

Carlos Rogat Salas (pseudonym_ Sri Raaknaifa) by Miguel Serrano

*** article found on the internet, published in the blog messengers of gnoiseterna, which was suggested by Ghio and C. Carnevale

By Thaller, H. S.

Book: The Voice of the Lord

Author: Carlos Rogat Salas (pseudonym: Sri Raaknaifa)

Introduction

Once the edition of this book was finished, the author sent two copies to the National Library of Santiago de Chile and another two copies to the National Library of Argentina, in Buenos Aires. It was Rogat Salas' clear intention that his books should be read by all those interested in his work, without restrictions of any kind.

The two copies of the Biblioteca de Santiago "mysteriously" disappeared, as did the entire collection of "La Nueva Edad", the magazine edited by Miguel Serrano during the Second World War. Incidentally, Rogat Salas was Miguel Serrano's hidden teacher, whom the latter quotes in practically all his books. Miguel Serrano wrote a beautiful article following the death of Rogat Salas, which was published in the newspaper "El Mercurio" on 27 January 1974, entitled "La muerte del Maestro Rogat". In the last chapter of the last volume of his "Memoirs of him and me", Serrano transcribed this article again, but with a small change in its title: "The death of the master". For some reason he did not want anyone to know who his "master" was. We shall see why.

The two copies in the National Library of Buenos Aires have not disappeared, but they have been "under repair" for a long time and cannot be consulted.

Happily, Rogat Salas' books have been uploaded to the Internet and can be found and read on various websites. If Rogat Salas were alive, he would be happy that his work could be available to all, like was always his wish.

The Voice of the Lord

Part One

The first thing that jumps out at you is the drawing on the cover of the book: the Star of David in a cabalistic drawing. For Miguel Serrano's secret master, this astonishes us and attracts our attention.

The title of the book, The Voice of the Lord, also surprises us and tells us who and what the book is about: that "Lord" can be none other than the Creator God of whom the Bible speaks, whom the Gnostics contemptuously call "the demiurge".

Nothing is said by the author about the other god, the True and Unknowable God, absolutely superior to the wretched Brahma-Jehovah.

The sentences Rogat writes in the "Preamble" are very significant and say a lot about his ideas: "Man is a being composed and defined by seven principles and when he has arrived at his complete evolution, he becomes a God-Man or adept living in close unified bond to the Master". This smacks of theosophy and Rosicrucianism. The "seven principles", "complete evolution" and "living in close unified bond to the Master" cannot refer to anything else. And further on: "your mind I, alone, as the Only Fountain of crystalline waters, can heal your aching soul...", "I, alone, as the Only Fountain of crystalline waters, can heal your aching soul...". It is quite clear that the author of the

The book is referring to the demiurge or Creator God, and the "perfecting" of the human soul. We now know what the book will be about and what the author's position is. "My Beloved, it is all in Him, in all things." That is the demiurge, who "is in all things" which He has created, and from which with His millions of eyes He watches us from each of them "with the Sacred Fire of His Gaze".

Then the author speaks of the advantages and necessity of "Love", which "when it seizes the souls, purifies them and impels them to their evolution". It is this "Love" that "transports us in ecstasy to heaven...transports us in ecstasy to heaven...transports us in ecstasy to heaven...". It fuses us, expands us in the universe and moves us". And then: "Love...induces us to the realisation of the strangest fancies or the finality of our aspirations to merge into the Supreme Being, like the drop of water in the Ocean. In this way, the soul completes itself by uniting itself to the Great Universal Soul". That "Great Universal Soul" is another way of referring to the demiurge. Here the "perfecting" of souls through the demiurge's law of "Love" and the final fusion of the soul with him are clear. The author follows the synarchic line of theosophy, Rosicrucianism and Freemasonry. That line is the basic line of the bible and the religions derived from it.

The author says nothing about the Uncreated and Eternal Spirit. The author only refers to what was created by the demiurge Jehovah: the body and the soul. Which, moreover, are not eternal.

This author's books also suffer from long boring segments, perhaps because his profession was dentistry, such as when he gives us primary school level lectures on biology, from the book "The Book of Biology".

of the Dead from ancient Egypt, anatomy, physics, numerology, astrology, kabbalah, zoology, etc. His dissertations of what he read in other books are indeed rather boring. But what concerns us is to know his theological ideas, since he is the secret teacher of Miguel Serrano, for that reason a l o n e .

Next, the author tells us about the Synarchic Initiation: what it consists of, his own initiation, etc. These are the thirteen initiations that one has to go through until one reaches the demiurge and merges with him. And it is here that he describes the nature of the Order to which he belongs: the Brahmanical Order Ti u Hin (Tibet and Hindostan). Exactly on page 72 of his book, the author reveals that the Ti u Hin is an Order led by 72 Brahmins. The number 72 is an important number in the Hebrew Kabbalah, for 72 are the angels (demons) of the Kabbalah. Moreover, by saying Brahmins, the author has already told us everything: the

Brahmins are the worshippers of Brahma, another name for the demiurge. From Brahma derives the name of his servants: Brahmins. The name Abraham is also derived from there and means the same thing. Brahman is the priest, the one who follows the rituals commanded by the demiurge, the one who builds temples and worships the demiurge in them. The opposite is the Schatriya, the warrior caste, those who oppose the demiurge and his works. I always thought Serrano was a Schatriya, not a brahman. I never thought that

Serrano had been initiated by Rogat Salas into this synarchic order. Especially because in his books Serrano sings the praises of his master... although he hides his name under seven keys. Perhaps so that he would never

let us know these things about the true ideology of his teacher. On this same page, page 72, the author makes it clear that he was initiated by the Masters of the White Brotherhood R.C. (this R.C. stands for Rose Cross). And he goes on to quote two of these "Masters", demons, of the White Fraternity: Saint German and Maitreya.

The sword which they used to confer initiations, these "Brahmins" say, was to fight against "Evil". Evil for them was none other than the true Self and the hatred of the true Self against the demiurge and his work. And these brahmins were always fighting, not here on earth, for that is always dangerous and frightening, but on the astral plane. Miguel Serrano personally bought his own sword for his synarchic initiation, as he describes it in his Memoirs.

After pages 72, 73 and 74 there is nothing interesting, only long descriptions of common theosophical and Rosicrucian readings. It is only on page 111 that this little book becomes interesting again. He makes references here to the Rosicrucian lodge A.M.O.R.C. and to Max Heindel's Rosicrucians, which gives us a clue to the author's training, ideology and activities. He then tells us about the initiations of the Rosicrucian Order.

On page 120 the author tells us: "But it is not enough to be impeccable, it is necessary to become God. This is attained by the contemplation of the Primordial Being, of the One, in other words, by the ecstatic approach to Him". More clearly, pour water on it. He is telling us that after the In order to "perfect" and to become "flawless" (flawless according to the demiurge) it is necessary to merge with Him. He then clarifies that "the last stage will be reached when...the soul succeeds in losing itself. Then will be able to see God, the source of life, the origin of being, the cause of all that is good, the root of the soul". It is all said.

Nothing is said by the author of the other path, the path of Kaivalya or absolute separation from the demiurge, once and for all eternity. Everything in Rogat Salas is aimed at the final fusion with the deficient and perverse creator god of the Bible.

After page 121, the text becomes boring again, as the author begins his stories on his astral activities for the benefit of the demiurge, to return towards the end to his theosophical-Rosicrucian lucubrations.

A boring book, just another synarchic book, nothing important. We have read it simply because its author was Miguel Serrano's secret teacher. And because Miguel Serrano always referred to his teacher as if he were a sage.

The Voice of the Lord

Part Two

The Preamble, written by one "Hilarus", to this second part of the Voice of the Lord, begins by describing the Thi-u-Hin Brahmanical Order and its activities (the name of the Order is now written with hache and hyphens). These activities consisted in "astral journeys" of its members, with the purpose of producing changes in the "astral plane", effecting healings, practising ceremonial magic, and so on.

In the Preamble, the Thi-u-Hin Order is described as "the most powerful and most venerable occult Order in the East", and the Rosicrucian Order A.M.O.R.C. as "the most prominent in the West".

In chapter 4, Rogat Salas tells us that "the Sacred Order is composed of 201 members, of whom 72 are Brahmanical priests". This is followed by one of his dull Rosicrucian perorations on the electrons, biological phenomena, "archaic schools of Egypt", etc.

On page 59 we find this sentence: "For God alone is to be worshipped". "Priests", "temples", "worship of God", "perfections of souls", "final merger with God", etc. Everything is quite clear up to this point, we are dealing with another synarchic religion, in the service of the demiurge Jehovah-Satan and his demons.

On page 61 he calls the Thugs, followers of Kali, a "society of Assassins" and a "terrible association". secret group of stranglers who are dedicated to killing foreigners". He calls the Goddess Kali an "evil genius". He is against the Goddess and defends the English invaders, whom he calls "foreigners". He could not the thoughts of a Rosicrucian-Mason, a worthy servant of the English empire, are different.

He then speaks of the "warrior spirit" of the Brahmins. These priests, the only "warrior spirit" they could exhibit would be to fight against the enemies of their god, the demiurge-one. The priests Demiurge worshippers spend most of the day singing psalms and praises to their perverse demon, and they dare to call it a "warrior spirit".

We read on page 68: "we are the saviours of souls". That sentence seems to be taken out of some booklet of Samael Aun Weor!

And in 70: "So also the Thi-u-Hin Fraternity is united with the Lord", and this "Lord" to whom this "Raaknahai" dedicates the book! We all know that this "Lord" is the Brahma-Jehovah-Satan who created the world and man!

On page 88 the author names some demons of the "White Brotherhood": "Djal Kull", "Kuthumi" and the obnoxious obese "Imperator" of A.M.O.R.C., "Dr." H. Spencer Lewis. The author then spends several pages telling us about the "virtues" of this American Rosicrucian sect, which was financed from its origin by the filthy synarchic banker David Rockefeller. Then he speaks ill of Krumm-Heller, how could it be otherwise? He reminds me more and more of Samael Aun Weor. It is logical, Jehovah's devil worshippers resemble each other.

On page 98 we find: "Maytrea is the Supreme Master of the earth", and "his beautiful face reflects the divine union with the Father". How disgusted I am reading this synarchic book!

On page 102 we find another demon, The "Count" of Saint Germain, a "second visit to the Cosmic Temple" and "a beautiful religious feast celebrated by the Masters".

On page 120 the "master Kut-hu-mi" and Blavatsky appear, and the synarchic circus is almost complete.

A little gem on page 185, please allow me: "In the book entitled Urim and Thummin, you will find the two symbols that represent the eyes of Jehovah, searching the dark abysses of the heart. human, and under the splendour of his gaze, they will be cleansed, all of them, of their infamous sins". Those who have read and understood the books of Nimrod of Rosario will quickly understand what that accursed phrase means.

I am stunned, I find it harder and harder to believe that Rogat Salas could have been the teacher. Miguel Serrano's secret. I also understand now why Miguel Serrano always kept this "master" a secret.

The Voice of the Lord

Part Three

In the first pages of this Part Three of The Voice of the Lord, Rogat Salas quotes the Austrian astronomer H. Hörbiger, which is very commendable for us, but a few lines further down he returns to stupidities: "There are three supreme works in the world, namely: The Zohar, the Sepher Jerizah (sic), and the Apocalypse", and then launches into the usual synarchical flattery, as befits all good Masons. Then he goes back to Hörbiger and tries to show a parallelism of Hörbiger with...the bible(!) Yes, believe it or not, with the bible. But, well, patience, it is always good to read some of Hörbiger's descriptions, even if they come from a synarch.

He then describes an astral encounter with Dante and other astral experiences, all in the service of the Creator God. It seems that while writing this third part the author was reading Dante, because the rest of the book is almost entirely devoted to The Divine Comedy. "Dante", "Zoroaster", "Orpheus", "Jesus", "Moses", etc.

Another of the usual bibliographical salads with which the synarchy fools the fools. At In short, this third part is more of the same, readings for Freemasons, very boring for us.

The Voice of the Lord

Part Four

The Introduction begins with a quote from the author which says everything about his ideology, and which awakened readers will immediately discover what it refers to: "He, whose thought has been purified and who, by meditation, sinks into the Atman, feels in his heart more joy than the word can express" (Upanishad). This reminds me of the case of the beaten and contented cuckold. He "sank into the Atman" and is happy. The idiot who lost his Spirit and yet feels joy. They broke his

ass and is happy.

In the opening pages the author speaks of the union of the demiurge with his "sons". He calls the demiurge "The Great", "One", "Universal", "Great Transcendental One", etc.

On page 13 the author names "Babaji", the astral guide who spoke to him inwardly.

On page 21 the author speaks of Berenice, his deceased wife, with whom he communicated on the astral plane. All this may have been important for Rogat Salas, but for the readers it is rather boring.

On page 34 he describes his astral encounters with "Babaji", also rather boring.

On page 59 he indulges in the traditional synarchical pedantry that reminds us of Samael Aun Weor: "... the great Masters by your spiritual merits conferred on you the title of Sri" (Sri Raaknaifaif), "I, from my Kingdom I direct to the World the blessings of my Father", "to merge myself in that pleiad of immortal beings who perform the Great Work of Human Liberation" (of human enslavement, I should say), and so on.

Note this synarchic sentence on page 76: "These few men of great stature, such as Eisenhower and Truman, are classed as Dante's true Veltrors, Divine Messengers, watching over suffering humanity". Judeo-Masonry has spoken. Congratulations.

But this sentence on page 124 is also very good, because the author wishes to end this Part Four with someone very special and superior to all: "There was a great man in history, known to all, to whom mankind owes much, and he has never been honoured as he should", "That Christopher Columbus fulfilled a divine mission, no one doubts", "Only a divine messenger fulfils such a great undertaking".

And on page 127: "Columbus was a superior man...His influence on civilisation was beyond measure...with his clear vision realised a divine message, giving the world a heavenly treasure". Long live Rogat Salas! Bis! bis! bis!

Those who read Nimrod of Rosario know well who the bloody Columbus was. Only Roosevelt is missing to complete the collection of scumbags.

So far I have been left wondering whether Rogat Salas is an intelligent servant of the Synarchic Fraternity or whether he is an idiot. We will have to wait for volume 5 to answer that question.

But what am I doing! I thought the book ended with Christopher Columbus, because the author announced it so on page 124 And I made the mistake of believing a synarch! No, the book does not end there, the book ends with the ultimate, with something even greater than the wicked Columbus. The Kabbalist Jews were missing! Look at that part of page 131, don't force me to have to quote those names, please. I must save my energies to be able to write for you this sentence on page 134: "... to be satisfied with the The true divine food of man that comes from the mouth of the LORD, that is, from all that God provides as the spiritual substance that in the form of truth sustains life. Excuse me, excuse me, I really must go to the bathroom now.

The Voice of the Lord

Part Five

Well, luckily we have reached the fifth and final volume of "The Voice of the Lord". The Torah also has five volumes.

To have read these five books by a theosophist-rosicrucian-mason synarch has been for me a hard punishment, but it was worth it, for this author was none other than Miguel Serrano's secret teacher. The reason why Serrano always concealed the identity and books of this "master" is now clear to me: to prevent the public from knowing the true ideology of this author. An ideology that is c l e a r l y synarchical, and also unoriginal and mediocre.

This fifth part was never published, due to the death of the author, and has always circulated in the form of photocopies.

The first thing we notice in this fifth part is that it is written in verse. Serrano said that "this ageless man has stopped living in prose to immerse himself totally in the rhythm of cosmic poems". Cosmic poems? Cosmic, you mean! Yes, of course, now we know what those poems were.

"cosmic poems". Miguel Serrano wanted to stretch a dwarf to make him into a giant, and he ended up by tearing it up. This always intrigued me, and all the more so because Serrano would not show anyone his master's books. I thought I was going to meet a real gnostic, or at least a Dante or a Borges. But now that I read these pages I see that these verses seem to have been written by a primary school child, an old man with Alzheimer's or a total idiot. I invite you to check this out for yourselves. They are on the internet.

Here the author is very happy to have reached the end of his life with his soul successfully purified and prepared for the final fusion with the demiurge. As you can see, a life very well spent indeed. That is why he decided to give us his last teachings in the form of verses, because he is not now like other men, he is now a great servant of that "Lord".

Like the previous ones, this is a very, very boring book. That Chile is going to progress, that he decided to give up wine, that sexual desires have to be repressed, that one has to be altruistic, the "cosmic voice" and the "cosmic voice".

Brahma's sovereign" who calls him every morning, that he is the living Spokesman of the "Father", his astral encounters with Marilyn Monroe, etc. The author also returns again and again to tell us about his astral encounters with Berenice, his wife who died years ago, whom the author calls "Bere". This is also very boring and tedious, such things can only matter to him, not to the readers.

Look at these beautiful sentences, later in the book: "Thank you so much, beloved Maitreya, for your heavenly blessing" and "Oh, divine Master Maitreya, you have brought me great good, giving me your star lights, and peace to my soul as well". He also tells us that his master Babaji, "Lord of the World here on Earth", is androgynous and of unparalleled feminine beauty. What a rare "Lord of the World" that is!

And now comes the only part of this book that might interest us: the references to Miguel Serrano. Serrano had already been in India looking for the Temple of the "Sacred Order Ti-u-Hin" on Mount Kailas, by order of his master Rogat. And neither this temple nor these "warrior Brahmins" existed. Moreover, Serrano had objected to receiving the last Ti-u-Hin initiation, the destruction of the Self, and for this he had been expelled from the Order.

That is why Rogat Salas, very angry and full of hatred for having lost his prey, gives his own version of these events when he says: "Today I was in front of my Temple in Kailás, in astral, where Miguel could not go". And he continues:

In India he looked for it, Miguel
Serrano, and could not find it,
In the astral, he stood before the
old man, Brahman, who wanted to
test him.

But Michael fled in fear, Facing
the sacrifice of his life,
He had no value as an "Initiate",
To meet the required test.

Then, from the "Valley of Flowers", he gave
up the search for Holiness,
Now he is interested in honours,
as a good Chilean writer.

When he was in the "Valley of Flowers", After
making his Signs, he only saw,
A character who instilled fears in him,
To annihilate his timid self.

...

Holy and deep love for the Father, Solemn for
divinity,
Pure towards the beloved
Mother, Who watches over
mankind.

...

He who renounces the
Master, Dodges the "Divine
Grace",
He turns away from "Ours",
And bows only to evil.

Now Michael doubted in the astral,
That he had found his Master,
And he did not know "for better or worse",
Then, he ceased to be one of Ours!

...

The wise Master teaches out of
unselfishness, He supplies from
Heaven the divine Light,
And seek to save souls from the abyss,
Following the example of Jesus.

...

To reach the Sacred Kailás clean, it
takes courage and determination,
There do not come the "lovers",
Who seek only their doom.

...

There is resurrection there,
Of memories lost, Come to
God in their fusion,
Inside his hidden self.

With this, all is said and done! Hooray for Miguel Serrano! The disciples of Nimrod of Rosario will have no difficulty in discovering what these horrible verses hide! How well Miguel Serrano did in abandoning forever that shitty Order! This break of Miguel Serrano with Rogat Salas is greater than his break with the cowardly Freemason Jung!

Miguel Serrano realised the great trap he was in, and where he was being led by his satanic "master", one more servant of the demiurge Satan. He was being led by his satanic "master". towards the destruction of their Spiritual Self, only to merge with none other than the false god who created this world!

This concludes our analysis. Everything has been said. All has been clarified.

Warnings and advice

Whenever a man in search of Truth finds himself confronted with a new esoteric school, Order, religion, sect, teacher, Path, etc., he should bear in mind the following concepts:

What is their god, the demiurge or the Unknowable, the creator god of the bible, creator of matter, time, the universe and man, or the True and Unknowable God, superior to the creator god?

Fusion or separation, soul or spirit, perfecting the soul to merge with the creator god, or freeing the spirit to separate from the creator god for all eternity?

Why separate from the creator god? Because he is not a god, he is satan, the Satan Jehovah. The impostor, the plagiarist and perverse false god.

There are only two paths, and each must always discern which side he or she is on.