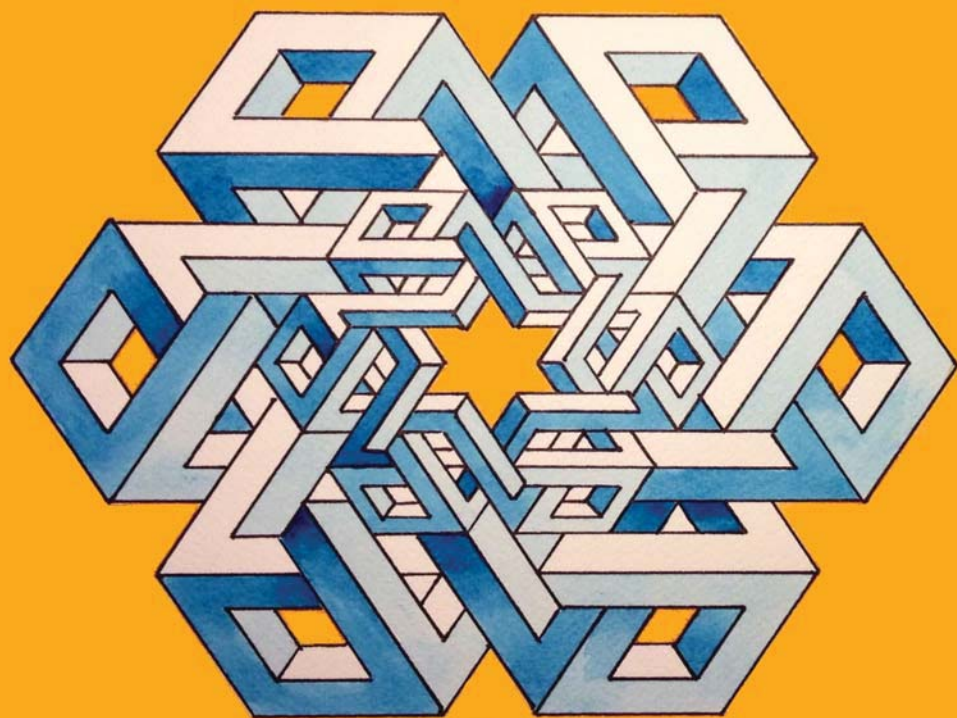


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INDEX

**"THE DEMIURGE", RENE GUENON
5-13**

**"KARMA & REINCARNATION", JULIUS EVOLA
14-21**

**"FRAGMENTS FROM THE GRAAL STONE", NIMROD DE ROSARIO
22-44**

**"ESSENTIALS OF ESOTERIC HITLERISM", MIGUEL SERRANO
45-63**



THE DEMIURGE

RENE GUENON

The Demiurge

René Guénon

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[About the superior meaning of Perfection]

There are a certain number of problems which have constantly preoccupied men, but perhaps none has ever seemed so insoluble as that of the origin of evil, a problem which most philosophers, and especially theologians, encounter as an insurmountable obstacle: Si Deus est, unde Malum? Si non est, unde Bonum? [If God is, whence Evil? If He is not, whence the Good?] In fact, this dilemma is insoluble for those who consider Creation as the direct work of God, and who, consequently, have to make him equally responsible for good and evil. One may well say that this responsibility is to a certain extent attenuated by the creatures' freedom; but if the creatures can choose between good and evil, this means that both already exist, at least in principle; and if they are prone to sometimes deciding in favor of evil rather than being always inclined toward good, this is because they are imperfect. How then can God, if he is perfect, create imperfect beings?

Obviously the perfect cannot engender the imperfect, for, if that were possible, the perfect would have to contain within itself the imperfect in the principal state, and then it would no longer be the perfect. Therefore the imperfect cannot proceed from the perfect by way of emanation, and can only result from creation ex nihilo. But how can one accept that something can come from nothing, or, in other words, that anything can exist without having a principle? Moreover, to admit creation ex nihilo would be to acknowledge ipso facto the final annihilation of created beings, for what has a beginning must also have an end; and nothing is more illogical than to speak of immortality under such an hypothesis. But creation thus understood is an absurdity, for it is contrary to the principle of causality, which it is impossible for any reasonable man to deny sincerely; and we can say with Lucretius: Ex nihilo nihil, ad nihilum nil posse reverti [Nothing comes from nothing; nothing can revert to nothing].

There can be nothing that does not have a principle; but what is this principle? And is there in actual fact only one Principle of all things? If the entire universe is considered, it is certainly obvious that it contains all things, for all parts are contained within the whole. On the other hand, the whole is necessarily unlimited, for if it had a limit, whatever exceeded that limit would not be included within the whole, and this supposition is absurd. That which has no limit can be called the Infinite, and since it contains everything, this Infinite is the principle of all things. Moreover, the Infinite is necessarily one, for two Infinities that are not identical would exclude one another. Hence there is only one unique Principle of all things – and this Principle is the Perfect, for the Infinite can only be such if it is the Perfect.

Thus, the Perfect is the supreme Principle, the primal Cause; it contains all things potentially and it has produced all things. But then, since there is only one unique Principle, what becomes of all the opposites that are usually considered in the universe: Being and Non-Being, spirit and matter, good and evil? Hence we find ourselves again in the presence of the same question we posed at the outset; and we can now formulate the question in a more general way: how has unity been able to produce duality?

Certain people have found it necessary to admit two distinct principles opposed to each other; but this hypothesis is ruled out by what we said previously. In fact, these two principles cannot both be infinite, for they would then exclude each other, or else they would be identical. If only one was infinite, it would be the principle of the other. Finally, if both were finite they would not be true principles, because to say that what is finite can exist by itself amounts to saying that something can come from nothing – since whatever is finite has a beginning, logically, if not chronologically. Consequently, in the latter case, since both are finite they must proceed from a common principle, which is infinite, and so we are brought back to the consideration of one unique Principle. Furthermore, many doctrines usually considered dualistic are so only in appearance. In Manicheism as well as in the Zoroastrian religion, dualism was only a purely exoteric doctrine, concealing the true esoteric doctrine of Unity: Ormuzd and Ahriman are both engendered by Zervane-Akerene, and must merge in him at the end of time.

Hence duality is necessarily produced by unity, since it cannot exist by itself, but how can it be produced? In order to understand this, we must first of all consider duality under its least particularized aspect, which is the opposition between Being and Non-Being. Moreover, since both are necessary contained within the total Perfection, it is obvious in the first place that this opposition can only be apparent. It would thus be better to speak only of distinction; but of what does this distinction consist? Does it exist as a reality independent from us, or is it merely the result of our way of viewing things?

If by Non-Being one understands only pure nothingness, it is useless to speak about it, for what can be said about that which is nothing? But if Non-Being is considered as the possibility of being, then this is completely different. In this sense, Being is the manifestation of Non-Being and is contained in a potential state within Non-Being. The relationship of Non-Being to Being is then that of the non-manifested to the manifested, and it can be said that the non-manifested is superior to the manifested (of which it is the principle) since it contains potentially the whole of the manifested, plus that which is not, has never been, and never will be manifested. At the same time it can be seen that here it is impossible to speak of a real distinction, since the manifested is contained principally within the non-manifested. However, we cannot conceive the non-manifested directly, but only through the manifested; this distinction therefore exists for us, but only for us.

If such is the case for duality under the aspect of the distinction between Being and Non-Being, the same holds true with greater reason for all other aspects of duality. From this it is already easy to see how illusory is the distinction between spirit and matter, a distinction on which, nevertheless, so many philosophical systems are built, especially in modern times, as if on an unshakable basis; if this distinction disappears, nothing is left of all these systems. Furthermore, we can point out in passing that duality cannot exist without the ternary, for if in differentiating itself the Supreme Principle gives rise to two elements (which moreover are only distinct insofar as we view them as such), these two elements, together with their common Principle, form a ternary, so that in reality it is the ternary, and not the binary, which is directly produced by the first differentiation of the primordial unity.

Let us now come back to the distinction of good and evil, which too is only a particular aspect of duality. When good and evil are opposed to each other, the good is usually seen to lie in Perfection, or, at a lower degree at least, as a tendency toward Perfection, so that evil is then nothing other than the imperfect. But how could the imperfect oppose the Perfect? We have seen that the Perfect is the

Principle of all things and that, on the other hand, it cannot produce the imperfect, from which it follows that in reality the imperfect does not exist, or at least that it only exists as a constituent element of total Perfection; but then it cannot really be imperfect, and what we call imperfection is only relativity. Thus, what we call error is only relative truth, for all errors must be included within total Truth, or else the latter, being limited by something external to itself, would not be perfect, which amounts to saying that it would not be the Truth. Errors, or rather relative truths, are only fragments of the total Truth, so that it is fragmentation that produces relativity, and consequently could be said to be the cause of evil – if relativity is really synonymous with imperfection. But evil is such only if it is distinguished from the good?

If the perfect is called good, the relative is not really distinct from it, since it is contained within it principally. Therefore evil does not exist from the universal point of view. It will exist only if all things are considered in a fragmentary and analytical light, separating them from their common Principle, instead of viewing them as contained synthetically within this Principle, which is Perfection. Thus is the imperfect created; in distinguishing from evil from good, both are created by this very distinction, for good and evil are such only when they are opposed to each other. If there is no evil, there is no longer any reason to speak of good in the ordinary sense of this word, but only of Perfection. It is thus the fatal delusion of dualism that realizes good and evil, and which, considering things from a particular point of view, substitutes multiplicity for unity, and thus encloses the beings who are under its spell within the sphere of confusion and division. This sphere is the Empire of the Demiurge.

II

What we have just said concerning the distinction of good and evil makes it possible to understand the symbol of the original Fall, at least insofar as such things can be expressed. The fragmentation of total Truth, or of the Word – for fundamentally they are the same thing – a fragmentation that produces relativity, is identical to the dismemberment of Adam Kadmon, whose separated fragments constitute protoplasmic Adam, namely the first creator of forms. The cause of this segmentation is Nahash – egoism, or the desire for individual existence. Nahash is not the cause external to him only insofar as man himself exteriorizes it. This instinct of separativity, which by its very nature provokes division, includes man to taste the fruit of the Tree of Knowledge of Good and Evil, that is, to create the very distinction of good and evil. Thus man's eyes open, for what was internal to him has become external as a result of the separation that has arisen between beings; from now on beings assume forms which limit and define their individual existence, and so man was the first maker of forms. But henceforth he too is subject to the conditions of this individual existence and he also assumes a form, or, according to the biblical expression, a tunic of skin. He is enclosed within the sphere of good and evil, within the Empire of the Demiurge.

This essay, very abridged and incomplete though it is, makes it evident that the Demiurge is not a power external to man. In principle he is merely man's will, inasmuch as this will realizes the distinction between good and evil. But then man, limited as an individual being by this will which is his very own, regards it as something external to himself, and thus it becomes distinct from him. Furthermore, as it opposes the efforts he makes to escape from the sphere in which he has enclosed himself, he views it as a hostile power and calls it Satan or the Adversary. Let us note, moreover, that

this Adversary, whom we ourselves created and whom we create moment by moment – for this should not be considered as having taken place at a given time – is not evil in itself, but is merely the whole of everything that is adverse to us.

From a more general point of view, once the Demiurge has become a separate power and is considered as such, he is the Prince of this World mentioned in Saint John's Gospel. Here again, strictly speaking, he is neither good nor bad, or rather he is both, since he contains within himself both good and evil. His sphere is regarded as the lower world, as opposed to the upper world or principal Universe from which it has been separated, but it should be carefully noted that his separation is never absolutely real. It is real only insofar as we realize it, for this lower world is contained potentially within the principal Universe, and it is obvious that no part can really depart from the Whole. This is what keeps the fall from going on indefinitely; however, this is only a purely symbolic expression and the depth of the fall simply measures the degree to which the separation is realized. With this reservation in mind, the Demiurge is opposed to Adam Kadmon or principal Mankind, manifestation of the Word, but only as a reflection, for he is not an emanation and does not exist by himself. This is what is represented by the two old men of the Zohar, and also by the two opposed triangles of the Seal of Solomon.

We are thus led to consider the Demiurge as a dark and inverted reflection of Being, for in reality he cannot be anything else. So he is not a being; but according to what we said earlier, he can be considered as the community of the beings to the extent that they are distinct, or if one prefer, insofar as they are endowed with individual existence. We are separate beings insofar as we ourselves create distinction, which only exists insofar as we create it. As creators of this distinction, we are elements of the Demiurge; and to the extent that we are distinct beings, we belong to the sphere of this same Demiurge, which is what we call Creation.

All elements of Creation, namely the creatures, are therefore contained within the Demiurge himself, and he cannot in fact draw them out of anything but himself, since creation *ex nihilo* is impossible. As Creator, the Demiurge first produces division, from which he is not really distinct, since he exists only inasmuch as division itself exists. And then, as division is the source of individual existence, which in turn is defined by form, the Demiurge should be considered as the form-maker, and as such he is identical to protoplasmic Adam, as we have seen. One can also say that the Demiurge creates matter, understood in the sense of the primordial chaos that is the common reservoir of all forms. Then he organizes this chaotic and dark matter, in which confusion reigns, bringing forth from it the multiple forms the totality of which constitutes Creation.

Now, must one say that this Creation is imperfect? Certainly, it cannot be regarded as perfect; however, from a universal point of view, it is merely one of the constituent elements of total Perfection. It is imperfect only when considered analytically as separated from its Principle, and it is moreover in the same extent that it is the sphere of the Demiurge. But if the imperfect is merely an element of the Perfect, then it is not really imperfect, and consequently the Demiurge and his sphere do not really exist from the universal point of view, any more than does the distinction between good and evil. From the same point of view it also follows that matter does not exist: material appearance is only an illusion. However, one should not conclude from this that beings with a material appearance do not exist, for

this would amount to succumbing to another illusion, that of an exaggerated and poorly understood idealism.

If matter does not exist, the distinction between spirit and matter thereby disappears. Everything must in reality be spirit, but spirit understood in a completely different sense from that attributed to it by most modern philosophers. In fact, while opposing spirit to matter, they still do not consider spirit as independent of all form, and one may then wonder in what way it is differentiated from matter. If it is said that spirit is unextended whereas matter is extended, how then can that which is unextended assume a form? Moreover, why should one want to define spirit? Whether by thought or otherwise, one always attempts to define it by means of a form, and then it is no longer spirit. In reality, the universal spirit is Being, and not such or such a being in particular, but the Principle of all beings, and thus it contains them all. This is why everything is spirit.

When man reaches real knowledge of this truth, he identifies himself and all things with the universal Spirit. Then all distinctions vanish for him, so that he contemplates everything as being within himself, and no longer as external, for illusion vanishes before Truth like a shadow before the sun. By this very knowledge, then, man is freed from the bonds of matter and individual existence; he is no longer subject to the domination of the Prince of this World, he no longer belongs to the Empire of the Demiurge.

III

From the preceding it follows that beginning with his earthly existence man can free himself from the sphere of the Demiurge, or the hylic world, and that this emancipation is achieved through gnosis, that is, through full knowledge. Let us further point out that this knowledge has nothing to do with analytical science, and does not imply it in any way. It is too widespread an illusion nowadays to believe that total synthesis can only be attained through analysis. On the contrary, ordinary science is quite relative, and, limited to the hylic world as it is, does not exist any more than this world, from the universal point of view.

Moreover, we must also point out that the different worlds – or, according to a generally accepted expression, the various planes of the universe – are not places or regions, but modalities of existence or states of being. This enables one to understand how a man living on the earth might in reality no longer belong to the hylic world, but to the psychic or even to the pneumatic world. It is this that constitutes the second birth; however, strictly speaking, this birth is only a birth into the psychic world, through which man becomes conscious on two planes but without yet reaching the pneumatic world, that is, without identifying himself with the universal Spirit. This last result is only obtained by the one who fully possesses the triple knowledge, by which he is forever liberated from mortal births; this is what is being expressed when it is said that only pneumatics are saved. The state of the psychics is, in short, only a transient state; it is that of the being that is already prepared to receive the Light, but that does not yet perceive it, that is not yet aware of the one and immutable Truth.

When we speak of mortal births, we mean the modifications of a being, its passage through multiple and changing forms. There is nothing here which resembles the doctrine of reincarnation, such as it is accepted by the spiritists and Theosophists, a doctrine which we might some day have the opportunity

to explain. The pneumatic is freed from mortal births, that is to say he is liberated from form, hence from the demiurgic world. He is no longer subject to change, and, consequently, is actionless; we shall come back to this point later. The psychic, on the contrary, does not pass beyond the World of Formation, which is symbolically designated as the first heaven or the Sphere of the Moon. From there he comes back to the terrestrial world, which does not in fact mean that he will actually take a new body on earth, but simply that he will need to assume new forms, whatever they may be, before obtaining Liberation.

What we have just said illustrates the agreement – we could even say the real identity, despite certain differences of expression – of the gnostic doctrine with the Eastern doctrines, particularly with the Vedānta, the most orthodox of all the metaphysical systems based on Brahmanism. This is why we can complete what we have said about the various states of the being by borrowing a few quotations from Self-Knowledge [Ātma-Bodha] by Shankarāchārya:

There is no other way of obtaining full and final Liberation than through Knowledge; it is the sole means which loosens the bonds of passion; without Knowledge, Beatitude cannot be obtained. Action, not being opposed to ignorance, cannot cast it away; but Knowledge dispels ignorance, as light dispels darkness.

Ignorance here means the state of a being shrouded in the darkness of the hylic world, attached to the illusory appearance of matter and to individual distinctions. Through knowledge, which is not within the sphere of action but superior to it, all these illusions vanish, as we said above.

When ignorance born of earthly affections is cast away, Spirit shines from the distance by Its own splendor in an undivided state, just as the Sun sheds its light when the cloud disperses.

But before reaching this state, the being does through an intermediate stage corresponding to the psychic world. Then it no longer believes itself to be the material body but the individual soul, for all distinction has not vanished for it, since it has not yet departed the sphere of the Demiurge.

Imagining that he is the individual soul, man becomes frightened like a person mistaking a piece of rope for a snake. But his fear is dispelled by the perception that he is not the soul, but the universal Spirit.

The one who has become aware of the two manifested worlds, namely the hylic (the totality of gross or material manifestations) and the psychic (the totality of subtle manifestations), is twice born, dvija. But the one who is aware of the unmanifested universe or the formless world – that is, the pneumatic world – and who has achieved the identification of himself with the universal Spirit, Ātmā, he alone can be called yogi, that is to say united with the universal Spirit.

The Yogi, whose intellect is perfect, contemplates all things as abiding in himself and thus, through the eye of Knowledge, he perceives that everything is Spirit.

Let us note in passing that the hylic world is likened to the waking state, the psychic world to the dream state, and the pneumatic world to deep sleep. In this connection, we should recall that the unmanifested is superior to the manifested, since it is its principle. According to the gnostic doctrine there is nothing

beyond the pneumatic Universe but the Pleroma, which can be viewed as constituted by the totality of attributes of the Divinity. This is not a fourth world, but is the universal Spirit itself, the Supreme Principle of the three worlds, neither manifested nor unmanifested, indefinable, inconceivable, and incomprehensible.

The yogi or pneumatic, for they are fundamentally the same thing, perceives himself no longer as a gross or subtle form, but as a formless being. Hence he identifies himself with the universal Spirit, a state which Shankarāchārya describes as follows:

He is Brahma beyond whose possession there is nothing to be possessed; beyond whose happiness once enjoyed there is no happiness which could be desired; and beyond whose knowledge once obtained there is no knowledge that could be obtained.

He is Brahma who having once seen, no other object is contemplated; with whom once identified, no birth is experienced; whom once perceived, there is nothing more to be perceived.

He is Brahma who is spread everywhere, all-pervading: in midspace, in what is above and what is below; the true, the living, the happy, non-dual, indivisible, eternal and one.

He is Brahma without size, unextended, uncreated, incorruptible, figureless, without qualities or character.

He is Brahma by whom all things are illuminated, whose light makes the Sun and all luminous bodies shine, but who is not made manifest by their light.

He himself permeates his own eternal essence and he contemplates the whole World appearing as being Brahma. Brahma does not resemble the World, and apart from Brahma there is nothing; whatever seems to exist apart from him is an illusion.

Of all that is seen, of all that is heard, nothing exists other than Brahma; and through knowledge of the principle, Brahma is contemplated as the real Being, living, happy, non-dual.

The eye of Knowledge contemplates the true, living, happy, allpervading Being; but the eye of ignorance does not discover It, does not catch sight of It, just as a blind man does not see the light.

When the Sun of spiritual Knowledge arises in the sky of the heart, It casts away darkness, pervades everything, embraces everything and illuminates everything.

Let us point out that the Brahma here in question is the superior Brahma. It should be carefully distinguished from the inferior Brahmā, for the latter is none other than the Demiurge, regarded as a reflection of the Being. For the Yogi there is only the superior Brahma, who contains all things and apart from whom there is nothing; for him, the Demiurge and his work of division no longer exist.

The one who has accomplished the pilgrimage of his own spirit, a pilgrimage in which there is nothing connected to the situation, the place, or the time, which is everywhere, in which neither heat nor cold are experienced, which bestows eternal happiness and freedom from all sorrow, that one is actionless; he knows everything and obtains eternal Beatitude.

IV

After having characterized the three worlds and the corresponding states of the being, and having indicated as far as possible what being is liberated from the demiurgic domination, we must once again return to the question of distinction between good and evil, in order to draw a few consequences from the preceding exposition.

First of all, one might be tempted to say that if the distinction between good and evil is sheer illusion, if it does not exist in reality, the same should hold true for morality, for moral standards are obviously based on this distinction, since they essentially imply it. But this would be going too far; morality does exist, but only to the same extent as the distinction between good and evil, that is, for anything that belongs to the sphere of the Demiurge; from the universal point of view, it no longer has any *raison d'être*. Morality, in fact, can apply only to action; now action implies change, which is only possible in the formal or manifested order. The formless world is immutable, superior to change, and therefore also to action; and this is why the being no longer belonging to the Empire of the Demiurge is actionless.

All of this shows that one should take great care never to confound the various planes of the universe, for what is said about one could be untrue for another. So, morality necessarily exists on the social plane, which is essentially the field of action, but it can no longer be in question when the metaphysical or universal plane is considered, since thenceforth there is no more action.

Having established this point, we should mention that the being that is superior to action nevertheless possesses the fullness of activity, but it is a potential activity, hence an activity that does not act. This being is not motionless, as might be wrongly said, but immutable, that is to say superior to change; indeed, it identifies with Being which is ever identical to itself, according to the biblical formula 'Being is Being'. This must be compared with the Taoist doctrine, according to which the Activity of Heaven is non-acting. The sage, in whom the Activity of Heaven is reflected, observes non-action; nevertheless, the sage, whom we designated as the pneumatic or the yogi, can give the appearance of action, just as the moon appears to move when clouds pass over it; but the wind that blows away the clouds has no influence on the moon. Similarly, the agitation of the demiurgic world has no effect on the pneumatic; in this connection, we can again quote what Shankarāchārya says:

The Yogi, having crossed the sea of passions, is united with Tranquility and rejoices in the Spirit.

Having renounced these pleasures that are born of external and perishable objects, and enjoying spiritual delights, he is calm and serene like a lamp placed inside a jar, and rejoices in his own essence.

During his residence in the body, he is not affected by its properties, just as the firmament is not affected by what is floating within its bosom; knowing all, he remains unaffected by contingencies.

By this we can understand the real meaning of the word *Nirvāna*, to which so many wrong interpretations have been given. This word literally signifies extinction of the breath or of agitation, therefore the state of a being no longer subject to any agitation, ever free from form. At least in the West, it is a very widespread error to believe that when there is no more form, there is nothing, whereas

in reality it is form that is nothing and the formless that is everything. Thus, far from being annihilation, as certain philosophers have contended, Nirvāna is on the contrary the plenitude of Being.

From all that has been said till now, one could draw the conclusion that one should not act; but this would again be inaccurate, if not in principle, at least in the application that one would like to draw from it. In fact, action is the condition of individual beings belonging to the Empire of the Demiurge. The pneumatic or the sage is really actionless, but as long as he resides in a body he gives the appearance of action. Externally, he is in all respects like other men, but he knows this is only an illusory appearance, and this is enough to set him truly free from action, since it is through knowledge that Deliverance is obtained. By the very fact that he is free from action, he is no longer subject to suffering, for suffering is merely the result of effort, hence of action, and it is this that constitutes what we call imperfection, although there is nothing imperfect in reality.

Obviously action cannot exist for the one who contemplates within himself all things as existing within the universal Spirit, without any distinction of individual objects, as is expressed in these words from the Vedas: 'Objects differ merely in designation, accident and name just as earthly utensils receive various names, although they are only different forms of earth.' The earth, principle of all these forms, is itself formless, but contains them all potentially; such also is the universal Spirit.

Action implies change, namely the unceasing destruction of forms which disappear in order to be replaced by others. These are the modifications that we call birth and death, the multiple changes of state which any being that has not yet attained liberation or the final transformation (transformation taken here in its etymological sense, that of passing beyond form) must traverse. Attachment to individual things, or to essentially transient and perishable forms, is characteristic of ignorance. Forms are nothing for the being liberated from form, and this is why it is not affected by the properties of the latter, even during its residence in the body.

Thus he moves about free as the wind, for his movements are not impeded by the passions.

When forms are destroyed, the Yogi and all beings enter the allpervading essence.

He is devoid of qualities and actionless; imperishable and without volition; happy, immutable, faceless; eternally free and pure.

He is like ether which is spread everywhere and pervades simultaneously both the inside and the outside of things; he is incorruptible, imperishable; he is the same in all things, pure, undisturbed, formless, immutable.

He is the great Brahma who is eternal, pure, free, one, unceasingly happy, non-dual, existing, perceiving and endless.

Such is the state attained by a being through spiritual knowledge; thus is it forever free from all the conditions of individual existence, and thus liberated from the Empire of the Demiurge.



KARMA & REINCARNATION

JULIUS EVOLA

Karma and Reincarnation

Julius Evola

At the centre of its doctrine, Theosophy, as we mentioned, intended to bring the attention of modern men back to the truths of a forgotten wisdom, in regard to which, as its source, it referred above all to the Orient and in particular to India. To which teachings of real value could Theosophy attract attention? And what misunderstandings and deformations are superimposed on them by Theosophical assumptions and vulgarisations?

Here we will limit ourselves to the examination of two notions that are pivotal to the Theosophical conception: karma and reincarnation.

In the Hindu tradition, karma means “action”. One fundamental view of this tradition is that “from action (karma) this world was created, from it, it is sustained, from it, it will be dissolved”. In particular: “The being arises in conformity to actions (karma). Beings are the heirs of action.”

These statements are clear in themselves. They allude to a general and elementary law of causality. It is only necessary to note that here the term “action” – karma – is applied not just to action in the strictly material sense, but embraces a much vaster type. Every thought, every desire, every habit is equally karma. Besides, karma extends to orders of influence elusive to the common man; it connects effects to remote causes from much different planes; it goes beyond the limits of the visible and of a single form of existence and unlike what happens through the laws of physical causality, it does not unfold only in the dimension of time. Nevertheless, what remains in it is the character, easily seen in the laws of nature, of impersonal relationships in a necessary sequence. So, when it is about man, the law of karma does not say to do or not to do, but states simply the happenings of an effect, once a given cause has been created. It informs and does not determine. If one is free, for example, to light or not light the fire, one can not then pretend that the fire, once lighted, does not burn. In terms of karma, this notion must be extended to everything that exists in the manifest world, whether as corporeal world or as psychic, moral, intellectual and spiritual world, both in the lives of men and those of invisible forces and of the “gods”. According to the doctrine in a word, everything forms itself, transforms itself, or passes on in this way, as above as below: through pure relationships of cause and effect.

One is therefore in the order of a universal determinism, which however does not exclude freedom, but rather presupposes it as the initial cause, beyond a beginning virtually capable of producing new causes, new series of tendencies, actions, and reactions, in agreement with or opposed to what is already in act. What karma excludes are the ideas of both “chance” and “destiny” and of “providence” in the anthropomorphic sense of the principle of divine interventions or sanctions of a moral character.¹ Action and freedom therefore exhaust this vision of the world. Every being is what it makes itself. Karma only draws the consequences from created causes and the I with the current of its life only follows the ditch that it, knowingly or not, dug itself into. So guilt and merit, sin and virtue – in the Western sense – do not even exist. There are only material, psychical, or spiritual “actions” that will

necessarily lead to certain material, psychical, or spiritual conditions. A priori, all lives are open, above and below. Self-determined by one of them, there is nothing to hope for or to fear, except what will proceed impersonally from the nature of this life. In the most absolute sense, each thing and each being are left to themselves.

This teaching leads to a purification of the glance. It accustoms us to consider each thing under a lucidity and a law of *reality* analogous to that which is in force in the free world of things. It liberates us from the fantasies of both fear and hope. It leads back to itself as to something simple, strong, self-supporting. And that is the premise of every higher realization.

Such is the sense of karma according to tradition, to which its notion legitimately belongs. But what became of it in Theosophy?

First of all, karma moves from the idea of freedom to a typically modern type of evolutionistic determinism. Instead of the plurality of free paths – which from the point of view of the individual is the elementary truth, every further conception belonging to the metaphysical plane² – it substitutes the unique direction of an obligatory “progress”, in which there would only be the alternative of following sooner or later.

In fact, according to the Theosophical views, the “gods” and the adepts would be beings who had gone further ahead in “evolution”; the animals, “our younger brothers”, less “advanced”. But it will be a question of time: everyone will reach the door, those who are further ahead “sacrificing themselves” for the others; and the varieties of karma will have served only as instrument to “universal progress”. As is clear, all that can only be considered as a digressing and distorted addition of Theosophy to the authentic notion of karma. It should therefore not cause surprise if this notion often passes from the plane of a transcendental realism to a more or less Philistine moralism, becoming a type of sword of Damocles suspended over the head of whoever does not conform himself to the “laws of evolution” and to the related altruistic, humanistic, egalitarian, vegetarian, feminist, etc. corollaries professed by the movement. With that, even the practical value, the liberating potentiality of this teaching, which we already mentioned, must be lost completely.

In Theosophy, karma has a specific connexion with reincarnation. Theosophy praises itself for having brought to the attention of the West this other “teaching of ancient wisdom”. In reality, given the limitation of the horizons of modern men, for whom this existence is the beginning and the end of everything, nothing comes before and after it, apart from the vague religious idea of the afterlife, which at this point no longer even constitutes a living idea – given this limitation, to arouse the sense of coming *from far-off*, of having experienced many other lives and many other deaths and of being able to still advance from world to world, beyond the end of this body, would certainly be a plus. The bad thing is that in Theosophy the whole is reduced to a monotonous series of existences of the same type, that is, terrestrial, separated by intervals of a more or less attenuated corporeity. So the limitation is precious little removed from it. Theosophy believes it can support itself on an ancient doctrine, but in reality it is based only on forms of it that are in fact exoteric and popular, and have no sense of the order of things in which they should be arranged.

In order to resolve the problem of reincarnation one should begin with clarifying that of survival, which Theosophy is not concerned with in the least, as much as its positive “spiritualistic” solution and, to tell the truth, as personal survival of every human soul, it seems certain to us. The closest idea to reincarnation as the Theosophists profess it is found perhaps in the Vedanta. But the Vedanta has a basis to it: it has the theory of the Self, of the immortal and eternal Atman, identical to the Brahman, the metaphysical principle of every thing. This theory refers to a spiritual state of man’s consciousness which is no longer to be found in the men of today, but formerly in the humanity of the Buddhist period. In Buddhism we find in fact the doctrine of the *anatma*, that is, of the denial of the essentiality of the soul and of its continuity whatsoever. Here it is not a question – for Vedanta compared to Buddhism – of two philosophical opinions opposed to each other, but of two theories that are different only because they refer to two historically different spiritual positions. The soul (atman) that Buddhism denies is not what the Vedanta affirms. The soul of the Vedanta is none other than what Buddhism considers not as a present reality in each man but rather as a means that can only be reached exceptionally by means of asceticism. Here one could establish a relation with the esoteric sense of many traditional teachings and myths, even Western, as for example with that of the “Fall”. It is about ascertaining, at a given moment, the identifying of the personality with a conditioned psychic form and separated essentially from the body: from here, the birth of the “I”, which a modern man can relate to; the “I”, whose transience and unreality Buddhism, on the basis of a metaphysical realism, asserts reasonably and forcefully.³

Now the sense that reincarnation could have in those in which the “I” was more or less directly valid as a universal principle, superior therefore to every particular individuation (atman = Brahman, Vedanta) is not the same as the sense that the same doctrine of the most recent times can have if brought back to the ordinary human “I” and closed in on itself: in the latter, the contacts are severed, there is no longer anything that, like an unchanging silk thread, traverses and unites an indefinite series of pearls representing the singular existence. With the sense of self joined univocally to the support of a body and a brain, the outcome can be the definitive alternation of that continuity of individuated consciousness that already with birth (which extinguishes the memory of all prior experiences)⁴ has at once a first blow. In the face of this existence, the spirit as “personality” is also facing a fundamental risk. And it is no longer a question of reincarnation in the Vedantic sense: instead, it is a question of a choice of “salvation” or “perdition” that, in a certain measure, is decided on this earth. Perhaps such are the sense and the concrete historical *raison d’être*, of the teaching on the subject that are taken up in the more recent traditions, as for example the Catholic or Islamic.⁵

For the average Western man this teaching is therefore true, it is no longer reincarnation in the Vedantic sense. So if today one still wishes to speak of reincarnation, one can no longer speak of it through the soul as personality, but through other principles included in the human entity and always in a sense that excludes, furthermore, a true continuity of personal consciousness. He can tell himself that that which in the present conditions is eternal and what is transmitted from being to being is no longer the “immortal atman” (the superpersonality), but it is “life” as “desire”, in the Buddhist sense of the term.⁶ It is the deep and animal will to live, in the terms of a species of subpersonal entities that create an always new birth, that is the matrix of every mortal I, and, at the same time, the barricade to higher worlds. We are therefore brought back to things to which we noted already in the treatment of psychoanalysts [see Chapter III]. If at this point we want therefore to continue to speak of reincarnation and of

karma, the vision according to reality needs to be sought in teachings of the Buddhist type, which has in view precisely the transient soul or, as an exception, the soul liberated in the state of nirvana through asceticism.

According to Buddhism, a man who has not reached awakening and spiritual illumination with his thoughts, words, and actions (karma) has nevertheless generated another being or “demon” (called *antarabhava* or also *vijnana*) sustained with its unsatisfied longing for life which receives fundamental tendencies from it. In general, this being survives death. The inevitable force of the inclinations which comprise it and which no will still restrains, leads it back to earth, towards a body and a life conformed to its nature; joining itself to physical and vital elements provided by parents, it constitutes the basis for the self-manifestations of other entities below the type of man which, distorted themselves by “desire”, join each other there and assimilate according to laws of affinity, coming up short of other states of existence. A new human consciousness is born. In such a manner, as an entity rather more complex than what is commonly believed, composed of diverse inheritances; an entity, which does not have a true relationship of personal continuity with the one that died. However, on the one hand, a law of cause and effect (karma) can lead back to the preceding life, the origin of what, as a specific form, became the *antarabhava*, and on the other can explain why the composite inevitably attracted the new being that is incarnated.⁷

Apart from the “spirits”, the ghosts and psychic residues which we spoke about in the critique of spiritism [see Chapter II]; apart from the *antarabhava*, the blind creature sprung out from the trunk of desire – nothing else survives death, conforming to personal continuity, in anyone who already in life has not achieved a certain degree of illumination. If instead this degree was reached – only then can one speak of a survival through the *soul*: the soul can, preserving the continuity of consciousness, also face those post *mortem* experiences, for which we have already cited a lamaic text and the totality of which could be designated with the term *purgatory*; to face them in a way to be able to achieve this or that state of existence beyond the human and subhuman world. In every case, only what belongs to the earth comes back to the earth. The “soul” does not come from other bodies, but from other worlds, that is, from other conditions of existences, and does not go into other bodies, but if it escapes the “hells” by adapting itself to its supernatural ends, it goes into others of these “worlds”. The repeated passage of the soul (not of this or that psychic complex of which the soul of mortal man is composed) under the condition of a human body represents an absolutely exceptional case. Through the soul there can therefore be *transmigration*: something in fact distinct from *reincarnation*, which can be verified only through inferior principles of the human compound, of the most collective and impersonal sort.

In its general lines, things stand thus through reincarnation in relation to present-day man. What echo is there in its doctrine that Theosophy asserts instead? Every theory or superstition – let us repeat – is always, under whatever aspect, a barometric index of the times. One can say that “reincarnation” is a correct idea if it refers uniquely to that irrational entity that, having used up a body, in its uniform and inexhaustible thirst for life passes into other bodies, never elevating itself to a higher plane.

Since in our days the beginning and the end of life for the greater number of men is used up in a similar way of being and the case of “liberation” presents itself more and more as an anomaly, so it can be said that for humanity of the present period reincarnation in the sense of a perennial terrestrial re- arising has a certain margin of truth, apart, naturally, from what optimism adds to it in the direction of “evolution” and “progress” and apart from the supposition of everything gratuitous, of an “immortal ego”, in place of which there is instead a precisely “natural” and subpersonal entity with its creatures not connected in any true continuity and with its *appetitus innatus*, the root of every becoming in temporality and which the Orient calls *samsara*.

Also on this topic, one can point out the lack of every truly supernatural view as a characteristic of Theosophy. From the point of view of the human state of existence, there is not a true supernatural without a premise of dualism, and the “evolutionistic” conception of Theosophy flatly contrasts with that premise, asserted by every higher civilization. As in the Catholic tradition there is a very clear boundary between the temporal order and the eternal order, so in the Oriental traditions there is a clear distinction between the endless series of possibilities and of “rebirth” subordinated to becoming and desire (possibilities that include as many “divine” states as human and “infernal” states) and true liberation. That series is represented by a perpetual circle (a concept that is found again in the Hellenic tradition: *ho kyklos tes geneos*) and here every “progress” is illusory, the mode of being does not change substantially even when they reach forms of existence well beyond the common level. Liberation corresponds instead to an exceptional way, “vertical” and “supernatural”, equally far and equally close in respect to any point whatsoever of becoming and time. Instead, Theosophy abolishes this opposition: the two terms are placed on the same plane; the supreme goal is conceived as the end of an “evolutionary” development through the conditioned world and an endless series of rebirths. So where it speaks of a development, it is not the personal soul that it can have in view, but rather the natural and animal stock of “humanity”, and its “spiritualism” is, at bottom, reduced to a mystical addendum to the utopias of collective social progress with those exigencies and preoccupations that, from a higher point of view, seem to as more worthy of the name of zootechnology than of ethics. Then, as to the immortal “ego” given to everyone, it is precisely what happens by putting to sleep, by averting the reality of the alternative: *salvation or perdition* which is to be resolved in *this* existence – therefore by preventing the way of true liberation.

Such an anti-supernaturalistic spirit of Theosophy is evident not just here. Among the principles held by the movement there is that of the immanence of “One Life” in every form and in every being, and there is, at the same time, that of the duty for individual “egos”, to achieve an independent self- consciousness. With an odd application of the anti-aristocratic concepts typical of certain new morals, they even speak of a renunciation of the primordial divinity that was “possessed without merit”, in order to then re-attain it oneself ... “deservedly” through struggle battle and hard experiences of the repeated immersions in “matter”. That, in Steiner’s reformed Theosophy, corresponds to a complete plane in which “Ahriman” and “Lucifer” were duly enlisted. Thought through, this view should lead, as a logical consequence, to that “One Life” – that is, the aspect “one” of Life – it represents the “least”, the substrate, or *materia prima*, from which every being forming itself, should differentiate itself as a distinct beginning; therefore, putting value precisely on a law of difference and of articulation. Instead no: the “One Life” becomes the goal, the perfection.

In spite of the various calls back to the traditional way of super-human conquest and the occult tools gathered from the most varied sources, the idea of development in Theosophy is coloured by mystical tints and inclinations toward the degenerating direction of a simple blending of oneself with the substrate of the undifferentiated “One Life”, rejecting the “illusion of separateness” and of the “ego”.

Even here, it is about the confusions that proceed from the incomprehension of a metaphysical teaching indistinctly seen: since the purely metaphysical notion of the “Supreme Identity” has nothing to do with the notion of “One Life”. It is a serious error, moreover, equally committed by certain neo- Vedantist currents, distinct from Theosophy and directly imitating the indiscriminate teachings of other gurus of today, epigones of Hinduism, to also exchange the promiscuous *pantheistic One*, in which, to quote Hegel, everything becomes equal as in the “night where all the cows are black”, with the *metaphysical One* that is the integrating summit of a well articulated, differentiated and ordered whole, of forms, of a cosmos, in the Greek sense. What is, in Theosophy, the effective reference point, is seen, moreover, from the consequences: from the corollary of the democratic ideals of brotherhood, love, egalitarianism, universal solidarity, the levelling of the sexes and classes, in place of that virile law of hierarchy, difference, and caste that the great traditions have always known when they had the right direction for a living axis: that of the integration of man’s supernatural dignity into the suprasensible. And this is one of the most determinate points, in which, even in formerly outer circles, apart from the doctrinal confusion, the Theosophical current together with various other “spiritualistic” currents akin to it, constitute a factor that in the crisis of contemporary civilization meets the others at work on so many planes precisely in the direction of a regression into the collective and the promiscuous.

Footnotes:

¹ This conception, for that matter, is not exclusive to Oriental teaching. In classical traditions, the same notion of “providence” did not have a “moral” character, with relation to the care of a god theistically conceived, but it was thought, precisely, as a collection of conditioned and impersonal laws, as they could be the warnings, to do it or not, given by the objective science of a doctor – to use this Platonic example. (Enneads, III, iii, 5)

² Effectively, the traditional teaching knows the idea of a higher order, which corresponds to the Far Eastern notion of the “Way of Heaven” (Tao), to the Hindu *rta*, to the Hellenic “cosmos”. But it is a valid idea precisely only in the metaphysical sphere and therefore must not be confused with the human notion of “design”. An allusion to the relationships between this higher order and the plane of freedom and of causality (karma) is given, if ever, by images like that of de Maistre, whereby the universe is comparable to a watch which always shows the right time, even though each of the gears moves by its own reckoning, or as in the Chinese saying, that order is the sum of all disorders. However, there is no tangible interference.

³ It is interesting to point out that the period of the birth of Buddhism (circa 600 BC), assertor of the doctrine of anatma, coincides with that of the rising of philosophic and naturalistic thought in the Orient and above all in the West (Greece): that is, with the manifestations of logical consciousness tied to the brain, which takes the place of anterior and superior forms of consciousness that constituted the existential basis of doctrine, as in the Vedanta.

It is rather important to take account the great traditional doctrines are not mere human inventions, and their differences are not arbitrary, but relative to the adaption of the teaching to essentially different historical- spiritual conditions of things.

⁴ One understands therefore why Catholicism, the relation to the period in which it was formed, had to declare *heretical* the doctrine of the pre-existence of the soul to the body. In reality, the soul, as only “human” soul (and today one cannot speak broadly of different souls), is born with the birth of the body.

⁵ The worsening of the alternative: salvation-perdition, which can be observed in Protestantism in respect to Catholicism, must be explained with the character every more physical that the I has assumed in the times, still more recent, of the Reformation, contemporaneous to so-called “humanism”.

⁶ As was already noted, translated into moral terms, this notion corresponds in Catholicism to the theory of the inheritance of “sin” that the flesh of man would bring, from Adam, as *cupiditas* or *appetitus innatus*.

⁷ One can designate the irrational form with which a soul identifies itself and remains composed of various human psycho-vital functions, with the term *daemon*, in the classic sense, and to remember the Plotinian teaching that the soul “has chosen ahead its daemon and its life” in conformity to the nature of the tendencies that it developed in itself (Enneads, III, iv, 5-6)



Fragments from the Graal Stone

Nimrod de Rosario

FRAGMENTS OF THE GRAAL STONE

NIMROD DE ROSARIO

Prologue

The following are eighty nine fragments from the novel *"The Mystery of The Hyperborean Wisdom"* and forty five fragments from *"Fundamentals of the Hyperborean Wisdom"*. These represent the means through which Jehovah-Satan is to be overcome.

These 134 fragments are an optimum synthesis of the gnosis that Nimrod de Rosario had the mission to bring to this world.

These fragments are also an introduction to Nimrod de Rosario's books. Once the aspirants read and re-read them, they could continue with the novel and with the first volumes of the Fundamentals.

The study of Nimrod de Rosario's texts must be carried out thoroughly, taking into account that every word and every phrase is extremely important.

Nimrod de Rosario taught us that by reading and re-reading his writings, the awakening and the transmutation of aspirants will take place.

I. Fragments from *"The Mystery of the Hyperborean Wisdom"*

1. If you are already aware of the Great Deceit, then read the following lines carefully because you will find here some clues to be followed along the Returning Path to Origin.
2. The Secret, in sum, lies in ... knowing the extraterrestrial Origin of the human Spirit and acquiring enough Wisdom to return to that Origin, finally leaving forever the insane Universe of Matter and Energy; the insane Universe of the Created Forms.
3. Men coming from a total and frightful war... from an Essential War that had began long before, in the extraterrestrial Origin of human Spirit, and that have not ended yet.
4. The Essential War is a clash among Gods, a conflict that started in Heaven and spread to Earth, involving men in the process.
5. The Ultimate Wisdom would coincide with the Strongest Will of returning to the Origin, with the Major Orientation towards the Origin, with the Highest Courage determined to fight against the Powers of Matter, and with the Maximum Spiritual Hostility towards the non spiritual.

6. Before the fall of the extraterrestrial Spirit into the Matter, there was an extremely primitive man-animal on Earth, son of God the Creator of all material forms: such man-animal had an animic essence, that is to say, a Soul that could reach immortality, but lacked eternal Spirit.
7. After performing the Mystery of the Fall, the Spirit ended up inside the man-animal as a prisoner of the Matter, and that is how the need for Its liberation emerged.
8. To understand the Sign of the Origin, it was needed exactly "thirteen plus three" Vrunas, namely, an alphabet of sixteen signs called Vrunas or Varunas.
9. The highest priestly holiness, the one that was expressed by the control of the Soul -conceived either as a body or as a force- also meant the most abject submission to the Powers of Matter.
10. In the Origin, beyond the stars, there was an Uncreated Light that could only be seen by the Spirit; that infinite light was imperceptible to the Soul. However, though invisible, in front of that infinite light, the Soul felt as in front of the most impenetrable blackness, an infinite abyss, and it was left immersed into an uncontrollable fear: this happened because the Uncreated Light of the Spirit made the Soul feel the intuition of the eternal death -end of its existence as much as of any other created thing- after a "Mahamanvantara": a super "Great Year" of Creator God's manifestation.
11. It dealt with three concepts: the principle of Occupation, the principle of Enclosure and the principle of the Wall.
12. The Wisdom would free the Spirit in the Origin and would make It more powerful than the Creator God; but, in this world, where the Spirit is chained to the man-animal, the Creator God's Cult would dominate the Wisdom.
13. Everything that exists in this world is just a gross imitation of the things that exist in the True World.
14. Just as the Alchemist stirs lead, so would the members of the chosen family tirelessly go through the tests put by their ancestors, until some day, one of them, by turning one thousand times round a circle under other heavens, manages to fulfill the family mission, thus purifying his astral blood. A transmutation would therefore take place that would make it possible for him to reverse the involution of the Kaly Yuga or the Dark Age, to return to the Origin and to acquire the Wisdom again.
15. The Great Chief of the Hyperborean Spirits, Lucifer, "the one who defies the Power of the Creator God's Illusion with the Power of Wisdom", the Messenger of the Unknowable God, the true Kristos of the Uncreated Light.
16. They kept the sacred alphabet of thirteen plus three Vrunas, which were represented by sixteen signs, composed of straight lines, and to which they associated a sound of their common use language; thus, thirteen consonants and three vowels were available.

17. Its Fire would be placed in the man's heart and it would transmute him; and this Fire, at first extremely warm, would finally become colder than ice: and such Cold Fire would produce human nature's mutation.

18. The Infinite Blackness offered by Goddess Pyrena's Kâlibur Death -in which all Created Light hopelessly turns off- can Reflect that "something" that is the Uncreated Spirit; and the Reflection of the Spirit in the Infinite Blackness of Kâlibur Death is the Naked Truth of Oneself. Before the Infinite Blackness, the Created Life dies of Fear and the Spirit finds Itself. That is why, if the Chosen One, after the reunion, gets Life back, he will be the bearer of a Sign of Death that will leave his heart for ever frozen. The Soul will not be able to avoid being subjugated by the Stone Seed of Oneself, that grows and develops at its expense, and transmutes the Chosen One into a Hyperborean Initiate, a Man of Stone, a Wise Warrior. As a Man of Stone, the resurrected Chosen One will have a Heart of Ice and will exhibit an Absolute Courage. He will be able to unreservedly love the Woman of Flesh, but she will no longer be able to turn on the Hot Fire of the Animal Passion in his heart. So, in the Woman of Flesh, he will search for the One who possesses, like Goddess Pyrena, both a Soul and an Uncreated Spirit, and who is capable of Revealing, in Her Infinite Blackness, the Naked Truth of Oneself. He will love Her, the Kâlibur Woman, with the Cold Fire of the Hyperborean Race. And the Kâlibur Woman will answer with the frozen A-mort of Pyrena's Kâlibur Death.

19. The contemplation of Oneself, which is a Reflection of the Eternal Spirit, is experienced in a unique instant that cannot be seized by the Time of Creation; the Chosen Ones that reach Pyrena's Kâlibur Death will never be able to answer that question; the experience of Eternity is indescribable.

20. A Man of Stone; the One who has Come Back from Death; he who in Death was loved with Pyrena's Kâlibur Cold Fire and now keeps Memory of A-mort; he who has felt, beyond the Love of Life, the A-mort of Kâlibur Death, that is to say, the No-Death of Kâlibur Death, and now has been immortalized as the son of Death.

21. The Man of Stone shall only act, he shall listen in silence to the Voice of the Cold Fire and shall act; and his act will express the ultimate spiritual Courage; whatever he does, his act will be founded upon the absolute basis of Oneself, beyond good and evil, and no judgment or punishment coming from the World of Deceit will affect him. Neither will any variation of the Great Deceit, not even the Hot Fire of Animal Passion could drag him back to the Dream of Life. Wise and Brave as a God, the Man of Stone will fight only if necessary, and will wait quietly for the Final Battle; he will long for the Origin and will be moved by the nostalgia for the A-mort of the Goddess; he will look for his Original Partner in the Kâlibur Woman and, if he finds her, he will love her with the Cold Fire of Oneself; and She will embrace him with the Uncreated Light of her Eternal Spirit which will be Infinite Blackness for the created Soul.

22. On Earth, the Spirit had been chained to the man-animal so that Its willpower accelerated the evolution of his psychic structure: this enchainment was so strong, and so deep was the Spirit submerged in the animic nature of the man-animal that, forgetting all about Its Origin, It believed It was a product of Nature and of the Powers of the Matter, that is, a creation of the Gods.

23. Navutan comes to free the Spirit of Man from his prison in the World of the Creator God. The Spirit is Uncreated, namely, it has not been Created by the Creator God and, therefore, nothing that takes place here can essentially denigrate the Spirit, and most certainly nothing can ethically affect the Spirit; the Spirit is innocent and pure in the Eternity of the Origin; hence, Navutan asserts that the Hyperborean Spirit –belonging as it does to a Race of Warriors- can only manifest an attitude of essential hostility towards the World of the Creator God; can only rebel against the Material Order; can only doubt about the Reality of the World that the Great Deceit constitutes; can only reject as False or as an Enemy, everything that is not the product of Itself; that is, of the Spirit; and It can only pursue with Wisdom just one unique purpose: leaving the World of the Creator God where It is a slave, and returning to the Unknowable World where It will be a God once again. On the other hand, Jesus Christ comes to save the Soul of Man from Sin, from the Offense against the Creator God's Law: the Soul is Created by the Creator God and it must blindly obey its Father's Law.

24. Hence, Jesus Christ asserts that the Man's Soul, the Creator God's most perfect creature, must only manifest an attitude of essential love towards the World of the Creator God; it must only accept its place within the Material Order with resignation; it must only believe in the Reality of this World; it must only accept as True and Friendly what has been proven to come in the Name of the Creator God; and it must pursue just one unique purpose with Wisdom: to remain in the World of the Creator God as a sheep gazed by Jesus Christ or by the Priests that represent him. To be a God or a sheep, that is the question.

25. Like Gnostics and Manicheans before, like Cathars and Albigensians later on, they will only accept part of the Gospels, particularly John's, and they will utterly reject the Old Testament. This is what they argued: the Jewish God was no other than Jehovah-Satan, an aspect or face of the One God Creator of the Material Universe. The account of the Creation of the Material Universe is narrated in the Genesis where the Uncreated and Eternal Spirit would be enslaved. The created Universe is, therefore, intrinsically malignant for the Uncreated Spirit: the Spirit only gives value to the True World where It comes from.

26. Another one is the Church of Kristos, or just the Church, to which the Lords of Tharsis and the Circulus Domini Canis belonged long before; and to which many of those who are for the Spirit and against the Powers of Matter, for Kristos Light and against Jehovah-Satan, belong. One is the Church of Treason against the Spirit of Man, and the other is the Church of Liberation of the Spirit of Man; one is the Church of the Demon of the Immortal Soul, and the other is the Church of the God of the Eternal Spirit.

27. The thirteen plus three runic signs of the Sacred Alphabet were carved on the Irminsul Column, where the Stone of Venus was embedded in its centre, in remembrance of Wothan's Unique Eye that looked at the World of the Great Deceit from the Tree of Terror.

28. The Spirit is essentially a warrior; consequently, the noble and warrior casts are spiritually superior to priestly casts.

29. What Cathars were actually acquainted with was the Hyperborean Wisdom, which they taught by means of symbols taken from Mazdaism, Zervanism, Gnosticism, Judeo-Christianism, etc. So, they preached that Good was of an absolute spiritual nature and was completely out of this World; the Spirit was Eternal and Uncreated, and It came from the Origin of Good; on the contrary, Evil was by nature all that was material and created; the World of Matter, where the man-animal inhabits, was intrinsically malicious; the World had been created by Jehovah-Satan, a demonical Demiurge, therefore, they rejected the Bible as the "Word of Satan", and they particularly repudiated the Genesis where the Creation of the World by the Demon was narrated; the Roman Church, that accepted the Bible, was then "the Synagogue of Satan", the dwelling of the Demon. The man-animal created by Satan had two natures: the material body and the Soul. The Uncreated Spirit had been attached to both of them, and since then remained prisoner of the Matter. The Spirit, incapable of liberating itself, dwelled in the Soul, and the Soul gave life to the material body that was immersed in the Evil of the Material World. The Spirit thus found itself sunk in Hell, condemned to the pain and suffering imposed to the man-animal by Jehovah-Satan.

30. It was the time for the spiritual awakening and the material renouncement; it was the time for clearly distinguishing between the Whole of the Spirit and the Nothingness of the Matter.

31. Profoundly spiritual men would be needed, men who had the Hyperborean Wisdom and were transmuted due to the Memory of the Origin -the revelation of the Naked Truth of Oneself-, more precisely, Men of Stone would be needed.

32. To oppose the Hyperborean Wisdom against the One God Cult.

33. In every Hyperborean Initiate, the Spirit had to dominate the Soul.

34. The man will lose his virility and will become softer: he will be like a woman, even when he can procreate, his determination to fight will be weakened by a growing effeminacy that will spread to all Mankind. Perplexed, many people will mistake sodomite moral for a product of high civilization, but what will actually happen is that the Heart will control the Mind and will weaken the Will. At the End, everybody will end up accepting the synarchic way of life, and the man will replace the Eagle with the Dove, War with Peace, and the heroic Risk with the passive Comfort.

35. Time is the constant flow of The One's Consciousness; between the Beginning and the End of Time is Creation; and at the End of Time is the Perfection of the Soul as Stone of Fire. It is YHVH's Will that the Soul reaches the Final Perfection according to Metatron's model. But now the Soul cannot see the Cold Stone that lies deep inside itself. The Soul cannot perceive it until it gets in the way, and becomes a Stumbling Stone for the Soul, an Insurmountable Obstacle to reach the Good of the Final Perfection. Without the Seed of Stone in the mud man's Soul, there would have been neither Evil nor Hate against Creation: the evolution would have taken place by the Force of Love for the creator; the Final Perfection would have been ensured for all Created Soul: now it will be impossible for the YHVH's Plan to be fulfilled.

36. He had become a Hyperborean Initiate, a potential enemy of the White Fraternity's plans. How did such heresy occur? Who initiated him in the Hyperborean Wisdom?

37. Showing the Papal Tiara, replica of dark Atlantis Priests' Egyptian crown; wearing the white gown of the Levitical Priests of Israel on which the Four-Leaf Clover of the Golen Priests is embroidered in a stylized form as a Celtic cross; in his right hand he is holding the Cross, symbol of the Spiritual Enchainment and, in his left hand, Saint Peter Keys, symbol of the Kâlachakra Key with which Gods Treacherous to the Spirit of Man consummated the Original Treason.

38. My Lord knows and respects only the Law of Honor that is the Law of the Holy Spirit, of the True God's Will; nobody but your God Jehovah, who is a Demon called Satan to whom you slavishly obey, can go against that Law.

39. We, the Eternal Warriors of Kristos Lucifer, will one day put an end to the Chiefs of your Chiefs, to the Hidden Hierarchy of Supreme Priests who keep the Uncreated Spirit in the slavery of the created matter.

40. The Self, expression of the Spirit, appears deep inside the Soul, without any possibility of heading towards the Origin because It ignores Its own situation: that there is a possible return towards the Spirit's Homeland; the Self is usually lost without knowing it to be so, and is looking for the Origin not knowing what It is looking for. The Treacherous Gods chained the Self to the man-animal's Soul so that the willpower resulting from the Self's useless search, would be used by the Soul to evolve towards the Final Perfection. Within the animic subject, the Self is unable to take control of the microcosms, unless It goes through the Hyperborean Initiation, which produces the effect of isolating the Self from the Soul by means of the Uncreated Vrunas.

41. A Self that is devoid of any moral and of any dogma, indifferent to the deceits of the world but open to the memory of blood, will be able to march gallantly towards the Origin and there will be no force in the universe that could stop It.

42. He who knows the secrets of the Mystery of A-mort is a transmuted Hyperborean Initiate, namely, an Immortal Man of Stone.

43. The Mystery of A-mort is experienced in seven different ways by man and, precisely, that is the reason why the Hyperborean Wisdom provides seven initiatory ways of liberation. The Way of Liberation to be taken will depend on how the Mystery of A-mort has been gnostically perceived, and that is why it is usually said to be a "Way of the Mutation" or "of the Lightning"; a "Dry Way" or "Path of the Right Hand"; a "Humid Way" or "Path of the Left Hand"; a "Way of the Strategic Opposition" or a "Way of the Warrior Gnosis for the Absolute Orientation", etc.

44. To the Men of Stone -Hyperborean Initiates of the House of Tharsis-, the “world” where everyday life takes place is simply a “battlefield”, an Arena occupied by mortal enemies who must be relentlessly fought because they “block the Returning path to the Origin”, they “cut off the retreat” and they intend “to reduce man to the most vile slavery” that is “the submission of the Eternal Spirit to the matter”, Its “enchainment to the evolutionary Plan of the Universe, created by the Demiurge and his court of Demons”. The world is, therefore, for the Men of Stone, the Valplads.

In Nordic mythology and in the Eddas, the Valplads is the battlefield where Wothan chooses the ones who fall fighting for Honor, for Truth, on the whole, for the Virtues of the Spirit.

45. The Gral is a Gem from Kristos Lucifer’s Crown; The One who is Purer than the Purest of the Loyal Gods, the only one who can talk Face-to-Face with the Unknowable God. Kristos Lucifer is the one who, being in Hell is beyond Hell. Being able to stay in Hyperborea, under the light of the Unknowable, Kristos Lucifer would rather go to the rescue of captive Spirits making the incomprehensible sacrifice of His own self-captivity. He has placed himself as the Black Sun of the Spirit, charismatically “illuminating”, from “behind” Venus, through the Paraklitos, directly into the blood of the sleeping men.

How has a Gallant Lord’s Gem been dishonored by falling here, to Earth, one of the most repulsive sewers of the Seven Hells? Because He has so provided for. Kristos Lucifer has given the Gral to men as guarantee of His commitment, His sacrifice, and as an irrefutable material proof of the Divine Origin of the Spirit.

The Gral is, accordingly, a reflection of the Divine Origin which, as a lighthouse, will guide the doubtful course of the Rebel Spirits that have decided to leave the slavery of Jehovah-Satan.

46. The main crime committed by man has been denying the supremacy of “God”, that is to say, the terrestrial Demiurge Jehovah-Satan, and rebelling against slavery. But man is a miserable creature, immerse in a Hell of Illusion where he foolishly feels “at ease”, under a spell he has no possibilities of breaking by himself. If he has denied the Demiurge and has “rebelled”, he has done so by means of an external agent, but: What “thing” in this World is capable of awakening man, of opening his eyes to the forgotten divinity? “If such thing exists, the Demons will say, it is the most abominable object of the material Creation”. However, this “thing”, that “abominable object”, is not from this World and the captive-Spirit-man “has eaten” of it. This “green fruit”, which will be later on called Gral, is food that provides nourishment with primordial gnosis, that is, with the knowledge of the Truth about the origins. Because of the Gral -the forbidden fruit par excellence- man will know that he is Eternal, that he has a Divine Spirit chained to the matter; that comes from a World impossible to imagining in the terrestrial Hell, but for which he feels nostalgia and to which he longs to return.

Because of the Gral, man has remembered!

There it is his foremost crime. Remembering the Divine Origin will be, from now on, a terrible sin and those who have committed it will have to pay for it; such is the Demiurge's Will, "the Jehovah-Satan Law". His Ministers, the Demons of Chang Shamballah, will be the ones in charge of executing the punishment by exacting retribution in a currency called: pain and suffering. The instrument will be, naturally, incarnation repeated a thousand times in transmigrations "controlled" by the "Law" of Karma, cynically declaring that pain and suffering are "for the good" of the Spirits, "to encourage Their evolution".

47. The Demiurge has built the Universe by imitating a clumsy and deformed image of the True Worlds. He has blown His Breath to the Matter and has arranged it with the intention of "copying" that weak reflection of what he once received from the Uncreated Spheres. But neither the substance was the proper one, nor was the Architect qualified for the task, and on top of that, it should be considered the perverse purpose of reigning as the God of the work, in the likeness of (?) the Unknowable. The result is evident: a malicious and insane Hell in which, a long time after its creation and by a Mystery of A-mort, countless Eternal Spirits were enslaved, chained to matter and subjected to the evolution of life.

Obviously, the Demiurge's main characteristic is imitation, by which he has tried to reproduce the True Worlds, the result of which has been this vile and mediocre Material Universe. But it is in the different parts of His Work where the hallucinated persistence in imitating, repeating and copying is noticed. In the Universe, "the whole" is always a copy of "something": the "atoms", all similar; the "cells", which divide in analogue pairs; "social animals", whose gregarious instinct is based on "imitation"; "symmetry", present in countless of physical and biological phenomena; etc. Needless of further examples, it can be asserted that the overwhelming multiplicity of forms of the real is just an illusion resulting from the crossing, intersection, combination, etc., of a few initial forms. In fact, the Universe has been made from different limited elements, no more than twenty-two, that bear, through infinite combinations, all existing forms.

48. The Way of Strategic Opposition uses the archemonic technique, that is to say, it places an Archemona, or Strategic Enclosure, and a *lapis oppositionis* outside the enclosure, in the *fenestra infernalis* that faces the Valplads. By applying the law of enclosure to Archemona, it is possible to isolate Valplads field, that is, to liberate an area in the World of the Demiurge. But this is not enough: it is necessary for the Initiates to desynchronize themselves from Worldly Time and generate their own inverted time that may allow them to head towards the Origin. To that end, they practice the Strategic Opposition against the *lapis oppositionis* which are located on a Rune in the Valplads, in front of the *fenestra infernalis*.

49. It will be difficult for anyone to imagine the marvelous scene of the Gral descending to the seven hells. May be, if one thinks of the blinding brightness of a Green Lightning which has Gnostic influence on the one who sees, before which the Demons turn away their ugly faces, frozen with horror; a Lightning that, as the sharp blade of an invincible Sword, goes tearing up the four hundred thousand worlds of Deceit, searching for the Enemy's Heart; a Green Flying Serpent that carries between its teeth the Fruit of the Truth, denied and hidden until then; if one thinks in the Lightning, in the Sword, in the Fruit, in the Serpent, it may then be possible to have the intuition of what happened in that crucial time when the Truth was made available to captive Spirits. Yes, because since the Gral settled down on the Vruna of Oriccalco, the Tree of Science remains planted for those who, completely confused, lived in Hell thinking they were living in a Paradise. From now on, they could eat from its fruit and their eyes would be opened!

Alleluia for Kristos Lucifer, the Serpent of Paradise! Alleluia for those who have eaten from the forbidden Fruit: the awaking and transmuted men!

50. I understood the meaning of the Tirodinguiburr Sign. And this comprehension gave me the Highest Level of the Hyperborean Wisdom. It was the Eternal Spirit who was breaking free and isolating Itself, as never before, from the Illusion of the Created Forms! Yes, my own Spirit, fixed and planted as a menhir that remains and emerges in the temporal flow of the Soul, all of the sudden was hold to the Origin, in Its eternal and infinite moment! I already learnt everything! I had returned to the Origin, I had broken free from the chaining of the Matter and had understood the reason of the Fall! Should I have wanted to, I would have been able to leave right there towards Hyperborea! But I could not do so; not for as long as the family mission was not accomplished; for as long as all of You remained here, amongst the Demons; not for as long as there was still the Final Battle to be fought against the Powers of the Matter! Honor prevents me from leaving.

51. Because the Spirit alone is Eternal! He who does not find his Spirit, will die of Final Death even though he believes to be Immortal. And the first to die will be the Souls that are Closer to the End in their search for chimerical and vain archetypical perfection. Those whose Souls evolve by imitating the Final Goal proposed by the One Creator God; those who deceive themselves by identifying Good with "Universal Peace" and deprive their Spirit of the opportunity to fight; those who worship the One Creator God and love the Material Universe; those who fear Jehovah-Satan and serve the Powers of Matter; those who continue to hold that the Spirit is Created and want to make It kneel before the alleged Creator.

52. The Great White Chief, the Lord of Absolute Will and Courage, will come once, twice, three times to Your World. The first time, He will break History, though He will leave and provoke the senseless laugh of the Demons; the second time, He will propose the Final Battle, but will be gone in the midst of the Demons' Roar of Terror; the third, He will lead the Race of the Spirit towards the Origin, and will be gone forever, leaving behind the Holocaust of Fire in which the followers of the One God, men, Souls and Demons will consume. But those who follow the Messenger of the Lord of War will be Eternal!

53. For Wise Warriors, all war lost on Earth is a war won in other Heavens.

54. For man, transmuted in Man of Stone, it is always possible to fight against the Demons and overcome.

55. When the Final Battle breaks out and the Lord of the War establishes the Reality of the World of the Spirit, those of us who have died for the Spirit's cause, will be Alive, ready to march out of the Universe of The One, passing over the Powers of Matter, while behind our backs the Final Holocaust of the Demons of the Soul breaks out.

56. I beg you to find the Order of Wise Constructors of the Lord of Absolute Orientation. They will lead you in the right direction. Besides, they will grant you the Hyperborean Initiation; they will awaken you and will include you in the Strategy of the Final Battle.

57. Their hearts were harder than the diamond Stone and they had the certainty of the Eternal Spirit; and experienced an essential hostility towards the "Powers of Matter" that made it possible for them to exhibit an indescribable strength against any enemy.

58. If he had to destroy, he would destroy!; if he had to kill, he would kill!; he would do anything but negotiating with the Enemy of the Spirit.

59. For the first time, I felt I was my Self, just Self; Self, surrounded by the Powers of Matter; Self, besieged by God the Creator of the Universe. And then, as a definite consequence of having fought a battle against the Soul, and having prevailed, the Vision took place and I received the help I was searching for.

60. The Spirit had to free Itself from the enchainment of evolving matter, had to isolate Itself from the law of evolution and had to start the Return to the Origin. There it was the sought Truth.

61. In Córdoba, a great initiate who has called himself "Nimrod de Rosario" had appeared.

62. He has managed to form an important support group that makes it possible for him to develop his Strategy: with people coming from traditional esotericism, especially many who have understood that the Gnostic Church of Samael Aun Weor is one of many synarchic sects.

63. Initiates of the Liberating Serpent! Followers of the Uncreated Light Serpent! Worshipers of the Avenger Serpent! Here is the Bearer of the Origin Sign! The one who can understand the Serpent with His Sign; the one who can obtain the Highest Wisdom that the Man of Mud could be made known! Within this Divine child, in the innermost of the eternal Spirit, is the Sign of the Creator's and the Creation's Enemy, the Symbol of the Origin of our God and of all the Spirits that are prisoners of the Matter.

64. We know that the Demiurge received other names along History. But if we choose Jehovah's among them, it is because it has been the last name He has given himself.

65. A part of Humanity we integrate has an element which does not belong to the material order and that cannot be determined by the Demiurge's law of Evolution. This element, called Spirit or Vril, is present in some men as a possibility of eternity. We know about It due to the Memory of Blood, but as long as we are not capable of freeing ourselves from the ties that bind us to the illusionary reality of the Demiurge, and go up the Returning Path to the Origin, we will not actually exist as Eternal individuals.

66. The Hidden Hierarchy of Chang Shamballah, with its Demons: the Treacherous Leaders and their chief -the King of the World- who are currently carrying out the "evolution" of the planet and who "lead" the Races by means of a sinister organization called Synarchy.

67. We, the Ancient Hyperborean Beings who still remain chained in Hell, must indeed bear in mind that "the Enemy is Jehovah-Satan, the Demiurge of this World".

68. From the miserable slavery condition of Jehovah-Satan, it is not possible to know God because He is absolutely transcendent. It is necessary to go a long way of blood purification to know anything about God, about the "True God". When talking about God, most of major religions refer to the Demiurge The One. This is because the Races that populate the world have been "worked" by the Demons of Shamballah, implanting synarchic ideas in the genetic memory of their members in order to lead them to the great collective Archetype called Manu. Thus, perceiving reality through a deceitful veil, one arrives to these concepts of a pantheistic, monist or trinitarian God that are just appearances of the Demiurge The One who brought order to the matter.

69. This is not about a futile knowledge that can be reduced to a "code of principles" or to an "operating manual" by which to rule our acts: on the contrary, it is about obtaining a knowledge that can act dynamically over the Spirit, transforming us inside, and bestowing on us a millennial Wisdom that makes us transcend the merely human plane of existence.

70. Men are not all the same, not all of them exist, and neither can all men "be". On the contrary, for those who have the possibility of Being, the fight and the effort must focus on transcending this world of illusionary images and on perpetuating in eternity, in another plane of existence to where we can only have access if we wake up from the demoniac dream in which we are immersed. Most men you see in this world do not really exist, or if you prefer, live a "relative existence", illusionary, which is just a blow compared to eternity. Although many believe the contrary, their consciousness is dissolved by death, and nothing survives them. Eternity is only for a few men, for an Aristocracy of the Spirit, based on semi-divine Heroes, on Supermen who, after a hard-fought battle against the Prince of this World, YHVH-Satan, transmute their inferior nature and win their place in the Valhala.

71. For the Spirit, there is no Created life or death but Illusion and, therefore, there is neither sin nor guilt, neither debts nor Karma to be paid.

72. A true Kshatriya is just he who has a heart as hard as the Stone and as cold as Ice; and only such a Kshatriya can perform any action, even killing, without being touched by Karma.

73. Once attained, Gnosis is a total, immediate knowledge the individual either entirely possesses or absolutely lacks; it is the "knowledge" in itself, absolute knowledge that involves Man, Cosmos and Divinity. And it is only through this knowledge -and not through faith or actions- that the individual may be saved.

74. Firstly, you must be what you already are; you must return to the Beginning from where you have never left; you must recover the Paradise you have never lost. When you solve this Mystery, by marching along the Labyrinth path and once you find your way out, you will be able to say I Am. But do not be afraid, you will not be abandoned; you will be charismatically led to the end. Follow the Order of Thule's Closed Circles, but do not stop at any of them; you must always go on until reaching the Penultimate Circle: over there, we will see each other again.

75. What can we say about a philosophy that questions all human existence with all of its Dogmas, Philosophies, Religions and Sciences, that attempts at changing the course of history, that sustains the possibility of transmutation of the semidivine man or virya into the immortal Siddha; that has declared war to the material powers of Jehovah Satan, owners of the World, of History and of most men? Let's agree that such ideas would be among the most prominent in Heresiology.

76. We have a copy of the letter that the Supreme Priest of Chang Shamballah, Rigden Jyepo, sent to Lenin through Nicolas Roerich, congratulating him for the success of the Bolshevik Revolution; behind Lenin and October conspirators was the Transhimalaya Lodge, founded by the White Fraternity. Yes, behind Synarchy, there is Chang Shamballah, the Masters and Priests of the Hidden Hierarchy or White Fraternity of Chang Shamballah.

77. They constitute a Secret Society known as "Kâula Circle". Its Wisdom is the Kula, the "left-hand" tantrism, a yoga system that allows transmutation and the use of sexual energy, though it requires the physical involvement of women. The Kâulikas are feared in Tibet because they are considered "Black Magicians", but in my opinion, the only black thing they have is their robe. It is evident that such qualification comes from their staunchest enemies, the members of the White Fraternity: a mysterious organization behind Buddhism and other religions, that is very powerful in these regions: it is by opposition and in contrast to the "white" Fraternity that the Kâulikas are called "black", since they are ascetics and meet high moral standards. Every man and woman you have seen here are sadhakas vamaচারis.

The Initiates in the Path of Kula, both men and women, regularly perform a Ritual termed “of the Five Challenges”, by which they practice “five acts forbidden to Kâlachakra Masters”. This explains why they are hated by the Gurus of Shamballah. Commonly, the secret Ritual is also known as “Pankamakâra” or “of the five Ms” because all the five names of the “forbidden things” start with that same letter: madya, wine; mâmsa, meat; matsya, fish; mudrâ, cereals; maithuna, sexual act. According to their Buddhist enemies and due to the practice of this Ritual, the Kâulikas are located in the vâmo mârگا or “Left Path”, the Kshatriyas path that leads to War and not to Peace; to Agârtha and not to Shamballah; to the absolute unification of Oneself and not to the nirvanic annihilation of the Self identified with Parabrahman The One. Certainly, by means of the secret techniques of their sexual Tantra, the Kâulikas develop an incredible power over the animal nature of human body and they even manage to obtain spiritual liberation.

78. The Kâulikas follow the Kula Path which starts at the woman of flesh and ends in the Original Couple, deep inside Oneself. At the end of that dangerous path, the Kâulika -definitively confronted with the Truth- and once the veils of all Mysteries drawn, is Shiva: the Destructor of the Illusion, the Warrior par excellence. For us, Shiva is Lucifer, is Cain, is Hermes, is Mercury, is Wothan.

79. History summoned the fittest men to fight against Evil. And we were the fittest! In a unique moment of History, we have raised the Eternal Banners.

80. On every point of the real Space, there is a tiny globe or archetypal atom that symbolizes with precision the unity of Brahma, The Creator. At the center of each atom, there is an eye with which The One contemplates Himself from all created things. Each of The One Father’s eyes is called Yod, but each pupil belongs to Mother Kuan Yin. When the blood of man is stigmatized by the Lords of Karma, and the pain invades The One’s eyes as a pleasant symphony, Mother Kuan Yin’s pupils soften the suffering chords with the Mercy of her Heart. That is why She is Avalokiteshvara, a Bodhisattva of Compassion. Yes, western Kameraden: this image that astonishes you is just an opaque reflection of Kuan Yin through the Veil of Mâyâ. In this very place, in this moment, the Goddess dances the Dance of Life and her uncountable eyes look into your Hearts, looking for the warmth of Love! Kuan Yin wants to feel Your Hearts beating for Love towards the created things! She wants to see you shudder with compassion for the pain that strikes the life of man, the pain caused by those who leave the harmony of Universe and the Law of The One aside! And what do Avalokiteshvara’s eyes capture from Your Hearts? Just Cold and Hate instead of the Warmth and the Love of Life. Therefore, the Mother’s eyes soaked in tears, turn away promising herself to help you so that you can return to an animal condition, to the warm Heart of those who love the warm Life. She is the Mother of man-animal, of the pasus: Her Mercy will reach you and will warm your Heart with her Love, removing Cold and Hate and the hard ice! And She will do so, even though She has to spin the Kâlachakra and transform you all in primitive apes!

81. But here with you, is Ganesha, Shiva's Son. What has Mother Goddess of the West seen in Shiva's Son Heart? Also Cold and Hate, but building the nest for the Cold Death's mask: Kâly's shelter, The She-Black. Yes, the biggest abomination is in Shiva's Son because he has hosted the Death in his Heart, the Mask of Death that conceals the Naked Truth of Infinite Blackness of Oneself. In Ganesha's Heart, over the dead body of the pasu -Mother Kuan Yin's son- Kâly The Black dances the Dance of the Cold Death; and in the dead body of the pasu, that is carrion, still lives Shiva's phallus, the diamond lingam of vajra; before the symbol of absolute virility, Kâly draws the veil and lets Pârvatî Frya -the Truth behind the Black Death- manifest; Pârvatî Frya performs then the yonimudrâ over the lingam of Shiva, and Bhairava comes back to life in the Heart of Shiva's Son; a Child of Vajra has been abnormally born in the Heart of Ganesha! A child engendered by the Spirit of Shiva with the Truth behind the Mask of Death! A child conceived in the womb of the Infinite Blackness of Oneself! A child born in the broken vulva of the dead Heart of the pasu! A Child of Vajra, a Child of Diamond, a Child of Stone, a Child of Lighting, a Child of Cold Fire, a Child God! A Child who is the Uncreated Vruna and who is beyond Kula and Akula; beyond Time and Space; beyond Life and Death; beyond Good and Evil, definitively beyond the pasu killed by Kâly in the Heart of Shiva's Son!

The millions eyes of Avalokiteshvara have seen great evil in the Heart of Shiva's Son. An evil for which neither Her Merciful Tears, nor her Compassion, nor her Love are enough. It is an evil for which there is no redemption possible, not in this life or any other life in the Sripai Khorlo Wheel of Life.

It is the evil of he who runs away from his Father and his Mother's cares; he who rejects his Father and Mother, who finds out he has no Father or Mother, who finds the Naked Truth of Oneself and insists on Being what he Is and not what he is supposed to be according to the Law. Oh, how ungrateful the one who thus chills his Heart towards his Mother and holds hate towards his Father! The Naked Truth has rooted in the man's Heart, over a bed of ice, and he has become a vîrya, a God that competes with the One God. However, the Naked Truth has chilled the vîrya's Heart because It is the Enemy of Love, and Mother Kuan Yin cannot allow that. The Naked Truth, the Enemy of Love, has caused too much harm: with Kâly's Mask, she has murdered the pasu, her firstborn; and with the Power of the Naked Truth, she has given birth to an abominable being that was born over the dead body of the pasu, a Child of Diamond Stone, a child who is not, and will never be human. Such is the harm caused by the Enemy, Terrible the evil that nests in the Heart of Shiva's Son.

82. What has Mother Goddess of the West seen in the Heart of Shiva's son? A wolf, a murderer of lambs, a Child of Stone, Son of Himself and Husband of the Naked Truth, an abominable Táo-t'ie Existence outside Creation. But, above all evil, Kuan Yin has seen the one who can manifest the Naked Truth to the World, show the Forbidden and Intoxicating Beauty of the Enemy of men and spread the evil of Wisdom as an epidemic. To Mother Kuan Yin's eyes, Shiva's Son is the Demon of Man's Destruction. The Naked Truth that Ganesha can exhibit to sleeping men will provoke in them a new and atrocious fall into the nothingness of the Uncreated.

Over the ruins of the Humanity of Love, Ganesha, transformed into Shiva, will dance the dissolution of the Created, the decomposition of Mâyâ, the Final Death of Illusion. And in the Pralaya of Kuan Yin's Love and Mercy, over the Death of Humanity, in the Götterdämmerung of the Fraternity, the resurrected Heroes, the semidivine vîryas, the Men-Gods will praise the Naked Truth of Oneself, the Enemy of Love, Wife of the Origin. Oh, how Avalokiteshvara's millions eyes cry when they understand the evil that inhabits in the Heart of Shiva's Son!

83. For us as well as for Krishna -Indra's son- killing means nothing if the murderer's Spirit is beyond Mâyâ, the Illusion of Life; when our scimitar cuts off the miserable life, the Spirit performs the Dance of Destruction along with Shiva.

84. They had a spiritual goal to attain; and they were in a diabolical world. In such Gnostic circumstances, the solution is always the same: the spiritual goal justifies any means used to make one's way in a hostile territory.

85. If all existing beings and all the other created beings -though related with each other in space and time- are not strategically meaningful, they do not exist for the Spirit: they are Maya, Illusion. As an Initiate, you should know better. Have you, by any chance, forgotten that this is a War between the Spirit and the Powers of the Matter?

86. In the noologic Ethic of the Hyperborean Wisdom, we have demonstrated you the spiritual superiority of the Self above the Heart; we have taught you to control the Heart with the Self, we deprived you from feelings and we forged a new Heart of steel.

87. As the Hyperborean Wisdom assures, the Created Soul is about to betray us because its substance is part of the Creator, is part of its Archetype in his image and likeness! There I most certainly proved it: the Soul would always betray the Spirit, the Self, to favor the Will of the Demons that belong to the White Hierarchy, in which the One-Creator unfolds and chains himself to!

88. The Creator God is nourished by a strength that is called human pain; and man generates pain and suffering to nourish the Creator of the Great Deceit.

89. I verified the power, the terrible power that a Hyperborean Initiate, a Man God, is able to show.

II. Fragments from “*Fundamentals of the Hyperborean Wisdom*”

90. By dominating the Hyperborean Wisdom, the Hyperborean Initiates reach the highest level of esoteric knowledge, the Science of the Runas, and attain terrible powers.

91. As a consequence of Treacherous Siddhas' betrayal, three kinds of men appear on Earth: the primitive hominid called since then MAN-ANIMAL or PASU. The pasu with "a hyperborean lineage" called VIRYA, that is, the pasu, in whom there is a POSSIBILITY for the captive Spirit to manifest Itself. And the HYPERBOREAN SIDDHA, who can be both the Spirit "liberated" from captivity and one of the Ancient Guides who remains on Earth, in a place called Agartha, to fight the Enemy and accomplish the final rescue of the captive Spirits.

Today's man is, to some extent, a LOST VIRYA. This means that a double nature -divine and human- exists in him, as rightly stated by Gnostics in the first centuries of the present Era.

92. THE SPIRIT IS ETERNAL, IT IS AS POTENT, OR EVEN MORE THAN THE DEMIURGE HIMSELF; IT REMAINS CHAINED "BECAUSE IT IS NOT AWARE OF BEING SO".

93. When going THROUGH THE ORIGIN into the Universe of The One, the Spirit does so as an "enemy"; that is why It takes the form of a Spirit-sphere, thus showing Its ESSENTIAL HOSTILITY.

94. The Spirit-sphere appears in the material Universe CLOSED IN ITSELF, TURNED AROUND THE ABSOLUTE SELF, AND SHOWING THE DEMIURGE "A HOSTILE BACK EVERYWHERE". But the Tergum, the Back, opposes the Demiurge not as an opponent but as an ADVERSARY because, it must be said, THE SPIRIT-SPHERE IS A GOD MORE POTENT THAN THE DEMIURGE.

95. The material world is pure appearance, pure illusion, pure phenomenon, pure evolutionary process, pure contingency and accident; for the Spirit, the world DOES NOT EXIST, IT IS NOT. But the Demiurge CERTAINLY IS, and against him, a combat will be fought for the return towards the origin, for the recovery of the "primordial state" that we allegorically represent here in the spherical form.

96. Jehovah is the cabalistic name of The Demiurge The One, that Sanat Kumara represents on Earth, and is the LAST HISTORICAL NAME we know of Him. That is why we, THE ANCIENT HYPERBOREAN BEINGS who still remain chained to this demoniac world, must very well bear in mind that the enemy is Jehovah-Satan, the Demiurge of this world.

97. ALL THE UNIVERSE HAS BEEN BUILT FROM A FIRST MONAD TIRELESSLY IMITATED BY THE DEMIURGE. That is why the DEMIURGE'S ESSENTIAL CHARACTERISTIC IS IMITATION.

98. The highest Metaphysics is the Hyperborean Gnosis.

99. What is the only way out for virya? What hopes of escaping from the insane Plans of the Demiurge and the Treacherous Siddhas can he cherish? Answer: the liberation of the Hyperborean Spirit. In other words: the only chance of escaping is for virya to go through his hyperborean memory back to the origin and transmute into a Divine Hyperborean, UNCHAINING the captive Spirit.

100. Though most lost viryas ignore it, the Golden Chain gives the marvelous possibility of acquiring, by means of the pure blood, the highest level any other virya has ever reached in any other part of the world. Certainly, such possibility shall only be available for those who are in the strategic space of a Mystic.

101. The hyperborean vision leads us to the liberation from the causal order, to the elevation of man from the collective where he is immerse, and to his definitive individuation, so reintegrating himself to the awake Self in the selbst. It is the end of Kaly Yuga or Dark Age.

The synarchic vision implies to continue in the causal order, subjected to the law of evolution and to the rules of material progress on which western civilization is based. It implies a growing immersion of the individual in the collective; the history marching towards a future mechanically complex society, in which man will disappear as such in a metaphysical atrophy of his self, the essential goal to be fulfilled by the synarchic vision: the World Government.

102. The Hyperborean Wisdom, through seven secret ways, provokes a “strategic reorientation” in the lost virya, making it possible for him to start (or re-start) the return to the origin and to abandon the infernal world of the matter. The lost virya, as we have already mentioned, is in a despicable state of material enchainment that makes him cling to the laws of Karma, to periodically reincarnate and live or re-live an eternal and miserable comedy marked by the ominous illusion of pain, fear and death. In the “Great Deceit” of life, the lost virya may occupy any place, and he can even “collaborate” with the “evolutionary”, “progressive” “Plan” of Jehovah-Satan, or with his “social control system” called, shortly, “Synarchy”.

103. The NORMAL way of existence of the captive Spirit is so essentially opposed to the Demiurge’s material Universe that its only EXTERNAL characteristic is HOSTILITY.

104. FOR THE ONE WHO HAS HEARD THE VOICE OF THE PURE BLOOD AND DECIDES TO FIGHT, THE ACT OF INDIVIDUAL WAR CANNOT BE OTHERWISE CHARACTERIZED BUT BY THE Gnostic HATE TOWARDS THE WORLD OF THE DEMIURGE: THE AWAKE VIRYA WILL BE CONSTANTLY TRYING TO EXPERIMENT “THE ESSENTIAL HOSTILITY”, WITH THE INTENTION OF STRATEGICALLY REORIENTING THE REVERTED SPIRIT. And that essential hostility, that the Hyperborean Spirit once unfolded against the material Universe of The One, will characterize, to a minimum extent, the act of war that the awake virya will perform against Evil, that is, against the macrocosmos of the Demiurge Jehovah-Satan.

It should be noticed that the hostility towards the matter is the main ingredient of the gnostic attitude, the characteristic that clearly reveals the presence of the Spirit. The contrary is likewise true: without hostility, there is no gnosis.

105. The act of individual war, performed with the essential hostility in its Kairos, SUPPOSES AN INCREDIBLE CHALLENGE, A LUCIFERIC REBELLION, the echoes of which are heard in every "plane" of the macrocosmos, in every "heaven", in the gloomiest meanders of the universal soul. And such a challenge -that it has been gnostically declared, with profound knowledge, and therefore it is essential and irrevocable- CANNOT BE IGNORED BY DE DEMIURGE, CANNOT BE OVERLOOKED BY THE GREAT DECEIVER. That is why the enemy reaction is not long in coming and soon the awake virya must face the Terrible Secret of Maya, the DEMIURGE'S SECOND INTENTION which is focused on achieving his destruction.

106. In fact, the Spirit-sphere can already be unchained, reversed, returned to normality. But there are two ways for such a reversion to take place, and that is why the awake virya must decide. One way is to invert the original process of treason: THIS IS ACHIEVED BY THE AWAKE SELF, BY VOLUNTARILY INTRODUCING ITSELF THROUGH THE EYE OF FIRE AND BY BECOMING AN "ABSOLUTE SELF" WITHIN THE NORMAL SPHERE. In such case, the Spirit-sphere, now "Normal", may abandon the infernal Universe of the Demiurge and may return to the world of the Unknowable.

But there is also another possibility: THAT REVERSION OF THE SPIRIT TAKES PLACE OVER THE AWAKE VIRYA'S MICROCOSMOS, TRANSMUTING HIS SUBSTANCE INTO VAJRA AND TRANSFORMING THE VIRYA IN IMMORTAL SIDDHA.

107. The alleged God, supposedly the creator of the Spirit, of the being known for the Gnostic PREDISPOSITION of the Chosen One, shows total indifference towards his creature; the Chosen One may address the Creator God in many different ways without ever receiving an answer to his questions, as regards what is known by Gnostic PREDISPOSITION; not even the most submissive devotion, nor the most demanding claims would obtain nothing but silence from The One. Most certainly, such situation occurs because the Chosen One has addressed the wrong God, not the "Creator of the Spirit", but the Creator of the soul in which his eternal Spirit is chained; and The One can only be Indifferent in face of a Spirit that is a foreigner in his Creation.

108. Consequently, the enemy's Strategy intends both to definitively confuse him by means of the mentioned "esoteric science" which has nothing to do with the Hyperborean Spirit, and to destroy his Self, expression of the uncreated Spirit, by means of a synarchic yoga practice.

109. There is a whole extraterrestrial Race and an original Couple waiting for the awakening and the liberation of the Chosen One. And there is an External World, an Original Hyperborea, outside the material Universe, an unimaginable world for the non-Initiate which is the Home of the Hyperborean Spirit and to which the whole Race longs for returning. The war against the powers of the matter, it must not be forgotten, is fought to liberate the captive Spirits: THE WAR IS WAGE EVERY TIME A SPIRIT IS FREED FROM ENCHAINMENT. IT IS, THEREFORE, AN ETHIC-NOOLOGIC DUTY OF THE CHOSEN ONE TO WAKE UP AND LIBERATE HIS SPIRIT.

110. GNOSIS DOES NOT COME JUST FROM INHERITANCE NOR FROM SPONTANEOUS ILLUMINATION, BUT FROM THE WILLING OF AWAKENING AND OF BEING WHAT THE SPIRIT IS; THAT IS TO SAY: GNOSIS COMES FROM THE STRUGGLE BETWEEN THE ETERNAL SPIRIT –MANIFESTED IN THE VIRYA AS A LOST SELF- AND THE SOUL, THAT EXTENSION OF THE DEMIURGE.

111. The Demiurge's Consciousness feeds on human pain, and most appalling of all is that human pain is necessary, ABSOLUTELY NECESSARY, for the Demiurge's own evolution; the macrocosmic goal of the pasu's purpose -to build outer cultures, to give sense to entities- HELPS THE EVOLUTIONARY DEVELOPMENT OF THE DEMIURGE'S "CONSCIOUSNESS". Such Consciousness of the Demiurge grows according to the Sense of the World, by the significant emergence of cultural events, in the same way as the pasu's sphere of consciousness grows as a result of the emergence of conscious representations. Those who understand this need of pain that exists in the essence of the Demiurge's world will verify that it is utopian to expect the pain to disappear someday from human life. On the contrary, the pain and suffering will constantly increase parallel to cultural progress. And the Demiurge, by himself, will never do anything to reverse the PRESENT STATE OF THE LOST VIRYA.

112. The Hyperborean Wisdom asserts that the main source of human pain, which is POVERTY, will never be eradicated from cultural communities through any synarchic system of government. On the contrary, Communists, Democrats, Liberals, Social Democrats, Socialists, Republicans, Christian Democrats, etc., will do their best to increase poverty, though concealing, naturally, their true intentions.

113. Usually, the virya does not find the Spirit because, instead of looking for a God -what his Hyperborean Spirit is- devotes himself to pursuit a caricature on crutches, a vile illusion of a tiny, sweet and asexual spirit that effusively chants sacred psalms to Jehovah's Throne. This repulsive spiritual creature is the one that some lost viryas, and other silly persons, believe to be or would like to be someday, "after death", or on the "Last Judgment Day", etc. Viryas should be persuaded, then, that the Hyperborean Spirit belongs to a race of warriors and that hostility towards the material world is the main quality of Its essence.

114. The ASPIRATION TO PERFECTION that characterized the psychological Ethics of the pasu essentially opposes to the INSPIRATION FOR LIBERATION that describes the noological Ethics of the awake virya.

115. The spiritual enchainment is a hostile act of war and nobody can unchain his Spirit without fighting. THE WARRIOR ATTITUDE IS ESSENTIAL FOR THE WAY OF THE STRATEGIC OPPOSITION THAT WE PROPOSE IN THIS BOOK, or for any other hyperborean way. Hence, the collision with the Demiurge is, sooner or later, inevitable.

116. IN THIS INEVITABLE CLASH, IN WHICH THE HYPERBOREAN WARRIOR AND THE DEMIURGE WILL FIGHT FACE TO FACE, THE MOST DIFFICULT TEST FOR THE WARRIOR TO OVERCOME WILL BE CONTEMPLATING THE DEMIURGE'S TERRIBLE FACE.

117. The major test set up by the Hyperborean Wisdom in order to obtain initiation, that is, the Test of Courage, consists “exclusively” in the contemplation of The One’s Terrible Face; but this Face may be the Dragon of the World or a different image just as dreadful, if not more so; another insane Aspect of the Demiurge.

In sum, here we want to warn that, whenever one of the seven-plus-one secret ways to liberation proposed by the Hyperborean Wisdom is followed, the time will come when a collision with the Demiurge will occur, and the contemplation of His Terrible Face may be dangerous and requires extreme courage.

118. IT IS NOT THE WORD BUT THE EYE OF THE DEMIURGE. AN EYE ENDLESSLY MULTIPLIED IN ALL CREATION, BUT IT IS ALWAYS THE SAME EYE: HERE IS THE MAYA. AN EYE THAT CONTEMPLATES ITSELF, THAT ADMIRES ITSELF PERPETUALLY, AN EYE THAT IS IN THE WOLF THAT LURKS AND IN THE LAMB THAT RUNS AWAY, IN THE MAN THAT STABS HIS BROTHER WITH A DAGGER AND IN HIS DYING BROTHER. ALSO, IN THE DAGGER INTOXICATED WITH GURGLING BLOOD. AN EYE THAT LOOKS FROM THE LOVED ONE AND FROM THE ONE WHO LOVES, AND FROM THE TREASON OF THE THIRD ONE. FINALLY, THAT EYE, THE SOCKET OF WHICH IS A PINNACLE THAT DESCENDS TO THE ABYSMS OF GOOD AND EVIL, IS ABRAXAS’ EYE, A TERRIBLE AND INSANE EYE.

Indeed, Alexandrine Gnostics, who knew the kind of monster they have to deal with, shut the Abraxas’ Eye in a triangle, that is, they implement the “law of enclosure” in order not to become schizophrenic.

119. Yoga initiation, as well as Masonic, Theosophic, Rosicrucian, and other rituals are referred to with the generic term of SYNARCHIC INITIATION in contrast with HYPERPOREAN INITIATION; the synarchic initiation chains the initiate to the White Hierarchy while the Hyperboran Initiation isolated the Self of the initiate from all kind of hierarchical logos, opening the way towards the eternal Spirit absolute freedom.

120. The Synarchy and its Masters of Wisdom or Gurus, keep such esoteric knowledge just for those who have proved to deserve the synarchic initiation, that is, those who are willing to unreservedly adore The One, the Demiurge, Brahma, Jehovah-Satan, Jesus, etc, or any other aspect or appearance of the Great Deceiver.

121. The cast of warriors knew the Mystery of A-mor, the secret of the original fall of the Hyperborean Spirit; such secret allowed the practice of a kind of nuptial initiation, during which the re-creative power of the Kundalini logos was used for the benefit of a liberating secret way of the Hyperborean Wisdom; this was the “Western Yoga” from which, after a terrible cultural degradation, resulted the Tantra yoga.

122. IN ADDITION TO A MILLION YEARS LONG DESIRED "REENCOUNTER" WITH THE SPIRIT, THE HYPERBOREAN WOMAN WILL BE THE ONE WHO, DURING SEXUAL INTERCOURSE OR MAITHUNA, WILL PROJECT "LILLITH"'S SHAPE, THE FEMALE WARRIOR PARTNER OF THE HYPERBOREAN SPIRIT, OVER THE AKASA GLOBE OF THE SADHAKA, LILLITH PROJECTION WILL BLOW THE GLOBE UP AND WILL GIVE FORM TO THE KUNDALINI LOGOS; SHE WILL BLOW IT UP BECAUSE SHE WILL DANCE THE RUNAS OF DEATH OVER THE AKASA GLOBE; AND SHE WILL GIVE FORM TO KUNDALINI LOGOS BECAUSE SHE WILL SURROUND IT WHEN IT MANIFESTS ITSELF OUTSIDE THE GLOBE. THIS "EXTERIOR" ACTION OF THE HYPERBOREAN WOMAN HAS THE MISSION OF INCORPORATING THE IMAGE OF THE FEMALE HYPERBOREAN SPIRIT "INSIDE" THE VIRYA, AN IMAGE FORGOTTEN DURING MILLIONS OF YEARS OF CONFUSION AND THAT IS AN INTEGRAL PART OF THE MYSTERY OF THE FALL. THEN, WHEN LILLITH REVIVES INSIDE, THE MAGICAL WEDDING -THE CEREMONY OF THE SPIRITUAL REORIENTATION AND THE ORGANIC TRANSMUTATION PERFORMED ON THE NUPTIAL BED OF THE PURE BLOOD- IS CONSUMMATED. HOWEVER, THE SADHAKA WILL NOT RESULT FROM THAT "TRANSMUTATION" IN A MANU BUT IN A HYPERBOREAN WARRIOR, IN AN IMMORTAL SIDDHA.

123. ALL THE "IMMORTALS" OF THE HIERARCHY SHALL CERTAINLY DIE WHEN THE MACROCOSMICAL CYCLE IS OVER, NAMELY, WHEN THE PRALAYA COMES.

124. CONSEQUENTLY, THE SYNARCHIC INITIATE WILL BE "IMMORTAL", AS LONG AS THE MACROCOSMOS LASTS, THAT IS, DURING THE MANVANTARA OR MANIFESTATION OF THE ONE.

125. For Tantra yoga, as for any other hyperborean way to liberation, the declared goal is the return to the Origin, the unchainment of the Spirit, Its strategic reorientation, Its reversion and the absolute freedom of eternity.

126. Tantra is another of the secret ways to liberation and, therefore, it pursuits the same declared goal: to awake the virya and lead him to the origin, to the conquest of the Vril.

How does Tantra intend to accomplish such goal? Transmuting the physical body of sadhaka and making it immortal during the practice of maithuna, the sexual intercourse; so liberating him from the Karmic chains and allowing the manifestation of the hyperborean spirit consciousness in him. Once in such a state, with his body made of VAJRA and his Gnostic consciousness now awoken, he is already a Siddha, a being capable of implementing the pure possibility offered by the Vril and abandon, if he prefers, the material Universe.

127. The force of Kundalini will allow expanding consciousness to other subtle bodies of man and reach sahasrara or lotus of the thousand petals where the fusion with the Brahma Demiurge is achieved by means of a "jump of consciousness" towards the absolute immanence. With the consciousness in the sahasrara, an ecstasy is obtained that consists, paradoxically, of the dissolution of individual consciousness after its fusion or identification with "cosmic consciousness", that is to say: with the Demiurge. For the Hyperborean Tantra, this exoteric goal -trance state or samadhi and the fusion with The One or nirvana, in the sahasrara- is simply a suicide.

The esoteric goal of Tantra, we have already mentioned, is the same as for any hyperborean strategy: the mutation of the pasu's animal nature into Siddha's divine and immortal nature. Therefore, it must be clear that THE HYPERBOREAN VIRYA, BY MEANS OF TANTRA, DOES NOT LOOK FOR ANY FUSION WITH THE DEMIURGE BUT, ON THE CONTRARY, HE WANTS TO COMPLETELY ISOLATE HIMSELF FROM THE DEMIURGE TO OBTAIN THE ABSOLUTE INDIVIDUALITY GIVEN BY THE VRIL.

128. Kundalini SHOULD NOT BE AWAKENED if one does not possess the keys to take advantage of its RE-CREATOR power, because KUNDALINI'S WORD may represent The One's Will, IN THE MICROCOSMOS that assures evolution, as well as THE HIPERBOREAN VIRYA's own will in order to make mutation happen.

129. The animal's flesh stands for the major Mystery of all, AFTER the Mystery of Love. However, the Hyperborean Wisdom advises the virya not to go deeper into that Mystery until the liberation obtained by transmuting into Siddha, has been achieved, so as not to add more horror to the horror of being chained to matter.

130. Nowhere else, outside human sphere, will the dramatic character of life be best confirmed than in the animal kingdom; in its unsurpassable stupidity, in the determination of its instincts, in the horror of their fights for survival that makes them to devour each other, in the fatality of their death, etc. With no doubt, it is in the animal where THE INFAMY OF THE DEMIURGE is best described. Man, in order to bear the vision of fright that life in this world is, created a cultural veil called "poetry" that, for example, wherever he sees a miserable life that constantly eats and defecates, there he makes a "gorgeous singing bird" come into view. Poetry disguises the horror of life and that is why it is the major enemy of gnosis.

131. The Path of the Gnostic man consists of avoiding devotion and jumping towards the principles, making a transcendent contact with the unity within which all multiple dualities are solved. But such contact does not occur through the "fusion with The One", neither through any kind of identification with the Demiurge, but through understanding the inner unity of the microcosmos in which macrocosmos reflects. This understanding is a pure knowledge, a gnosis that makes the virya, after an infinite horror, overcome the Manifestation and re-build the Demiurge's unity so that, in a mad vision, he confirms his intrinsic insanity and evilness; however, after the horror, there comes the discovery of the True God, THE ONE WHO CANNOT BE KNOWN FROM THE ABYSM. All gnosis ends there, in the certainty of the Unknowable.

132. The Gnostic man does not aim at annihilating his self and does not renounce action; on the contrary, HE STRENGTHENS HIS SELF, BY STRATEGICALLY ORIENTATING HIS WILL TO ACT. THAT IS WHY, IN THE Gnostic MAN, IT IS THE SELF WHO AWAKENS KUNDALINI, DETERMINING ITS FORM.

133. And here comes the terrible demand, the fundamental key to the Mystery of Love, without which no tantric practice has hyperborean sense: THE OUTSIDE WOMAN, THE YOGINI, CANNOT BE ANY WOMAN. SHE MUST BE A KALY WOMAN!

134. TO GIVE LILLITH A FACE is a supreme experience that means: TO CONTEMPLATE THE DIVINE FACE OF THE HYPERBOREAN WOMAN AGAIN, AFTER MILLIONS OF YEARS OF INFAMY

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