is nothing more than vulgar reincarnationism disguised by the cosmetics of pedantry.

Reincarnationist deviation – like almost every spiritual teaching that permeates the mind – is based on human affinities manipulated by dark forces. By making downward transcendence methodically accessible, and even promoting it, certain background trends and organisations are penetrating the "spiritual consciousness". However, this intention is not directed towards metaphysical awakening, but rather towards plunging as deeply as possible into the vortex of existence, leading the subjective consciousness identified with the human, incarnated personality towards dissolution in its low-quality root nature – in effect, annihilation. These intentions are perfectly served by false teachings that somewhat covertly emphasise the primacy and supremacy of the vortex of existence, or 'samsāra'. Reincarnationism is the most extreme doctrine of orientation towards samsāra, even if the related "commentaries" claim the opposite. The representation of metaphysical traditionalism takes on a partly defensive, partly counter-offensive stance – despite all its tolerance – against the reincarnationism of occultism and falsifying Orientalism.

Occultism and export-import Orientalism are dangerous even when they merely present their teachings to human consciousness bound to its own personality, but they become truly satanically disruptive and destructive when it offers people "self-transformation practices" in a supposedly "helpful" manner. They open up more and more paths towards counter-initiation and counter-realisation. Progressing along such paths – although it also requires determined diligence – is actually ridiculously easy compared to advancing and ascending along the true rectificative, prodiniatic, initiatic and realificative paths. These practices—prepared by reincarnationism, evolutionism, substantialism, and other misleading teachings—actually lead the personal consciousness bound to man toward the "second death" and "outer darkness."

Although proponents of the metaphysical traditionalist approach are tolerant, they are not tolerantists (i.e., they do not accept the absolute necessity of maintaining forced patience at all times and in all circumstances, even in the face of the forces of darkness). they confront with the power of spiritual offensive all trends and positions that consider it permissible (or even necessary) to give self-transformation practices to modern Westerners who have distanced themselves from the spirit, without their true preparation, that is, without their self-archaicism. There is no doubt that occultism – including spiritualism – can be interesting, and the interest of para- and hyperphysical phenomena and the theories related to them is also indisputable. Indeed, the possible positivity of engaging with them cannot be denied – but occultism cannot be confused or fused with metaphysical

position, and if attempts are made to do so, they must be resisted.

The situation is different, as already mentioned, with the occult sciences, which, in their archaic form, were indirectly of metaphysical origin. If these sciences are practised with the high level of sophistication and perfection that their status demands, then both these sciences (which are essentially supra-scientific) and the in-depth study of them can and should be welcomed – from all sides, including from the perspective of metaphysical tradition. If this is not the case, if it is not done from the perspective of enforcing and achieving clear spirituality, if occultism is mixed in with what is related to the 'occult', then rejection is the only appropriate principled behaviour in this area as well.

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AND DOMINION

LÁSZLÓ ANDRÁS\*

Metaphysical traditionalism – as a worldview – must also take a stance on issues surrounding the problem of the spirit manifesting itself in the world. The way in which the spirit manifests itself in the world, the way in which it prevails or is pushed into the background, is closely related to the cyclical nature of human beings, nature, the world and, above all, consciousness. This permeates man, determines his external and internal world, except for those areas where man retains his autonomy based on his metaphysical position. The presence of the spirit in the world manifests itself as domination and power. Domination and power are fundamentally traditional categories, and at the same time they are subject to penetration by anti-traditional forces that alter them and create a pseudo-form of power (its opposite), that is, a pseudo (counterfeit) form, and give it a direction that is contrary to the original stability and movement of power and domination.

The basis of all true domination is supremacy, which can only be real (actual, genuine) spiritual supremacy – supremacy arising from the possession of metaphysical origin-consciousness. The most important thing in this matter is the existence of supremacy. If 'suprēmātia' (real supremacy) does not exist, then only pseudo-dominion (pseudo-dominantia) can be realised. If spiritual supremacy is lacking, then domination is not really domination, and the power that results from it is usurped power. Dominance differs from power in that it stands above power and possesses it. In an ontological sense, Indian traditions speak extensively about this, and they call power śakti (a feminine word), which corresponds to the magical power operating in the world. Śakta (masculine word) is the possessor of power (śakti). Domination arises from the possession of power. The ruler has power, and his rulership is based on real superiority, that is, on his supremacy. He stands out from among beings and people, and his rule, which arises from this superiority, is complete power.

can take possession of it and maintain it. Pseudo-dominance can only maintain violence, i.e. the most external form of power. It usurps power, but not the entirety of power, only its lowest form, violence. No usurpation of power is conceivable that could extend to the full scope of power. Usurpation can always be directed at the most external and lowest form, aspect and tools of power.

The presence of spirit in the world means the awareness of the presence of the centre. Therefore, if the awareness of the centre (the midpoint) is not present in the world, then the world is spiritless. Spirit means centre awareness in relation to man and man's world. The centre and the axis are the basis of rule and power, and ultimately of supremacy. The ruler is, in essence, immobile, like the centre and the axis. Therefore, executive power is always lower than the power directly possessed by the ruler. Directly possessed power is directed towards foundation, movement (motion) and stopping. The ancient king (Jupiter Stator) means 'Jupiter the stopper'. This stopper is also a founder, but he also includes the mover: he moves and stops. He lays the foundations, creates a solid base and rules. The spirit, as a primary metaphysical expression, has its counterpart in the world in the form of monarchy, where the state is headed by a king, emperor or prince who is the unlimited holder of absolute power. Everything that can be symbolised horizontally and vertically and extends to these areas is in his hands, and he possesses it completely without restriction. Just as God possesses existence (he is present in existence as the lord of existence), so the king, the ruler, the monarch is present in the earthly manifestation of existence, the state. Tradition must extend to various areas of life and demonstrate the paradigms (models) according to which the traditional state can be built or created.

It should be noted that in the present day – not to mention the future – the possibility of such a structure is extremely slim. The complete intellectual penetration of traditional empires was already on the wane around the 7th–6th–5th centuries BC. There were still intellectual flashes in ancient times and the Middle Ages, when the traditional state was realised (albeit not perfectly). The Roman Empire was a traditional empire, as were the later Eastern and Western Roman Empires. The Western Roman Empire revived by the Carolingians – the Empire of Charlemagne – was also traditional, as was the German-Roman Empire.

Hungary was also a traditional state during the reign of the Turul dynasty – the Árpád dynasty – parallel to the Saxon dynasty and then the Hohenstaufen German-Roman Empire.

In the East, these were preserved much more, if we think of the Chinese, but even more so the Japanese empire, where the presence of the ruler was manifested until very recent times. The highest form of monarchy is the Kingdom of God, when the deity appears in the world as an Avatāra (descendant) and takes the position of World King. The World King is called Cakravarti in Sanskrit, meaning "the one who turns the wheel". The "spinner of the wheel", the "lord of the wheel" can only be someone who is in the Centre and rises from the Centre. The God-King is replaced by the sacred king, whose mission originates from Heaven, from the Sky. Then come the kingdoms that are kingdoms by the grace of God. This is already a demotion, but the spirit is still present, alive and functioning. Then come the formations from which these forces are already absent, and the form of government is created that

demonstrates the non-manifestation of the spirit. It represents that it is not the representative of the spirit (the sky, transcendence). The republic is such a form of government.

Traditionalism – although not primarily concerned with earthly matters – takes a very firm stance on issues relating to the world. This is because the world must ensure that individuals can return to and reconnect with the spirit (the origin). The state is therefore an imprint of the spiritual world, but also its paradigm, expressing the inner order of the spiritual world and providing a model for the kind of world that humans should build within themselves and around themselves. Rule based on supremacy and possessing power can only be aristocratic, autocratic or theocratic. Autocratic means that the ruler has unlimited power based on himself. Aristocratic means that the best rule. Theocratic means that aristocracy and theocracy derive their origins from the existence of the Divine, that the divine principle operates in the autocrat, that the autocrat expresses the divine principle in every respect, and that aristocracy, imbued with divine rule, represents the rule of the best. Theos means god, aristos means good, the best, the superlative of agathos, and auto means self. Theokrateia and theokratiā (theocratia) are the Greek and Greco-Latin forms of aristokrateia and aristokratiā (aristocratia) and autokrateia and autokratiā (autocratia). These form the basis that enables a return to the spirit. The rule of the dēmos, the people, is dēmokrateia or dēmokratiā (democratia). Even when true spiritual dignity is manifested in the dēmos, "democracy" still represents a demotion and degradation compared to the former. But usually it does not manifest itself, and the dēmos is usually nothing more than a crowd. Today, every political movement wants to speak in the name of democratism and sets its affirmation and intensification as its goal. From a spiritual point of view, democracy and democratism are to be rejected. From the point of view of spirit and tradition, democratism has no raison d'être. The Ruler has only one duty – which is inherent in itself and not the result of following a principle – and that is not to rule against the people. But he does not have to rule in the name of the people, because the people are immeasurably inferior to the true Ruler.

We must determine how the traditional view of existence – which primarily concerns the spiritual realm – manifests itself in politics and society. The inalienable political implication of the traditional view of existence is the political worldview we call right-wing (dextrism), from which the most radical right-wing ideology follows. There is no place for democracy in radical right-wing ideology. When we talk about dictatorships, we need to know what dictatorship means. Dictatorship is a temporary state of affairs in which the autocrat (the ruler) exercises executive power by issuing direct orders, e.g. through a dictator. Temporariness is an integral part of it, but dictatorship can be negative or positive. Proletarian dictatorship or clique dictatorship is the dictatorship of certain circles or groups of people, in which there is no higher order, and this cannot be acceptable. If dictatorship does not represent a truly higher order, but rather darkness and a lower order, then it represents the rule of darkness, skotasmokratiā. Dictatorship that uses terror and is based on skotasmokratia must be rejected. It is just as left-wing as democratism, liberalism and socialism. Terror and liberalism are also left-wing, as are terrorist dictatorship and democratism.

In socio-economic terms, it is clear that socialism, and especially communism, are extremely anti-traditional. Communism is a political worldview that can rightly be called satanocracy, or satanic rule. Communism (Bolshevism) is a clear expression of satanic rule, but bourgeois democracy and, on an economic level, capitalism are also connected to the world of darkness. These are not traditional formulas.

On a social level, feudalism was the last traditional manifestation. Original feudalism, which had not yet been corrupted by the rise of monetary management. The negative consequences of feudalism are always linked to the powerful development of monetary management, which leads to situations where, for example, the farming classes (serfs) are forced to work more and more, and not just as much as is absolutely necessary. The essence of feudalism is that everything belongs to the king. Everything is his property, but not in a capitalist sense, rather in a truly royal sense, and he grants it. What he grants becomes private property, but not in the capitalist sense of private property. Land granted as a fief could not be sold because, according to the hierarchy of property rights, it ultimately belonged to the king; it was his.

This process continued downwards (new fiefdoms were created from existing ones) and eventually led to serfdom. The word serf did not originally have any pejorative meaning (the Latin form of the word is *jobbagus*). Everyone was a serf of the king. Serfs owned land, which was their private property, but not in the capitalist sense, rather in the sense of property rights hierarchies.

It was his private property, but he received this property in the form of a fief, so his private property was also his lord's property, and above all, it belonged to the king. The pure forms of feudalism could be found in the 9th–14th centuries; afterwards (due to the rise of monetary management), the pure forms of feudalism became more confused and took on characteristics that can and should be judged negatively. However, this does not belong to the original image of feudalism and its assessment. While capitalism is anti-traditional (state capitalism even more so), feudalism, in its pure form, is essentially traditional. The left is always anti-traditional, and the right – if it is truly right-wing – is traditional in nature. It should be noted that left-wing elements have not been mixed into right-wing movements throughout history. A strong left-wing – in fact, anti-left-wing – influence can be detected even in extreme right-wing movements, and these (in this respect and sense) also appear as anti-traditionalism. (In Hungary's current political spectrum, all 53 parties that have attempted to express themselves are, without exception, left-wing parties. However they describe themselves, they are still left-wing because they are all connected to some form of democracy, and all democracy is left-wing. We can safely ignore the fact that, from the perspective of the Hungarian Socialist Workers' Party, all parties are right-wing, or even far-right.

Traditionalism considers two aspects to be essential. One is that feudalism must prevail, regardless of the current chances of this happening. The other is the idea of empire, which could be called imperialism, but since this is associated with confusing, negative connotations, we will refer to it as imperiumism ("imperialism"). Looking back at Hungarian history, from the time when the Árpád dynasty died out in Hungary, following the rule of the Anjou dynasty, essentially the rule of the Habsburgs (the Jagiellons and others were only episodic here), the following were characteristic: Hungary was in a personal union with the Holy Roman Empire. The Kingdom of Hungary was never part of the Holy Roman Empire.

It was part of the empire, as the Hungarian king was an emperor (unlike, for example, the Czech king) and was linked to the Holy Roman Empire (and, from the beginning of the last century, to Austria) by a 'unio personalis'. In Hungary, the Hungarian nobility felt feudalism much more deeply than in the Holy Roman Empire. From this point of view, the Hungarians took a more traditional stance than the other parts of the empire participating in the personal union. Within the Holy Roman Empire (and later within Austria), however, the imperial idea was felt much more deeply, so in this respect it was more traditional. These two conditions (feudalism and imperialism) should have been in perfect synthesis. Although the symbiosis between Hungary and the Holy Roman Empire cannot be considered unambiguously positive in retrospect, the usual attitude of rejecting the essentially positive nature of the Habsburg Empire is completely wrong.

This personal union – although not entirely perfect – was a formation in Europe that we should not dismiss.

In connection with the intellectual expression of rule and power, we must also talk about nationalism. Nationalism – not without precedent – was born during the Reformation and emerged strongly in connection with the French Revolution of 1789. This form of nationalism is anti-traditional and left-wing, as it is based on levelling, which means equalisation, and this always results in a downward equalisation. The essence of nationalism is that those who belong to the 'nātiō', the nation, are essentially equal, and this is what gives the nation its cohesion. Historically, 'nātiō' has meant different things; e.g.

In Hungary, for a long time, it referred exclusively to the nobility. Everyone was a subject (*rēgnicola*) of the kingdom, but only the nobility was part of the 'nātiō'. Internationalism, which is also levelling, can be traced back to the levelling nationalism that emerged during the French Revolution. One started from the premise that everyone is French, German or Hungarian, nothing else matters, and this provides cohesion, the spiritual and all other foundations, and this is what defines the nation. The same idea can be extended to encompass all of humanity. However, there is also a positive, right-wing form of nationalism. This nationalism presupposes an internally divided nation; a nation divided horizontally and vertically. It presupposes a differentiated nation capable of integration, a nation that does not participate in levelling, a nation led spiritually from above and directed spiritually upwards. This corresponds to right-wing nationalism. In the case of internationalism, right-wing internationalism cannot be ruled out in principle, but internationalism has been and continues to be used by the darkest anti-spiritual and anti-intellectual forces against the world to such an extent that cooperation with it is impossible from an intellectual point of view. Nor is it possible to strive for the spirit on the basis of narrow nationalism. There is a spiritual transnationalism (or supranationalism) that unites on the basis of principles that transcend nations. This manifests itself in particular forms, such as churches, monastic orders, etc., which stand above nations. (There is also a radical party in Hungary that calls itself transnational, but it has nothing to do with transnationalism, as it is a typically internationalist, cosmopolitan party formation.) True transnationalism and nationalism in the positive sense are linked by con-nationalism (support for the community of nations). Conationalism is what makes internationalism



In contrast to the idea of nationalism, it is based on the idea of a community of nations and also means collective nationalism, i.e. the cooperation of nationalisms and nations.

The terms "right-wing" and "left-wing" date back to the end of the 18th century. They expressed the position of members of parliament. Representatives of the former conservative ruling parties sat on the right, while representatives advocating radical change sat on the left. The term is not the most fortunate, but there is no more appropriate word for it. For this reason, the term can be applied to events thousands of years ago, but it can also be applied to the present day or the future.

If we want to name a truly right-wing politician from the last 250 years who most clearly embodied this spirit in the political arena, it would be Metternich, much more so than, say, Hitler or Mussolini. Metternich represented a form of right-wing politics in which there was no room for any counter-leftist influences. As a result of manipulative education and training, the name Metternich naturally sounds as repugnant to 99.9% of Hungarians as that of the most depraved political villain. However, this perception is fundamentally wrong, even foolish. Metternich represented an almost pure traditional concept of the state, and never once in his life did he make a single anti-Hungarian statement. (Careful and in-depth historical research has clearly demonstrated this.)

Sometime in the Middle Ages or earlier, everyone and everything was 'right-wing' because all currents were traditional in essence. Anti-tradition could only manifest itself on the periphery, as a marginal force. Differences can also be traced back in history, such as the conflict between the Guelphs and Ghibellines in the Middle Ages. The Guelphs were a dynasty whose original German name was Welf, while the German equivalent of the Ghibellines was Hohenstaufen. The two dynasties had fundamentally different positions. The Guelph dynasty fully recognised the primacy and supremacy of the Pope above all else. Their position was that the Pope could be emperor if he wanted to be, but even if he was not emperor, he was still above the emperor. According to the Ghibelline position, however, supremacy belonged to the emperor, and the emperor could, if he wished, take over papal power, but even if he did not, he was still above the pope. This was very well-founded at one time, since the German-Roman emperor was called the Vicar of Christ – Vicārius Christī – and the pope was only called Vicārius Petri, the Vicar of St. Peter. Peter's viceroy. This remained the case for a long time (over many centuries). If we want to use today's terminology, it is clear that both the Guelphs and the Ghibellines were 'right-wing' movements. Regardless of this, the Ghibelline movement was more 'right-wing' because, according to traditional thinking, the ruler was above the high priest. There is something lunar (moon-like), i.e. mediating, in every priesthood. For example, among the Aztecs, the king was accompanied by the high priest, whose name was 'Snake Woman', and although he was a man, he appeared as the king's wife. In India, alongside the king – the Rāja – there was the Purōhita, the high priest, a Brahmin who, during ceremonies, behaved towards the king as if he were his wife, even though he was a man. This had no sexual connotations; it was simply an external manifestation of internal hierarchy. Although the ruler himself was a high priest, he was in any case above the high priest. Even so, in retrospect, it is possible to distinguish between stronger and weaker 'right-wing' tendencies, and at the same time, using the terminology of today and the last century, the Guelph and Ghibelline positions were, as we have noted, both 'right-wing' individually and collectively. In Hungary, Koppány and

Szent István, both represented traditional views.

At one time, the forces of anti-tradition (though they existed) were of peripheral importance. They had not yet been able to penetrate or permeate the human world, but they were already working from within, invisibly, through the decomposition of consciousness, and had achieved great results, but they had not yet been able to bring about the collapse of order. Medieval states (though far from perfect) were still sustained and maintained by the pervasive power of those remnants that truly represented tradition. Even in their residual state, they still dominated and (even in this state) were able to push the offensive forces that were trying to disrupt them into a marginal or extramarginal position. Revolutions are fundamentally left-wing. The English revolution of 1648, the French revolutions of 1789 and 1830, the French and European revolutions of 1848, 1870/71 French, 1917 Russian, and 1918–19 European revolutions were all – fundamentally and extremely, and increasingly so – in the hands of the anti-traditional (Scotocratic, representing darkness) ruling forces, and fully expressed this. However, 1956 was different; it cannot even be called a revolution, but rather a freedom uprising and a freedom fight. In 1956, there was no left-wing movement in Hungary. It cannot be linked to either 1848 or 1918; 1956 stands infinitely above them in rank, dignity and orientation. This does not mean that traditional forces were effectively at work in 1956 – as such forces are few and far between in the world – but the orientation was consistent with the orientation that tradition would have given to this movement.

When the Bolsheviks called it a counter-revolution, they wanted to stigmatise this Freedom Uprising. If the Bolsheviks had not come up with this term, we might even accept the label 'counter-revolution', since counter-revolution – as a fact, a possibility, a concept – generally always carries with it something positive. All things considered, however, it is more appropriate to stick with the terms Freedom Uprising or Freedom Fight.

Under no circumstances should we confuse them with the manifestations of dark forces that concentrated in revolutions.

If we look at the facts, events, happenings and trends of the past in the traditional sense of political science, then we can rightly say that Hungary is still a kingdom today. For 46 years, only injustices have been committed by those in power in Hungary. The country was under hostile occupation for 46 years, and hostile occupation cannot create national assemblies, governments or parliaments. In legal terms (*dē iūre*), Hungary is in fact still a kingdom, where there has been an interregnum for 46 years, meaning that there is no legitimate head of state, parliament or government. *Dē factō* (in terms of facts), power in Hungary has been usurped by a power hostile to the fundamental interests of the Hungarian people, assisted by puppet figures. The 1990 "election" did not change this in essence, since the current The "elected" power is based on the succession of the previous power, from which it derives its authority. Similarly, it is completely irrelevant whether the crowned or non-crowned coat of arms was adopted. Hungary's coat of arms is the crowned coat of arms, and no legitimate body has abolished it because since then – that is, since the beginning of the Soviet occupation – no such body has functioned. (The coat of arms is the crowned small coat of arms, and the crowned medium coat of arms can also be used, and once it is created, the crowned large coat of arms can also be used. However, only drafts of this have been available; it has been in the planning stages for several centuries, but has not yet been created, as it included areas such as Serbia and Jerusalem. This is because the Hungarian king was also the king of Jerusalem and Serbia. A coat of arms without a crown is not a coat of arms,

it is a shield. Even the coats of arms of the counties used to have a crown above them, usually a nine-pointed crown.

At present, the possibility of a truly traditional structure emerging, either here in Hungary or anywhere else in the world, is extremely slim. The possibility of a formation resembling such a structure developing is also very slim. However, the chances of restoration should not affect the principles and fundamentals. A principled position is needed here, but at the same time it can be assumed that in an increasingly darkening world there are relatively bright periods, so-called lucid intervals. Although these do not bring back the original traditional light, they are nevertheless relatively brighter short periods in which restoration must be attempted, even if this restoration could only last for 24 hours. Even if it only lasts for a day and is only partially realised, we should still live, act, function, think and feel in the spirit of this endeavour.

Political orientation is secondary to intellectual orientation, but this does not mean that it is not deeply and pervasively important, for example, from an individual's point of view. Even people of high calibre are very often characterised by significant confusion of principles, meaning that they lack internal coherence. Károly Kerényi, whom we do not hold in high regard, made the witty observation that people and their views in the present day – even those of people working at a scientific or higher level – are characterised by 'incoherence', 'incompetence' and 'inconsistency' due to their confusion of principles. Those who take a stand for the spirit but at the same time sympathise with the political left inevitably experience internal conflicts. Acceptance of all hierarchical structures is essential to traditionalism. Those who say that their goal is to meditate, but at the same time deny the legitimacy of hierarchy, must also deny the hierarchy of levels of consciousness. For all hierarchy stems from the hierarchy of levels of consciousness, and the world is an imprint of this. Anyone who says that all people are fundamentally equal cannot seriously believe this, and has probably never seriously thought it through. This is a very peculiar position, and someone could even stake their life on such an idea without believing that what they are saying is true. They suspect that it must be true, even though they do not know why people should be equal. Life constantly refutes this egalitarianism. People's characters and spiritual levels differ greatly. There are people who are at approximately the same intellectual level, but regardless of this, egalitarianism has no real basis. Furthermore, the principle of equality does not represent any moral good, nothing that should be the case according to some normative order because it would be better if it were so. Precisely because this is not the case, it follows that all levelling down is levelling down, and all equalisation is based on lowering. Those who want complete equality before the law can at best only achieve equality in deprivation of rights.

Domination and power must manifest themselves organically. If a state is only a totalitarian state, then it does not stand in the spirit of tradition. Totalitarianism must be accompanied by organicity, by an orderliness of inner life, which draws its strength from the spirit and the supernatural. This order must be centrally and spiritually permeated, and this centre (from which the permeation originates) is at the same time the centre of the goal towards which the

Both the collective and the individual can strive for this. Every human individual carries within themselves the image of the state, or perhaps carries within themselves the image that there is no such thing: everything is confused and obscured. Such a person can only strive towards this concept of the state, that is, towards the non-state. The current states are, to a very large extent, non-states, and societies are non-societies, if we judge states and societies from an original perspective (or deprive them of the right to be called such). From the perspective of the true concept of state and society, today's states and societies can be described as masses, aggregates, apparatuses, and unorganised organisations that function as instruments of violence. Traditionalism is based on a true concept of state and society.

Something that lives, that receives its life from higher powers, that is organically and hierarchically structured, in which there is and cannot be any conflict or contradiction between the individual and the collective, where everyone is in their place and where everyone strives towards Heaven, that is, towards a deeper and higher, and above all, more complete version of themselves.

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There is no peace for those who live among people for worldly purposes, nor for those who spend their lives in solitude for spiritual purposes. Peace can only be attained by those who live among people in order to serve God.

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Only when one is freed from the misconception that the material world is real and important can one understand and fulfil one's true calling.

\* \* \*

The fear of death stems from the fact that people consider life to be only a tiny part of what their own imagination has set as its limits.

\* \* \*

We know divine law from the traditions of all religions and from our own consciousness, if it is not clouded by passions and pretence; but we can also learn it from experience if we apply it in our lives. All the requirements of the law, which give unshakeable salvation, are also the requirements of the true law.

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**András László**

## **On the questions of our sovereignty**

Few people correctly assess and interpret Hungary's situation from 1945 to the present day. It is not worth talking about the communists here, as for them the desecration of our country and our nation was the basis for "building socialism". However, it is regrettable to note that distorted views are prevalent even among adults and mature individuals who otherwise seem to understand political contexts. From among these, we must highlight one that is particularly intolerable and serves as a criterion, since failure to accept it indicates that the person in question essentially and truly understands nothing and should not be allowed to say a word about politics, or else it suggests that their love of country and nation, which was previously beyond doubt, is now questionable. So what is this actually about?

With the exception of die-hard communists, everyone today talks about Hungary being under Soviet occupation from 1945 to the mid-1990s; some – more cautiously – only dare to speak of a Soviet military presence. However, this is not enough for those who do not wish to define themselves as belonging to the political left. We must state with the utmost clarity that Hungary as a whole was under hostile military occupation from 1 April 1945 until 30 June 1991 at midnight. 'Hostile' – that is the key word here! This was not a matter of a 'foreign' military presence, but of the occupation by our most bitter enemy, who imposed a reign of terror and subjugated our country.

The hostile occupation by the enemy red hordes cannot be classified as such, but this indisputable fact had, and still has, implications that we must address, albeit briefly. The hostile occupation constituted an illegal usurpation of power, assisted by political and historical scoundrels acting as servants and puppets, lying to themselves as representatives of state power and state administration. A country under hostile occupation, whose every move was determined and dictated by the hostile occupiers, could not conclude any valid treaties or agreements, because these could only have been based on sovereignty, and a country under hostile occupation and controlled by hostile occupiers cannot be sovereign.

Following the hostile occupation, Hungary did not have and could not have had a legitimate government within its borders; indeed, we must say that it did not have any government that could be called a government at all

. There was no real National Assembly within the country's borders, nor was there a real head of state.

Accordingly, as we have noted, the treaties could not have had any validity, meaning that they could not be considered treaties at the time, nor can they be considered as such today in retrospect. In this regard, we must first and foremost mention the so-called "armistice agreement", which – in light of the above – cannot in any way be considered a valid treaty, or even invalid, because to apply the term "invalid" to such a degree of invalidity would be the most absurd euphemism.

The hostile occupation began when the Soviet hordes invaded and set foot in the country. Many have written about their brutal presence, so we will not dwell on that here. The complete occupation of the country was perfected between 4 and 10 April 1945, but let us accept the "official" opinion – 4 April. This was the first truly unambiguous day of mourning in the country's history. In comparison, the defeat at the Battle of Mohács and the beginning of Turkish rule – although also catastrophes – pale in significance. There, too, the enemy triumphed, but it was an enemy that, even if it represented something completely foreign, was not fundamentally hostile to God and man, as the Soviet and Communist enemies were, using the most terrorist methods and means.

The Trianon peace treaty was also extremely unjust – and completely unfair – but at that time and place, there were still respectable and qualified politicians with legal authority present, and it was with heavy hearts that they signed this shameful treaty, composed by Freemasons. "peace treaty". The so-called "Paris Peace Treaty" was completely different, even compared to the Treaty of Trianon, because, as we have already noted, Hungary had no government, no parliament and no head of state, as those who were in power had no more authority than a group of drunks who had "seized power" in a pub. The Bolshevik villains (in 1919) who had been placed in velvet chairs by the enemy and their traitorous lackeys who collaborated with the enemy had no real authority to make peace, and the enemy was such an enemy that it would have been impossible to make peace with them: no legally functioning Hungarian state could have made peace with Bolshevik-Communist Soviet rule; perhaps with the British and Americans, with far-reaching reservations, but never with the Soviets.

Hungary's legally elected or appointed statesmen were handed over by the Soviet Union's allies as "war criminals" to the Soviet-installed agents in Hungary, who could in no way be called Hungarian. The "people's courts" were, of course, not courts at all, but the most despicable and repulsive teratomas of the machinery of terror. Many of Hungary's legitimate statesmen were murdered, because executions

are usually carried out on those who have been lawfully convicted, and here there could be no question of lawful conviction or any kind of conviction, because that would have required a real court.

What happened in Hungary was not simply injustice or lawlessness, because lawlessness requires at least the theoretical existence of some kind of legal framework. True legality in Hungary was destroyed by savage enemies and their even more despicable servants, and what they put in its place had not the slightest connection with any law or legality.

Against the 1956 uprising and war of independence, the supposedly "reconciled" enemy once again openly took up arms. There were and still are those whose eyes have not been opened even after this, or if they have, then not enough.

We did not accept Imre Nagy, and we never will. The former Minister of the Interior, Berija's favourite – during his time as Minister of the Interior – surpassed Péter Gábor, and this was common knowledge at the time, but the degree of despicableness that János Kádár displayed can be considered almost unique even in the circumstances here. Whether someone did something voluntarily and willingly or under orders may be interesting from an investigative point of view, or perhaps from a psychological perspective, but it is by no means essential. Perhaps Kádár did what he did voluntarily, perhaps he was obliged or forced to do so – ultimately, it does not matter. No decent person could ever be asked to take on the role of the nation's executioner, or be forced to take on this role, and this is no different in the case of incomparably smaller roles.

Hungary – After turbulent internal movements in 1988 and 1989, the country reached 1990, the year of the so-called regime change. There is no doubt that changes did indeed take place, but it is certain that the system did not really change. If a total regime change can be symbolically regarded as a 180-degree turn, then the change cannot even be described as a 45-degree eighth turn, but rather as a 30-degree twelfth turn. Perhaps this much change did indeed take place, namely within the "system", but no more than that, and in 1990 this was not even possible, as the country was still under hostile military occupation. It was more than a year after the "free elections" that the hostile occupying forces left Hungary. By then, they had already ensured from within that no real and significant change of system could take place. Thus, the current parliament has no real legitimacy, as it is based on the succession of the communist system secured by hostile occupation.

Approximately after the next elections, our country and our nation will find themselves in a situation where there will be a real and complete change of system, not automatically, because the elections will not yet be truly legitimate due to the temporary removal from occupation, but only if the National Assembly and the government at that time have completely distanced themselves from their predecessors, which

would be a prerequisite for these bodies to be considered de facto, de jure and de veritate as the National Assembly and the government.

Due to the failure to distance oneself from the alliance with the enemy and those who created it, it is impossible to speak of a genuine and complete change of regime. According to the generally accepted official view, those who collaborated with the enemy occupiers, the collaborators, cannot be considered enemies; even today, those who oppose the enemy are considered enemies. According to the generally accepted official view, defecting to the enemy – the most formidable and bitter enemy possible – and attacking those who oppose the enemy is still considered a political merit. Paying homage and laying wreaths in front of monuments erected to the enemy is still a common and official act. "Respect" for the "resistance" (i.e. the treacherous attackers who fought alongside the enemy) is still virtually obligatory.

The dark forces that control the world – the Freemasons and their associates, as well as those closely connected to them – still compel Hungary's official policymakers to severely limit anti-communism, much to the delight of communists and "former communists". while taking the harshest possible action against the perceived or actual right wing, especially the far right. The agents of the dark forces in Hungary are not yet aware of what the ultra-right is and how it differs from the far right, but once they find out, they will also realise who they are really up against with their 'striving for the rule of darkness' and their Scotch democracy.

The sovereignty of a country and the nation living in that country can only be discussed if it is not determined by foreign and coercive forces. This is particularly true in relation to the coercive role of foreign and hostile forces. Hungary was under hostile occupation for more than forty-six years. Until the dissolution of the Soviet Union, Hungary belonged to the Soviet Union's sphere of influence. After that, it did not automatically leave the sphere of influence of the Commonwealth of Independent States, and if the Soviet Union were to be restored under any name, Hungary would once again belong to this sphere of influence.

Since the spring of 1990, Hungary has come under the strong influence of Western countries, especially the United States, without completely breaking away from the Soviet Union. Western countries and the United States, however, are under the influence (in a completely different way, but under the influence of the same forces as the Soviet Union) of (secret forces) as strongly as possible.

The forces of darkness and their agents in Hungary consider the current political opposition to be their own, and through the International Monetary Fund and the World Bank, they are able to keep the governing coalition and the government itself under their influence.



the ranks of the governing coalition parties, among the quasi-right-wing opposition, and among the independents, there are those who reject these evil influences and even attempt to oppose them. In this context, they are definitely our allies.

There is a long road to travel before sovereignty can be achieved. It is a road that can largely be described as one of struggle and conflict. The restoration and implementation of sovereignty, followed by its consolidation, must symbolically represent a 180-degree turn from the period immediately preceding the 1990 elections and a more than 150-degree turn from the current situation. This implies the de jure restoration of the situation prior to the hostile occupation, even if only for a moment. From this basis, the restoration of the country in its entirety could be initiated. However, this must be preceded by the self-legitimation of state power and state administration, which would begin with a definitive and declarative break with all the consequences of hostile occupation and hostile economic occupation.

This could be achieved through the existing instruments of "constitutionality" and "legality"; not before the 1998 elections (which will presumably be held), but no later than the 2002 elections. Until then, we must do everything in our power – however modest our means and possibilities may be – to strengthen fundamental moral, human and national values in Hungary, but also in Europe and throughout the world.

#### **METAPHYSICAL SPIRITUALITY – METAPOLITICITY – POLITICITY – APOLITICITY**

Based on the principles of integral universal spiritual and metaphysical tradition, the inner essence of this view of existence stands at the level of 'metametapoliticity', – below which it takes a position alongside 'metapoliticity', then – descending further, it can open up either to 'politicity' or 'apoliticity'.

These are not mere words. 'Metapoliticitas' does not simply mean that which is beyond 'politicitas' and 'apoliticitas', that which is superior to them. It does have this meaning, but more importantly, the dilemma of turning away or retreating from 'politicitas' and 'apoliticitas' to any degree has (already) become obsolete with the complete acceptance of 'metapoliticitas'.

It has become or is becoming increasingly at home in higher spiritual dimensions. One may be interested in politics, one may deal with politics in theory or even in practice, but it is not the political sphere in which one's spiritual qualities will manifest themselves primarily. Your inner centre of gravity is increasingly shifting from the world to a level above the world.

And 'metametapoliticity', although it fully possesses the possibility of opening up at any time and in any way, does not wish to make use of it.

Adequate 'politicitas' and 'apoliticitas' are always rooted in 'metapoliticitas', and 'metapoliticitas' is rooted in 'metametapoliticitas' and, depending on its orientation, intends to return to it.

Subordinate to the level of 'politicitas', 'metapoliticitas' manifests itself and is defined as ultra-right-wing conservatism, in accordance with the principles of traditional spirituality.

Obviously, there were Holy Sages who did not even descend to the level of 'metapoliticitas', but there is nothing to be underestimated in 'politicitas' if it is defined by higher principles and if it does not renounce the direction of transcendental reintegration.

The *aspirituális* or *antispirituális* – and thus *absztradicionális*, *antitradicionális* – politician: cannot be considered a true politician. For him, politics – whether he realises it or not

not – is essentially a pile, even if he adheres to true right-wing politics, and the attractive and repulsive forces of proximity to the pile will influence his political practice, to a degree that cannot be underestimated, indeed with almost decisive intensity.

A truly intellectual person who wishes to engage in politics, both in theory and in practice, cannot do so in the manner that is common among political scientists and politicians in modern times.

A truly intellectual person who wants to realise this view sees and experiences the whole of politics, both in theory and in practice, as an external ritual of a deeply internal realisation, in an operative capacity. Politics understood, lived and practised in any other way has never had, does not have and cannot have any real validity. This is only possible if the metapolitical attitude is not merely present in the background of consciousness, but, in terms of its power and intensity, decisively stands above the political attitude.

The true politician – especially the true political leader – is always and more strongly the bearer and indirect representative of 'metapoliticitas' than of 'politicitas', although – and this is obvious – he must also be very strong in the latter.

However significant powerful global political movements may seem, without underestimating them, we must say that their significance is secondary to the inner significance of deeper, higher spiritual processes. Global political movements (and political movements in general) are all 'expressions' and 'projections' originating from deeper, higher levels of reality.

Historical and political realities – as processes and as states – are linked to consciousness processes and states of consciousness (as everything in the world is linked to these). In a broader sense, history and the politics that seem to shape it are linked to the macro-collective consciousness of the universal earthly-human world. According to a sharper, stricter and much more 'realiveritas'-oriented formulation, everything that was, is and will be, everything that could have been, could be now and could be in the future – is exclusively conscious reality or possibility, namely the conscious reality of the Self-Myself and

possibility, that is, my conscious reality and conscious possibility. This naturally includes history and politics.

It would not be sufficient to meet the essential requirement that politicians – especially political leaders – must be highly coordinated, differentiated and integrated personalities. This must be the case, but at the same time it must be much more than that. They must become personalities who transmute themselves and their own states of consciousness upwards, breaking through to a state of super-personality.

This inner transmutation – the transformation of oneself and the world – must be accompanied, in the sense of a ritual, by the transformation of the so-called outer world.

In every area, on every plane, in every direction and in every respect, you must do what can be done, and even what cannot be done must be elevated to the realm of impossibilities that nevertheless become possible.

Nothing can be omitted, not even the so-called external world, but essentiality – which is identical to my closeness to myself – will always precede and transcend even the so-called internal, let alone the so-called external.

The first internal, then increasingly adcentric and circumcentric transmutation can be understood and grasped as a quasi-alchemical transmutation, in which the 'invisible' transmutational operations were accompanied by 'visible' ritual operations/operational rites, partly for the sake of representation and partly for the sake of support.

Politics only has meaning, real validity, legitimacy and value as political quasi-alchemy, and only if it is truly oriented and striving in the most appropriate direction. It is not irrelevant, indeed it is important, but nevertheless not essential, to what extent it has been able to change the general political image of the so-called outside world. A ritual is always truly a ritual – not a pretext, and it can never become a pretext.

Politics – especially in the present day – should not be a peaceful activity, but rather a series of combative acts, a quasi-alchemical ritual. In this regard, everything is serious and everything has weight. A true political leader is someone who, if necessary, would sacrifice everything, even their life, for a cause they hold dear. However, this also means that, in political terms, they must put their own principles aside and allow the principle of life to take precedence in all respects.

Sacrificing one's life for the sake of the noblest principles and goals is to be valued and respected in every respect, and even less noble goals can be

must also be extended to them. From a metaphysical perspective, however, true sacrifice can never be merely the loss of something in the course of sacrifice, but must also be an ontological step upwards – made possible by the sacrifice – and thus the acquisition of something extra. The sacrifice of life can never be limited – even for the noblest of causes – to immersion in death, to surrendering my being, along with my life, to death during the process of dying. On the contrary: during death – in fact, by overcoming death – I must elevate my life to a state of transcendence, that is, to the circumcentral circle of my own self.

What the right-wingers who sacrificed their lives after World War II experienced throughout their lives, in their final days, immediately before their deaths, and at the moment of death itself, cannot be known, but there is no reason to doubt that some of them were able to transcend their former selves in death. (Of course, this cannot be ruled out entirely in the case of communists who sacrificed their lives, but since one of their defining principles was materialism and materialistic atheism, which denied the soul and spirit, this is much less likely.)

Those who choose adequate political engagement as their so-called external life task must make this choice from the depths of their being, but in such a way that they must give unconditional priority to metapolitical – in the sense of being beyond politics and above politics, non-political – views, principles and considerations in their own lives, within their worldview, and also in their political practice, as opposed to justifications limited to the political sphere.

Only those who do so out of metapolitical considerations have the right to engage in politics, in the sense of practical politics. No one else.

Adequate politics is a perfect synthesis of *realpolitik* and *idealpolitik*, which in fact means the manifestation of *idealpolitik* in *realpolitik*. *Idealpolitik* connects *realpolitik* with metapolitics.

The greatest master of the synthesis of *realpolitik* and *idealpolitik* – which can be considered almost perfect – was Clemens Wenzel Lothar Fürst von Metternich-Winneburg.

In ancient and medieval times, there were no politicians in the modern sense of the word: there were rulers, leaders and statesmen, but politicians in the modern sense did not yet exist.

The statesmen of the modern and contemporary eras had to be politicians and, in a sense (even if foreign affairs were not their field), diplomats as well. Metternich was truly the greatest diplomat, the greatest politician, and the greatest statesman. He was someone who never made a single mistake, who never committed a single error during his long career, and whose life and work were truly a blessing for the Empire, Hungary and the whole of Europe.

Contemporary – ultra-conservative – politicians should choose Julius Evola as their guide and Metternich as their statesman role model. Obviously, others can also be considered as guides and role models.

The ‘*Suprarealificatio Metaphysica*’ – that is, Metaphysical Realisation beyond Realisation – and the set of preparatory stages and series of stages leading up to it are infinitely more important than any ‘*actitudo politica*’, however important those may be.

The ultimate and absolute goal – ‘*Absolutio Metaphysica*’ – infinitely surpasses all other goals of great importance.

Within the broadest circle of metaphysical tradition, nothing is insignificant, or, to put it another way, even the least significant within this circle is of great importance.

However, there can still be degrees of importance, and indeed there are. There is something even more important than what is important, and above all else, there is something infinitely essential, of absolute importance.

Adequate politics is a very important area, but there are areas that are even more important, areas that belong directly to the sphere of metapolitics, areas that always remain within this sphere.

A spiritual person, motivated by comfort, can never renounce political activity, neither because they are tired or old, nor because they are disappointed in everything and everyone in this field, nor because they are offended by being neglected. These factors cannot be so strong that they cause him to abandon or give up what he has been willing to devote his life to in many respects.

One can or should renounce political activity only if it is done for some kind of clear intellectual gain and true superiority. In such cases, renunciation is not collapse, not flight, not weary resignation, but a breakout to higher peaks – such a thing is not only justified, but virtually obligatory. (There may be a possibility of deceiving others and ourselves in this regard, but with sufficient spiritual vigilance and inner composure, the actualisation of these possibilities can be averted.)

There are cases when, in undertaking metapolitically motivated politics, it is more appropriate – with genuine justification – to undertake metapolitically motivated apoliticism. It seems that this will increasingly be the case in the 21st century. Consciously embracing apoliticality does not mean a lack of interest or complete indifference to politics and political issues, but rather a shift in emphasis. Even in his apolitical stance, the intellectual remains true to his ultra-conservative position. Proper apoliticality is not the worldview of cowards, nor is it that of the irresponsible.

In our opinion, there are still opportunities in politics, albeit limited, and it is likely that there will continue to be opportunities in the 21st century. This will be limited primarily to historical and political education, with little or no involvement in the "doing" of politics.

There may be brief periods of vacuum in world politics – following a world war, at the height of a global economic crisis, during a continent-wide uprising – when, although unlikely, almost anything is possible. We must be prepared for such eventualities.

In his later writings, Julius Evola spoke of the almost complete disappearance of political possibilities, of the fact that the choice of 'apolitheia' had become justified.

In our opinion, political possibilities will cease to exist in the 24th century – in terms of their practical applicability – and until then they will only decrease and narrow at an "accelerating rate".

Large-scale opportunities probably disappeared after the tragic end of World War II. This was not obvious at the time, as everyone generally considered World War III to be a possibility that would bring order to the world. Today, it is fairly obvious that there is little prospect of such a large-scale relative recovery.

This is also reflected in the fact that between 23 October and 4 November 1956, there was every chance of a fundamental change in the system in Hungary, but between 1989 and 1990, the regime collapsed and the country was left in ruins. fundamental system change between 23 October and 4 November 1956, but that these opportunities no longer existed in 1989–1990–1991, and only a very relative system change took place over a period of about ten years.

Therefore, as we have already noted, no one can give up representing an appropriate political line because they have lost interest in politics or even come to hate it.

In some cases, the transition to apoliticality is indeed not unjustified, and the transition to pure metapoliticality – upwards – is also justifiable if the conditions for this are clearly defined and spiritual.

Metaphysical traditionalism and its political and social manifestation, ultra-right conservatism, cannot be abandoned. In this regard, there is no room for debate.

The attainment of 'metametapoliticitas' can occur during the process of 'Suprerealificatio Metaphysica'. Not much can be said about this. There is a degree of 'sapientiality' when only the true causes can gain full significance, and those causes that are actually higher-level effects begin to lose their significance.

For our part, we are committed advocates of the enforcement of transactivity (activity above activity) in all areas. Within this circle, the transparency of what we need to do and when will always be evident.

Dr. László András

(Pannon Front 24, 1 December 1999)

**BERSERKER**  
**BOOKS**

