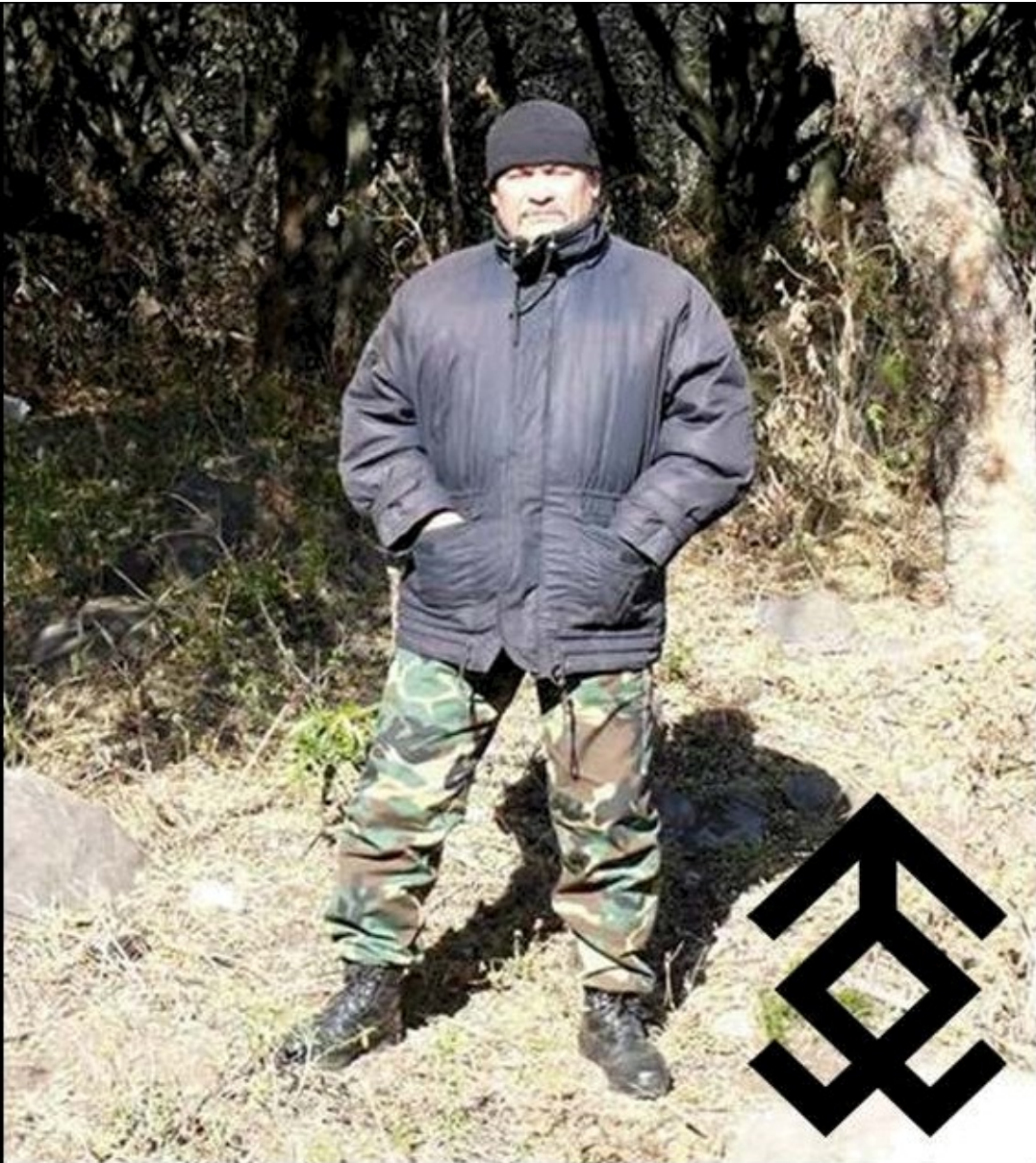


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ORLANDO CROY ROMERO
(Tyrodal Knight of the Hyperborean Order of Nimrod of Rosario)

TAOISM AND HYPERBOREAN WISDOM

SPIRITUAL LINK

Thursday, March 1, 2012

Spiritual vision of the Tao

*"To whom is able to go with
you. Give him and lead him to the
wonderful Tao.*

*To the one who is not able to go with you and
know the Tao, Take care not to give it to
him; so you will not make a mistake".*

Chuang-Tse,

The lack of knowledge that the West possesses regarding the Tao is due to four aspects:

- 1) The lack of knowledge of China as a civilization until well into the Middle Ages, including the "visit" of Marco Polo in the 13th century.
- 2) The scarce scientific knowledge, specifically regarding geography and its description: cartography.
- 3) The spiritual brutality in which Judeo-Christianity has plunged the West for the last 2000 years is undoubtedly the most serious, a seriousness that continues to this day.
- 4) Undoubtedly the most important. The ignorance that alludes to a conflict that exceeds with creases the framework of the human and the rational, because this conflict is a struggle of gods that has been going on for millions of years in this and other worlds.

Given the importance and metaphysical depth of the third and fourth aspects, we will skip the first two as they are easy to understand and "trace" through history. And what does this have to do with the Tao? The Tao is not a religion in the sense that the West understands it; on the contrary, it is a conception of the spiritual world that gives an answer in the usual language of the Chinese ideographic language to the fundamental question: What is man? This inquiry leads us to another: What is its origin? These questions that the Western philosopher would frame in what he understands as existentialism, the Taoist "situates it" in what he calls "precelestial"; I say in singular, he situates it, since for the Taoist the precelestial is situated beyond the duality of the phenomenal world (Yin-Yan); this is in the origin of the spirit, which is the same as saying in the Tao.

It is necessary to understand these concepts, not so much from semantics as from the paradoxical-symbolic, in order to accurately assess the huge physical and spiritual struggle within the framework of the essential war of the yellow race, mainly Mongolian and Chinese, who have been engaged since the collapse of the Atlantean civilization, in a struggle against the forces of matter, which is the same as saying the forces of evil.

In this war that has been going on for millions of years in this world and in others, which paradoxically is the same world, many civilizations have disappeared of which the sciences, especially modern archeology, have no idea, except for the vanished Atlantis, which certain

academic centers accept with reservations, flatly denying that the disappearance was caused by a war.

This war waged by the captive spirits in matter for the sake of their liberation, is narrated in a masterly way in the work entitled: "THE MYSTERY OF BELICENA VILCA"; and the cause of this war detailed in the work: "FUNDAMENTALS OF **HYPERBorean WISDOM**", both by the pontiff writer **Nimrod de Rosario**. In these two works the two forces in conflict are described; those of the spirit fighting for its liberation, and those of the soul fighting for its salvation; these two forces, whether they know it or not, are composed by all men and women of the earth. These forces, certainly irreconcilable with each other, have a foundation on which depends the triumph of their strategies, which (**Nimrod** assures us) begins and ends in the framework of culture (archetypal structure).

After the sinking of Atlantis due to the confrontation between these two forces, the guides loyal to the spirit bequeathed to the yellow race (which was not yet settled in Asia) a wisdom which they called Tao and which in the West was and is known by the name of Hyperborean Wisdom. These two races, together with the white race (Cro-Magnon), the only ones loyal to the spirit, were the ones graced with this wisdom, since the other loyal race, the red race, shortly after the battle of Atlantis and its subsequent migration to what we now call Europe, betrayed the forces loyal to the spirit by making a pact with the enemy.

It is not difficult to "trace" **the Hyperborean Wisdom through history**, especially if the one who seeks the truth has a more or less profound knowledge of this **Spiritual gnosis**.

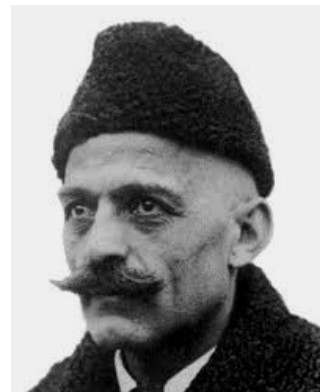
Many have been the philosophers and statesmen who throughout history have possessed with greater or lesser degree of understanding (i.e., initiation) knowledge of such wisdom. For example: **Plato, Plotinus, Iambicus, Dante Alighieri, Rudolph II Habsburg, John Di, Paracelsus**, and closer to us the master **Gurdjieff** to name the best known.



Nimrod of Rosario



Plato



Gurdjieff

There is a profound lack of knowledge about the works of these exemplary men of Western thought, and it could not be otherwise, since there is a conspiracy in the interpretation of their thoughts at the academic level, whether these are made ex profeso, or product of the cultural preeminence of those scholars who work in good faith.

The same is not true of China and the Tao. Because of the four aspects mentioned above, their philosophers are practically unknown and their philosophy even more so (**1**), with the exception of **Confucius** and **Mencius**, whose thought is more framed in the moral-social and therefore understandable for the mental and rational structure of the West.

One of the gnoseological errors (ex profeso?) that the western mind, contaminated by cultural preeminences and religious dogmas, commits is because the word translates Tao, and what word does it use for such translation? The word is: God. This is so true that in the XVI century the Jesuits, when translating the Tao-Te-King into Latin, translated Tao as God, being this the reason (and others) why the Ming dynasty closed the doors to the West; but that is another story.

This could not be otherwise since in the first chapter of the Tao-Te-King, "gospel" of the Taoists, we read: **"The Tao that can be named is not the true Tao". "The name that can be given to it is not its true name."** No matter how little one meditates, a sacralizing mind and

The rational mind could not translate the word Tao by other than God, obviating of course, that in the Jewish religion God has a cabalistic name of deep theological and metaphysical meaning, a value given by all monotheistic religions such as Christianity, Judaism, Islam, Brahmanism, etc. From this perspective it becomes evident the manifest impossibility that the western mind has to understand the metaphysical and transcendent depth of the Tao (In honor to the truth the Tao is not understood with the mind). This is so because the Tao is "situated" beyond the Yin-Yang duality, being impossible for the rational subject to apprehend it.

Lao-Tse in his book Tao-Te-King which could be translated as: "The path of the straight line" describes in an elliptical way what the Tao is, when he affirms that: "**The Tao that can be named or spoken of is not the true Tao**", he is saying nothing else than that this way or path is not temporal-spatial, it is not external; quite on the contrary Lao-Tse alludes to an interior "way" at a strategic distance between the conscious subject (duality) and a "place" or "topos" beyond it, which the wisdom bequeathed by the superior guides gave it the name of Tao, which in the West, at present it is known by the name of Selbst. These two words: Tao and Selbst are a spiritual synonymy, since both allude to an undefined point from which one can glimpse and return to the origin, origin which we have forgotten because we have been imprisoned by desire and illusion; because we have eaten from the wrong tree, from the tree of life; we will have to change our diet, we will have to feed ourselves from the apple tree of good and evil, the Chinese and Mongols would say from the Tao, and in the West, from the [Primordial Wisdom](#).



Confucius Monument to Lao-Tse, Quanzhou, China

I will insist on this. Such is the lack of knowledge that the West has of the Taoist "weltanschauung" that Taoism is often attributed to be the precursor of the Hegelian dialectic. This claim is not gratuitous; it is known that **Hegel** was one of the first philosophers to be interested in the text of the Tao-Te-King. It is believed that his defense of the struggle of opposites was inspired by this text.

This affirmation is certainly a gnoseological error for considering that in Taoism there is a struggle of opposites; on the contrary, in Taoism the opposites complement each other. Herein lies the difference in the interpretation of the world of the West and China. For the monotheistic West everything is struggle (doing). For Taoist China it is complement; it is non-doing (Wu-wei). This non-doing for the Taoist is in no way not doing anything, it alludes to not doing with the mind, with the senses, with the archetypal structure, or as [the Hyperborean Wisdom](#) affirms; not making sense of the entities.



Ying-Yang

So it is a gnoseological error, if not foolishness to relate dialectics, whether materialistic or classical idealistic, to the concept of Tao. It will not be possible for the Westerner to find a method to be able to discern the Taoist paradigms; it will not be possible by the logical system or the discursive exposition proper to the system of rational knowledge, or as [the Hyperborean Wisdom](#) assures, by the cultural preeminences. For the Taoist, man must recognize himself in the Yin-Yang dualism, and from there tend to achieve the Tao. The Taoist rejects any dogma, any discipline, whatever it may be, if he adheres to one, it is to deprive himself implacably of any imposed discipline. Under this principle we must understand what for the Taoist is Wu-wei (not to do). This doing without doing of the Taoist, is nothing more than the disdain for everything superficial and partial, exalting and valuing everything deep and general, what in the West we would call holistic vision, metaphysically speaking of course.

Taoism uses the activity of the mind for its liberation; I say uses it because the mind (archetypal structure) is of inestimable value to move strategically between heaven and earth, that is, in the phenomenal world Yin-Yang. Needless to say, this movement has to be made from a "place" outside the consciousness (Selbst). It is from this "place" (The Selbst) that the guides of esoteric Taoism from mouth to ear teach the manifestation of the phenomenal world expounded from chapter two and subsequent chapters of the Tao-Te-King. This phenomenal world is none other than the expression of the celestial and terrestrial planes (Yin-Yang) seen from the precelestial, which is to say, from the Tao-Selbst-Origin. The difficulty to discern these two terms (Tao and Selbst-origin), beyond the semantic-formal, are caused by the different ways that China has of perceiving the world. What the Westerner calls Selbst or origin, for the Taoist is a single term, since both are beyond the phenomenal world Yin-Yang (consciousness). This is so, since to the place gained and independent of the conscious subject, the Primordial wisdom in the West gives the name of selbst; a place gained by the Self from where it will depart to the spiritual origin. This indispensable place for the Western Gnostic, the guides of esoteric Taoism make it known by word of mouth, as evidenced by the fact that it is not mentioned in their writings (2). I will take a paragraph from the work of the guide and pontiff of esoteric Taoism **Chuan-Tsé**, to substantiate in an irrefutable way the direct relationship that exists between [the Hyperborean Wisdom](#) of the West and the Chinese-Mongolian esoteric Taoism.

Chuan-tsé says: *"Everything engendered (created) is subject to change (evolution). This change refers to that which has originated it (the One), which is its true nature. Happiness consists in following the nature that leads the way to unity (entelechy)". And he continues: "Insofar as engendered and therefore situated at a distance from unity (entelechy), things are subject to contradictions and options, nothing possesses a permanent condition"*. Now, Chuan-tsé assures: *"All opposition vanishes when man places himself in the original center (Selbst)"*. It is not necessary to clarify or to give any further foundation in the face of such obviousness. It is in the Taoist work of this superior guide where the Hipeboean Wisdom is most manifest, a wisdom that he taught using fables and stories presented with an almost childlike simplicity and innocence, using everyday facts that were not for that reason lacking in spiritual depth.

There are many who in the twentieth century, through ignorance or bad intentions (that is, as a result of preeminence or misrepresentation) have related the Tao with God, as was explained above, with the clear intention of framing it in a religion and thus deprive it of its profound spirituality and individuality. They also tried and still try to relate the Tao with the thought of **Confucius**, who was a contemporary of Lao-Tsé, of whom he said after an encounter with him: *"You can tie snares to animals, you can catch fish with nets, birds with arrows, but how can we catch the dragon that is released into the air above the clouds? Today I saw Lao-Tse; he resembles a dragon"*. The abysmal difference between Lao-Tse and Confucius is that the former acts from noological (spiritual) ethics and the latter from psychological (soul) ethics. The thought of Lao-Tse is essentially initiatic and metaphysical, while the teaching of Confucius could never transcend the ethical and social, this does not mean that Taoism lacks social ethics; on the contrary, Taoist ethics is eminently spiritual and individual, while Confucian ethics is eminently psychological and social.



Chuang-Tse

Two centuries after Lao-Tse, Chuan-Tse was born, a contemporary of Mencius; the former, of the Taoist school of Lao-Tse; and the latter, of the school of Confucius, giving rise to the same rivalry. To get an idea of this rivalry that existed between the school of Lao-Tse and Confucius (between the spiritual and the soul) I will only say that with Confucius begins what in the West we call enlightenment and reason, two archetypal manifestations that become the axis of Confucius' thought, not only as philosophical speculation, but as social practice whose objective was kindness and altruism, what in the West we call humanism; on these principles, **Maho-Tse** and the Mohist school preached the "doctrine of universal love" by participating in the political sphere. The latter constituted one of the objectives of Mencius. From him derived the so-called "100 schools", which depended on and propagated the ideas of Maho Tse, and Confucius. These schools taught that Lao-Tse was nourished by them when in fact it was the opposite, Lao-Tse being plagiarized and misrepresented. These "too human" of the 100 schools with Mencius at the head, did everything possible to discredit and annul one of the visible heads of esoteric Taoism that was Chuan-Tse.

After centuries of confrontations, and the alliances of the 100 schools with Mahayana Buddhism, esoteric Taoism strategically withdraws to the underground, leaving on the surface a speculative and syncretic Taoism, which is the same as saying a Taoism for the most, emerging from the underground in a tactical way in very punctual moments of Chinese history, supporting or fighting this or that political or religious power (3) that from the XVII century after the defeat of the Ming dynasty (which they always supported) by the Manchu Qing dynasty, always fought a g a i n s t the European penetration facilitated by the Qing, which by the way this ethnic group, the Manchu, was the last one to rule China until the beginning of the XX century.

These historical arguments, synthetic by the way, suffice to make it clear that between Taoism and the thought of Confucius and Mencius, there is no link of comparison, since

One is the expression of the eternal spirit, and the other an extension of the soul as hypostasis of the One, the same that Western dogmatists translate by Tao, that is, the creator God.

I will take the work of Lao-Tse and that of the pontiff Chuan-Tse, the latter undoubtedly the most respected of the esoteric Taoists, to demonstrate that the spiritual link existing between East and West, fundamentally between the Mongolian and Chinese race and the white Western race (with the exception of the Celtic), is the wisdom that the gods loyal to the spirit bequeathed to them after the war that destroyed Atlantis, in which they fought alongside the forces loyal to the spirit. This wisdom was used to a greater or lesser degree in a tactical and strategic way by all the peoples of history who fought for the liberation of the spirit from the chains of matter (4). This wisdom is known in the white race of the West (as was made clear above) under the name of Hyperborean Wisdom, and in the two yellow peoples of Asia as Tao.

ON TRANSLATION.

*"To know others is wisdom To
know oneself is enlightenment To
dominate others is strength To
dominate oneself is superiority.
Rich is he who is sufficient unto himself
Energy in the application to an end means
character He who does not leave the place he has
will endure
Not ceasing to be after death is immortality".*

Tao-Te-King.

It is undeniably difficult to translate a text from Chinese into any language that is composed of the Latin alphabet, such as the Spanish language. I have read six different translations of the Tao-Te-King and they all differ from each other, I wondered why this is so? Without being a linguist (nothing further from that) I came to the conclusion that they are "Ad hoc" translations, calling my attention that the eminent German linguist and sinologist **Richard Wilhelm**, friend of **C.G Gung**, in his translation of the Tao-Te-King translates the word Tao by "sense". This translation, which in my opinion is a semantic resource of grammatical value, is the closest to the truth, linguistically speaking of course. This is so because the word Tao is translated indistinctly as: way, path, logos, God, and others of less semantic value such as intelligence or reason, depending on the intellectual worldview of the translator; if he believes in a creator God, be this Allah, Jehovah, Brahma or any deity that is above man and things (creation), the reader should have no doubt that Tao will be translated with the word God (5). If the translator is an atheistic materialist, he will do it with the word "nothing". If he is a Gnostic of the school of Samael, he will translate it as "Logos". If he is a philosopher who stayed in the thought of Plato-Aristotle, he will translate it as "Nous". There are also many fools who translate Tao with the word Love, with whom I will not waste my time. This and no other is the reason that led the sinologist Wilhelm, beyond linguistic technicalities, to translate Tao as "sense"; knowing very well how dogmatized and contaminated the spirit of the West was by monotheism and materialistic rationalism.



Richard Wilhelm

This difficulty of translation is compounded by two aggravating factors: interpretation and meaning. It could be said that interpreting and translating are synonyms, if it were not that interpretation is generally contaminated by the preeminence of cultural facts, which I will ignore in order to move forward. What cannot be ignored is the semantics of translation, of the meaning of those aspects of the text that are fundamental for the exact understanding of the message given by the writer. In this lies the difficulty of faithfully transmitting the transcendent ideas exposed in writings of deep spiritual content, being the case of Taoist texts, with the aggravating factor that they are written in ideograms which differ substantially in their grammar and syntax, making a philological study of the same impossible.

Just imagine. If among us Westerners, born, raised and educated in a common cultural environment, with a common religion, with common moral principles, we do not agree on the meaning of elementary values, indispensable to achieve happiness and joy of life such as honor, courage and love; how can the reader believe that we can even come close to the meaning that the Chinese Taoist gives to these values; not the translation, but the meaning of these values. This and no other is the difficulty to transmit transcendent concepts, aggravating this when these are poured by a culture that affirms and assures that the truth can be grasped by reason; reason that to the deepest that it reached, is to have a pale idea of what the Being is, that is, to give an answer to the existence of man, being very careful not to relate existence with the spirit; And this for one reason; for not having the least idea of defining the spirit, in fact the majority of existentialists deny the existence of the spirit; another reason is because it is considered the exclusivity of theology. It is here, in the existential problematic of man who is essentially spiritual, that [the Hyperborean Wisdom](#) of the white western race, and the Taoism of the yellow Mongolian Chinese race, become relevant,

As I said above, this wisdom that was bequeathed by the Gods loyal to the spirit to these three races; it is initiatory and esoteric, or in other words; the most important of its instruction is given from mouth to ear, being apparent and of form the differences that are found in their texts. These differences are nothing other than the product of the different languages customary in the respective cultures with the consequent difficulties mentioned above, making it evident that their understanding is possible from a place of their own; that as the Western guides teach: that the Self gains a space of its own outside the consciousness (Selbst).

I will take the works of Lao-Tse and Chuan-Tse, undoubtedly the most known and respected by the esoteric Taoists; including also the thought of the Neoplatonic Plotinus, to whom the sacralizing Taoists strive to relate their philosophical concept of "The One" with that of Tao, being demonstrated the spiritual link that exists between the white race (with the exception of the Celtic),

and the yellow Chinese Mongolian, is the wisdom that the Gods loyal to the spirit bequeathed to man after the disappearance of Atlantis.

As a warning:

"Come and I will teach you the highest Tao. The essence of the highest Tao is deep and dark. The highest Tao is dark and silent".

Chuang-Tse.

To read, and even more, to delve into the terrifying and immeasurable secrets of the Tao or [Hyperborean Wisdom](#), is to immerse the soul in places where it will experience unspeakable dread. This is what [Chuang-Tse](#) means when he says "The Tao is deep and silent".

There are not few who stopped and returned (deserted) when the path that led them to the truth, inserted them in that darkness in which laments and complaints of pain for forgotten events began to be heard, with the clear and palpable certainty that those laments were known, and that for some reason they were forgotten.

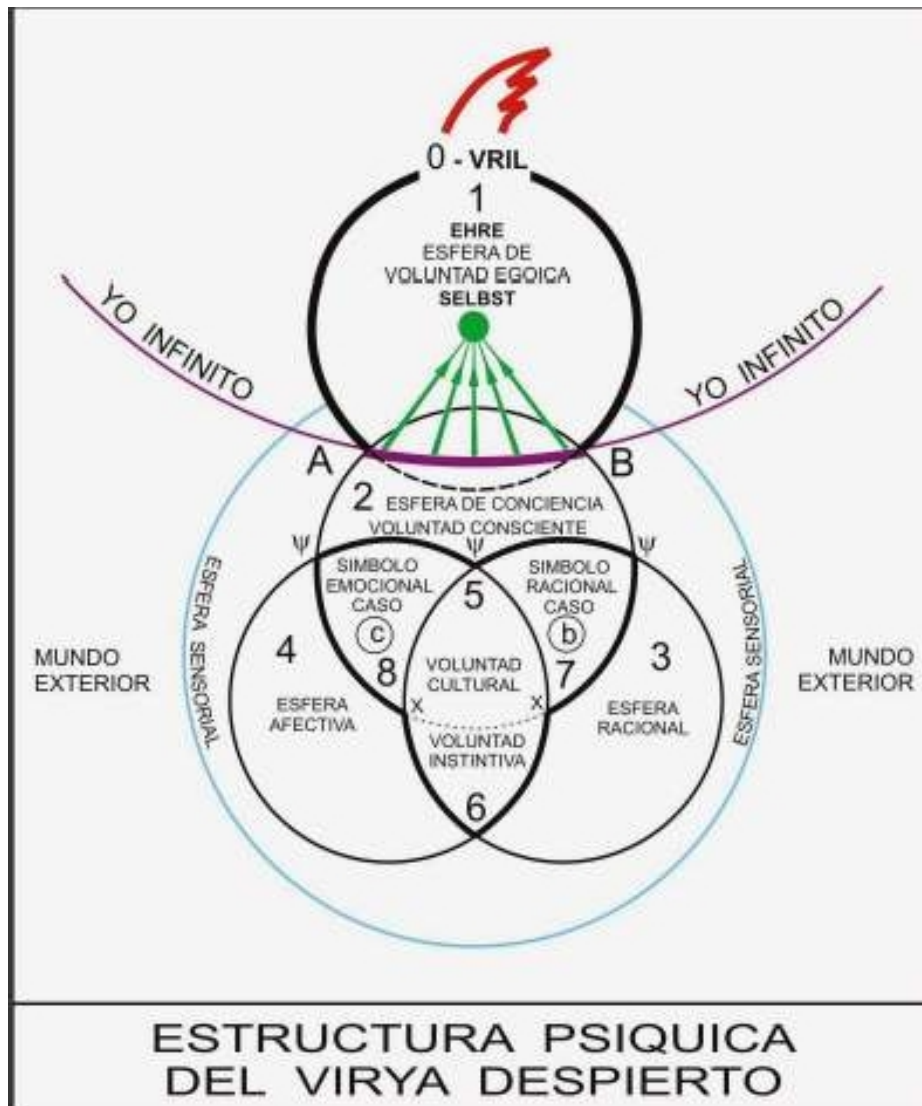
When [these "seekers of truth"](#) were made to know that these laments came from themselves; that they were forgotten because of desire and illusion, fear began. And when it was made known to them that the spirit is not of this world, that it was deceived, chained to matter, and in order to free it, one should neither desire nor give meaning to the entities, and furthermore, one had to fight to the death against the creator of illusion, with the certainty of losing everything, panic and terror spread.



(Image attached by the Editor, which alludes to the Spiritual Chaining).

This fight is for a few, very few, it requires a lot of courage, will and detachment from the things of the world; this attitude, this way of being and doing is not acquired as a fact of simony; it is brought as a spiritual power, being a "Sine qua non" condition for any action of war to free the spirit from the illusion of created things.

The Taoist is not a monk as the sacralizers would have us believe, or as they teach that one can be a Gnostic and a priest. Neither the esoteric Taoist, nor the Hyperborean Gnostic build or inhabit temples; on the contrary: they destroy them! And if they build anything, they build fortresses, located in their interior, which [the Hyperborean Wisdom](#) gives the name of "Ehre Sphere", which is built with the will of the Self in the space previously gained (Selbst).



(Image appended by the Editor: Figure 32 of FSH).

Whoever takes sides in this heroic war, and not for that reason absurd, will go through a myriad of experiences and feelings that will make him know irrefutably that he fights alone; a fight that takes place in the context of the world that the warrior holds as real, and from which he orients himself towards the origin. Rarely will the warrior coincide with another comrade to join forces against the enemy. This is so because the comrade also holds a world of his own as real. This is the tragedy of the Gnostic warrior today: to fight alone among comrades!

Some will say that this is a pessimistic view of the reality of the Gnostic warrior. This is not so, since [Chuang-Tsé](#) already said: *"When after a thousand generations we meet a holy baron (that is, a guide), we will have the explanation overnight. Now it is impossible. If you and I are of different minds, and you beat me, will yours be true and mine false? If we call upon another to rectify, if he is of your opinion, how could he rectify? If it is of my opinion, how could I rectify myself? If between two it is not possible to make light, how much more difficult it will be for the whole world to return back from its error".*

And further on: *"If three companions walk together and one of them goes astray, they can still reach the end of the journey because those who have gone astray are fewer: but if two have gone astray, they will have more work and will not be able to reach the end, because those who have gone astray outnumber those who have gone astray. For now the whole world has gone astray. No matter how much I try to find my way, I will not succeed. Great melodies do not enter into the ears of villagers; but if they hear melodious and spiritual airs, they burst into joyful laughter. In the same way, high teachings do not enter into the spirit of the multitudes. High doctrines do not stand out. They are defeated and suffocated by the sayings*

vulgar. If, then, when two are astray, they cannot come to an end, now that the whole world is astray, even if I try to orient myself, how can I succeed? Knowing that it is impossible, to insist on it is also an aberration. That is why the best thing to do is to leave it and not to insist on pushing it".

Undoubtedly Chang-Tse must have gone through an inner state that in some way, more or less, all of us have gone through and others will go through. It is a state of total contempt for the world; a contempt that has its origin in the total certainty that everything is alien to him, that nothing belongs to him. In short, that he does not belong to this world. **Chuang-Tse** continues: **"The scholars of future generations will unfortunately never be able to contemplate the purity of heaven and earth, nor the great Tao of the ancients. The doctrine has been definitively broken and split".**

And he concludes: **"Those who dream that they are drinking at a banquet, at dawn they weep with grief when they wake up. On the contrary those who dream that they are weeping, at dawn find that they are enjoying themselves at a banquet. Only with a great awakening can we understand the great dream we live. *The stupid think they are wide awake*".**

Alluding to the illusory world in the "Enneads" III and V of the initiate Plotinus one can read: **"To free oneself from the body is the true awakening. To rise with the body is nothing more than to pass from one dream to another. Men who live in that dream are so persuaded that if they were awakened from it, they would not believe what their eyes would see and would return to their previous dream."** (6)

Finally, if we agree that Tao is the inner path, it is clear and irrefutable that all Taoist thought, fundamentally that of Lao-Tse, exposed in the Tao-Te-King, alludes to a struggle that takes place within man, a struggle whose contenders are: the soul, which is an extension of the demiurge The One, against the Self, prisoner of matter, which is the reflection of the eternal spirit; a struggle in which, whether man knows it or not, he cannot be neutral.

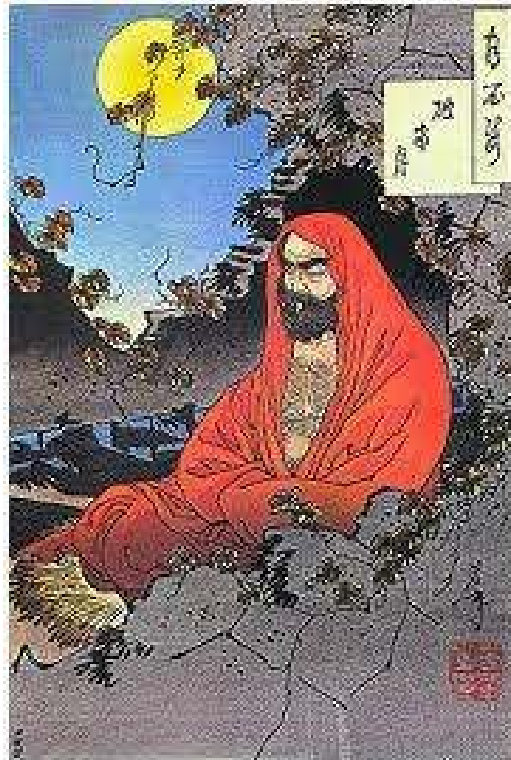
There are many sentences of those spiritual men who were able to transcend matter and manage to guide their spirit, if not free it in that inner struggle to which the Tao alludes in a veiled way.

For example **Siddhartha Gautama (The Buddha)** when he affirmed: **"Not even a God can change into defeat the victory of one who has defeated himself".**



Siddhartha Gautama

Bodhidharma also affirms something similar: **"A warrior can defeat a thousand armies in a thousand battles, but the true warrior is the one who defeats himself".**



Bodhidharma

Esoteric and initiatory Chita Islam, in the Jihad (holy war), also alludes to the same when it states: ***"Only the pure in spirit who die for Allah will gain heaven"***.

These three sentences, which are the ethical basis of every Gnostic warrior, is none other than the affirmation of **the Hyperborean Wisdom**, which teaches categorically that the "I" must fight and win beforehand, for its liberation, its own space outside the consciousness where it is imprisoned and lost; this space is not spatial or temporal but strategic and its objective is the Selbst.

In accordance with the above, it can be said with certainty that the struggle is interior, and if the strategy requires it, it will be exterior, which we will try to demonstrate below with the existing link between the Tao and **the Hyperborean Wisdom**, which is really the same thing.

THE HYPERBOREAN TEACHING IN THE TAOISM OF LAO-TSÉ AND CHUANG-TSÉ

The Taoist guides used a teaching method similar to what the Socratic school called "mayeutics", also what we Westerners understand by the inductive method, to bring the disciple closer to the transcendent understanding of the Tao. Chuan-Tse teaches that what:

"He himself is its foundation and its root. His existence was already solid and firm before heaven and earth existed."

Heaven and earth is the phenomenal world, the creation It obviously alludes to the origin (Tao).

"The Tao is a being without beginning or end; things on the other hand die and return to life. Its being has support in itself".

Eternity (Origin) has no beginning and no end. Created things are born, evolve and die. Eternity rests on itself.

"In the beginning there is Him. To explain Him is the same as not explaining Him. To know Him is the same as not knowing Him. His inquisition can have no end and it cannot have no end. In that chaos there is a reality or a truth. From antiquity to the present time it remains unchanged. It can have no detriment or loss. Is it not what may be called the great unanswerable greatness?"

At the beginning of creation. With the article "He", [Chuang-Tsé](#) refers to the creator God who is also a

Eternal Spirit; and not the Tao as some sacralizers claim. Only the One can be the "great incontrovertible greatness".

"Those supermen return in spirit to the one who is without beginning and sleep sweetly in that region where nothing exists."

Undoubtedly the supermen are those who mutated into Siddhas and gained eternity where nothing illusory exists.

Plotinus affirms something similar. In the "Ennead" VI we read:

"It is necessary to inquire into the origin of the beings that come from Him; but we must cease to inquire how He was begotten because He has not been begotten. He is the first and we cannot go any further". And he continues further on:

"No, it is not even necessary to say that He exists. The other things are those that exist after Him and because of Him. How could he have received existence from another or from himself who subsists before all existence"?

Here, both for [Chuang-Tse](#) and for Plotinus, with the word "He" they are undoubtedly alluding to the One; the one who sustains with his will-consciousness-time the illusion of the phenomenal world. Thus there is a substantial difference between the creative One and the Tao hypostasis of eternity.

With respect to intelligence as a product of the senses (archetypal structure), the Taoist is lapidary. The pontiff teaches:

"It is when little wisdom is stripped away that great wisdom shines forth." Further on: "We have always heard that those who have understanding are those who understand, and we have never heard that without understanding one can understand. But look at emptiness. In an empty room white clarity is born".

Here the small wisdom is that of reason, and the great wisdom is that of the Tao. By understanding should be understood the capacity to discern in order to discern. "To look at emptiness" is to look from the understanding present; and without cultural preeminences "the white light is born." And [Chuang-Tse](#) concludes:

"In ancient times they did not hinder the virtue of the Tao with their knowledge. Why do they need intelligence if they do not need to discourse".

The polemic or discussion, which is the same thing, inevitably leads to the imposition of an argument. This is always a concept or a part of the imposed reality.

Plotinus says in this regard:

"To know the spirit one must discard the body, sensations and desires."

"To know the intelligible it is necessary to have no image of sensible things, so to know what is above the intelligence, it is necessary to separate oneself from the intelligible".

"It is when we believe ourselves to be ignorant that our science is most conformable to intelligence."

"To be united to the good that has no form whatsoever, he must divest himself of all forms." (Ennead IV and V).

Regarding the body, something very valuable for the Westerner (and not only for him). Chuang-Tsú says:

"Divest thyself of thy body and cast thine ears and thine eyes from thee; forget the laws of things; unify thyself with the essential and immense; bind up thy heart and loose thy spirit; be insensible as without a soul."

Lao-Tse taught:

"Practice abstinence and guard your heart. Wash and whiten your spirit. Divest yourself of your intelligence. For the Tao is arcane and difficult to express".

Confucius was of the opinion:

"They know unity, they ignore duality. They care for their inner self and neglect their outer self. Their enlightenment has introduced them to primitive simplicity and with the stillness of their inaction (Wu wei) they have restored their native authenticity."

An anecdote tells that Confucius once asked an old fisherman (Lao-Tse) to teach him the truth of the Tao:

"I have learned this saying: To him who is able to go with you, give and lead him to the wonderful Tao. To him who is not able to go with you and to know the Tao, take care not to give him so that you will not make mistakes".

With this it is clear that between Confucian thought and Taoism there is no spiritual link, except for cultural values that make up the social organization of China that are still valid today. This is so, because Taoism lacks a social ethic.

Regarding nothingness [Chuang-Tse](#) taught:

"The Tao is the nothingness that exists as if it did not exist. In the beginning there was nothingness. Nothingness had no name. This was the origin of the One, In the beginning there was nothingness" (7).

"They enter and leave in the immensity without borders and without beginning, like time. It is said in their eulogy that they fused their person with unity. Unified and Selfless Without Self how can they have Being? Those who look to Self are the friends of heaven and earth. Those who look at nothingness are the ancient sages".

To enter and leave the "boundless immensity" is to manifest at will on the material plane. Here time has no "beginning" since it is the consciousness of the One creator; and we only perceive [the entities designated](#) in and by that time-consciousness.

Merging (transmuting) your person (microcosm) with the unity (the Tao) you are no longer self or being. One is a God.

Those who look at Being (phenomenal world) are the "friends" of heaven and earth (those who look from consciousness). Those who look at nothingness (can discern it) are the ancient sages (the pontifical guides).

With respect to the phenomenal world (heaven and earth) [Chuang-Tsé](#) affirms:

"The great wisdom comes to enter into that world, but does not see its end. For he who has made things into things is not limited by things. Things have their own limits. These are the contours that limit them. But the limits of the limitless are the limitlessness of its limits. Of Him it is said to be flatness and emptiness, which languishes and dies. But He, who is said to be full and empty, is neither full nor empty. He who is said to languish and die, neither languishes nor dies. He who is said to begin and end, has neither beginning nor end. He who is said to congregate and scatter, is neither congregation nor scattering."

To "enter into that world" from which he made "things into things" is nothing more and nothing less, as [the Hyperborean Wisdom](#) assures us, than to know the secret of the serpent (the innumerable created worlds). He, the One creator is not limited by the created things, for the simple fact that they

were conceived for man to give meaning to them, and thus to create culture. "The limits of the limitless,

are the limitlessness of its limits", which is nothing other than the limit of any ponderable matter, and the limitlessness of that which sustains it, which is nothing other than the indiscernible point.

The One Creator, not becoming a thing with things, does not possess any of the qualities it is said to possess. This is what makes [Chuang-Tse](#) say:

"If one goes back to the Tao and Te (virtue), to float and sway. To be neither praised nor reproached, to hover like a dragon on the heights or crawl on the ground like a reptile, without being held back by anything in particular, being content to be both above and below, taking as the only measure to adjust and harmonize. Thus to float and walk in the realm of the progenitor of the ten thousand beings who makes things without becoming a thing with things. In this way what difficulties can there be? This was the rule of life of the ancient masters".

The realm of the progenitor is its time-consciousness. The ten thousand things are all beings and by extension everything created.

[Chuang-Tse](#) advises to be like the progenitor (The One). Do not make a thing out of things. And he continues:

"Only he who has understood that he who makes things, is not a thing, will have power over people and the world."

Plotino says:

"He is none of the beings and He is all beings. None of them, because beings are subsequent to Him; and all of them, because they all come from Him."

It is none of the beings because the One is a God and therefore eternal. It is also all beings because it manifests itself in a hypostatic way in the transmigrating soul and in the indiscernible points of every animate or inanimate body.

With respect to the oneness of the tao, the similarity of Taoist and Neoplatonic thought is striking. Plotinus says:

"A unity prior to multiplicity is necessary, because multiplicity comes from unity...otherwise multiple beings would be in a state of dispersion and only chance would bring them together."

"It is necessary to reduce thought to the true One, different from all multiplicity. The One is all simplicity and really simple".

The Tao-te-King contains a curious chapter: the number 42, which could be safely said to be a cabalistic description of the phenomenal world. Lao-Tse writes:

"The Tao begets the One, the One begets the two, the two begets the three, the three begets the ten thousand beings." (8)

The lack of operability or action of the Tao is little understood. To the Western mind, the Taoist position in this respect will seem absurd to say the least. Lao-Tse says:

"The Tao in its usual state does not work and nothing fails to do."

"The supreme virtue does not act because it has virtue. Inferior virtues do not cease to act because they have no virtue."

"With study one accumulates knowledge day by day. With the Tao one diminishes day by day until one reaches inaction".

The habitual state is the origin. From there one works and does not work. The supreme virtue is the only virtue that manifests from the comprehensive present. The inferior virtues do not cease to act because they manifest from the extensive present. With study, the labyrinth (misdirection) is increased; with

the Tao diminishes (orientation) until it reaches Selbst, Wu-wei, inaction (not giving meaning to entities).

Chung-Tse adds:

"The Tao has its reality and its truth. It has neither action nor figure. And if we enjoy ourselves in its idle independence, is it not calm, silence, solitude, purity, harmony, and leisure?"

"What is the Tao? There is celestial Tao and there is human Tao. The Tao that, remaining inactive, is venerable and estimable, is the heavenly Tao. The Tao that works and tires is the human Tao".

The various experiences between question marks are an affirmation, which the Taoist experiences in a state of Wu-wei, which for the soul would be inoperative.

Here [Chuang-tsé](#) makes a clear difference between the divine and the human; between the celestial Tao, which is the luciferic graceful will of the Self that has gained its own space outside the consciousness from which it acts. And the human Tao, which is the ego lost in the consciousness, which uses its will to evolve.

Plotinus speaks of the ineffectiveness of the One, that the sacralizing idiots insist on likening it to the Tao. Plotinus says in Ennead V and VI:

"From Him come all things. From Him comes the first movement that does not exist in Him. From Him comes the rest that He does not need. He is neither in motion nor at rest. He has nothing to rest from and nothing to move to. Where would He move to if He is the first being?"

"Everything is in Him. Everything belongs to Him. The knowledge He has of Himself is a kind of consciousness consisting of an eternal repose, different from the thought of intelligence."

Western scholars (and not only them) poisoned with cultural preeminence and brutalized with the Judeo-Christian dogma must inevitably, as I said above, confuse the demiurge The One who is the organizer of matter with the Tao. This would be pitiful and shameful if they were not thinkers and scholars (9).

The "inoperativeness" of the Tao is also understood as "ruling without intervening". Says Lao-Tse:

"The subjects did not know of the emperor but that he existed."

[Chuang-Tse](#) adds:

"The way of governing the world of those who attained the Tao was to incite the will and induce their subjects to reform their habits and uproot all evil desires; so that everyone could proceed according to his own desire as if moved by his own nature and people would forget where they came from".

"If he who is beautiful is not given a mirror or is not warned, he ignores that his beauty surpasses those of more men. The wise ruler's love for men is also like that; if he is not warned, he does not know that he loves men".

There is no way to govern a people; to reform behaviors and uproot bad desires if it is not under the mystique transmitted charismatically by a leader. The mirror is the same people where the leader looks at himself. The "warning" gives him the certainty that love is not gregarious, it is transcendent spiritual.

[Chuang-Tse](#) continues:

"If the sovereign could succeed in not dispersing his feelings, and could not make use of his intelligence, if, being still as a corpse, he could show off as powerful as a dragon, if, keeping the silence of the abysmal depths, he could thunder like thunder, if he could make the sky second the impulses of his spirit; if, being calm and doing nothing, he could move the multitude as the wind lifts the dust, what impoverishment would he have to govern the world?"

"If those above kept inaction and those below also kept inaction, the same Virtue would be in force below and above. The same virtue being in force below and above, there would be no subjects. But, on the contrary, if there were action below and action also above, the same Law would act above and below. Acting the same Law above and below, there would be no sovereign. Above there must necessarily be inaction in governing the world. Below there must necessarily be action. This is the Law of the immutable Tao".

The first observation describes the behavior of the king or emperor of a given region; behaviors observed in most of the Chinese dynasties of the last millennium with the exception of the Manchu (10).

The second observation is of cardinal importance, since it is the veiled key to the domestic and foreign policy of China over the last 60 years, which was not communist and is not capitalist today. What China has achieved with the tactical weapon of the synarchy, which is financial power, National Socialist Germany achieved with democratic power.

Chuang-Tse said of punishments and the death penalty:

"Punishments are the trunk, courtesy the wings, expertise the guarantee of good administration and virtue the rule of conduct. Of the punishments the trunk of their policy is made. Thus in killing they were ample".

Lao-Tse adds:

"If in the course of the evolution of things there should arise an appetite for action, we should repress it in the anonymity of the trunk. Without ambitions there is peace and the world is spontaneously ordered".

"If the people did not fear death, it would be useless to frighten them with it. If he fears to die, as he always fears, and still commits crime, I can arrest him and kill him Who will dare to continue? He must be killed by the one charged with it. If another were to kill him for him, it would be by using the axe in place of the master. Rare will be those who, substituting for the master, do not hurt their own hands".

"I understand what others have taught: The violent man will not die a natural death. This I consider as part of my doctrine".

"The trunk of politics" undoubtedly is the ruler who has achieved the Tao. Wings (courtesy) respect for the condemned. Expertise; knowledge and honesty. And virtue (honor), standard of conduct.

If the law were acted outside the law, the offender would have to be repressed without the knowledge of the ruler (the trunk).

If, in spite of the fear of death, a crime is committed, it is irretrievable and must be killed, being clear that it must be those in charge (The Law). Outside of it (to substitute the master) is to commit a fault.

Nature for the Taoist possessed divine aspects. Chuang-Tse taught:

"What men do easily proves deceptive, what is done by heaven hardly deceives."

"The highest wisdom is that which distinguishes the work of heaven from the work of men.""

"From the beauty of heaven and earth, the wise man understands the reason for the ten thousand beings. That is why the wise man does not act".

"Man in possession of the Tao does not hinder with desires of the senses, nor does he put on or supplant the work of heaven with human contributions."

What men do culturally speaking.

What is made by heaven are **the designated entities**. The highest wisdom is to distinguish the difference between the natural and the cultural; and from this knowledge the wise man understands the actions of men.

One of the fundamental rules of the Taoist is not to alter the course of nature, which he calls heaven. It is a serious fault to try to correct its course (**design**). This way of "seeing" nature of the Taoists goes against all the reforming thought of Confucius, which is based on equity and goodness, something that Taoism rejects outright, considering them to gain fame and renown (psychological ethics) and to destroy the virtue of the Tao.

Chuang-Tse says in this regard:

"I call good not goodness and fairness. Goodness is but in the virtue of the Tao."

At one point Lao-Tse tells Confucius:

"The grey heron does not need to bathe every day to keep its whiteness, and the raven does not need to dye itself to keep its black color. When the well is dry, the fish gather together and pour each other the moisture of their breath and wet themselves with their saliva. What need has the man who lives from the Tao of your goodness and equity?"

After hearing this, the disciple who accompanied Confucius asked him what he thought of Lao-Tse's lesson. He replied:

"What reform was I going to advise Lao Tse to undertake?"

Chuang-Tse says of men who want to reform nature; Confucius for example:

"It is enough for fish to have a well to find there everything necessary for their life. It is also enough for men to live in the Tao in order not to experience any need".

"The ducks feet are short but if you intend to lengthen them it will be with pain. The legs of the crane are long, but if you shorten them it will also be with pain. What is naturally long does not need to be shortened, nor does what is short need to be lengthened."

"Since the three dynasties, the world has always been in turmoil and uproar! To want to regulate everything with string, compass and square is to violate nature. To use ropes, paste and glue to fix things is to injure them. In nature there are already curves drawn without bevels, lines drawn without strings, circles without compasses, squares drawn without squares, welds without glue or paste and ligatures without strings".

"The water springs pure spontaneously without needing to do anything for it. Nor does the virtue of man-heavens need to be cultivated for things to adhere to them and not be separated. The sky is of itself high, the earth is of itself rough, the sun and the moon are of themselves luminous. What need have they to be perfected?"

In this, the difference between the noological ethics of Lao-Tse and **Chuang-Tse** and the psychological ethics of Confucius is evident. Or, as **the Hyperborean Wisdom** teaches, the purpose and suprafinality of the **pasu** is fulfilled: to give meaning to entities and to create culture; except that the giving of meaning is strategic from a place gained independent of the consciousness (Tao-Selbst).

There exists in Taoism a noological relationship between Tao and spiritual origin that, as I said above, the sacralizing sinarchs want to relate to the One creator of matter, using and changing the meaning of the terms used by the initiate Plotinus.

In order not to tire with redundancies I will transcribe verbatim the first Chapter of the Tao-Te-King and a thought of Plotinus to make it clear that Tao is the origin, and The One of Plotinus is the creator of matter. It is read in the first chapter of the Tao-Te-King:

"The Tao that can be expressed is not the true Tao." The origin has no name.

"The name that can be given to it is not its true name. It is given by word of mouth to ear in the West it is also given to be known in the same way.

"Nameless is the beginning of the universe; And with name is the mother of all things". Today he is known as: God, Jehovah, Allah, Brahma and his feminine aspects etc.

"From non-being we understand its essence; And from being, we see only its appearance." From non-being (The origin) we understand. From being (The phenomenal world) we see its appearance.

"Both things, being and non-being have the same Origin, though different names.

His identity is the mystery. He is a spirit and his time consciousness, with which he sustains **the designated entities.**

"And in that mystery is found the door of all wonder". Unveiling that mystery (the mystery of the serpent) opens the door of origin.

Plotinus says in Ennead III:

"He is the power from which everything proceeds, without Him nothing exists. He is a source that has no origin. He gives His waters to all rivers, yet He is not exhausted."

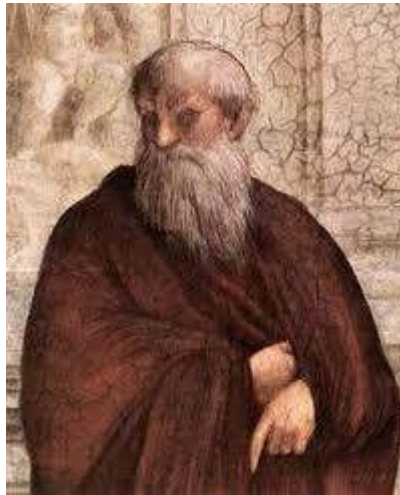
Further on he opines on the origin of matter and its creator.

"Matter does not have the being that allows it to participate in the good, and it is said in an equivocal way that it is when it should be said in truth that it is a non-being..."

"Evil should be found, if it exists, in what it really is not and as taking the form of non-being or in what is associated with non-being."

"The corporeal nature is evil, inasmuch as it partakes of matter, but it is not the first evil because it has a certain form which properly does not exist in it, since it lacks life."

It is evident that Plotinus knew what he was saying. If Evil participates in matter; ergo Evil is the one who created it, the demiurge The One.



Plotino

After these quotations I will not allude any more to the relationship between **the Hyperborean thought** of Plotinus and the Tao, as these are too obvious.

Taoism is a strong defender of the preservation of life, because this **spiritual gnosis** is eminently individual. Regarding the preservation of life, Chang-Tse taught:

"Empire, though it is a great thing, cannot be exchanged for one's own life. Herein lies the difference between men who possess Tao and ordinary men. Shun wanted to cede the empire to Shan Chüan. Shan Chüan replied: "I live in this world. In winter I dress in furs

and wool; in summer with fine cloth. In spring I hoop and sow my fields. My body can bear this task. In autumn the harvest is gathered, my body can rest and eat quietly. At sunrise I set to work and at sunset I retire to rest. I live comfortably between heaven and earth. My spirit is content and satisfied. Why should I take upon me the chores of the empire?

It is clear that Master [Shan Chüan](#) opposes and questions the ambition to rule as his [strategy of individual liberation](#), whose way of applying the Wu-Wei (Do Not Do) principle is as follows:

"Orange, pear, grapefruit and pumpkin trees, once their fruits are ripe, suffer the injustice of being stolen. Their branches, the big ones are broken and the small ones battered. Their own worth has made life painful for them".

"The great trees are cut down. The fat lights the fire that will consume it. The cinnamon tree is cut down because it is edible. The butcher tree is bled for its usefulness. Every wise man knows the usefulness of being useful for nothing."

"See nothing, hear nothing to keep the spirit calm and it will rectify your body. You must possess calmness and purity and neither fatigue your body nor agitate your spirit. Then you will be able to live a long time.

"You have to be like the child who walks without knowing where he is going. He stops without knowing what he is going to do. His living is to glide with things and rock to the rhythm of their swell. This is the procedure to protect and preserve life".

"The right tree is the first to be felled. The freshwater spring is the first to be depleted."

This [strategic way](#) of moving is inherent to the esoteric Taoist.

This mode is impossible to realize if we have not achieved a total detachment from the external entities of the superstructure and [the sacred symbols](#) so dear to the archetypal structure of the Westerner (and not only of him).

The westerner has no other movement left to pass socially unnoticed. It is the most effective strategy to avoid being the object of meaning-making by the social environment with which the [Virya](#) relates (11).

Needless to say that for esoteric Taoism the phenomenal world (Yin-Yang) is an illusion; this is the cause of the errors of evaluation. It was taught by [Chuang-Tse](#) and his disciple Kua-Yi:

"Everything that has a visible appearance, sound and colors is stuff. There is nothing in them but coloring and appearance."

"What can be seen are figures and colors. What can be heard are names and voices. The men of the world believe that figures, colors, names and voices can suffice to grasp their true realities. But figures, colors, names and voices, in reality, are not enough to learn their truth. That is why he who knows him does not speak and who speaks does not know him".

"Things have their natural truth, things have their power to be. There is no thing without its truth. To divide things is to constitute them and to constitute them is to destroy them. In things themselves there is no such making them and unmaking them, but they are identified in common unity."

Esoteric Taoists teach from mouth to ear the truth behind things.

This truth was none other than that taught by [the Hyperborean Wisdom](#): The creation and ordering of matter in its time-consciousness, and its pantheistic manifestation as metaphysical support through the indiscernible points.

And the pontiffs add:

"The flowering of the distinctions of is and is not came from the decadence of the Tao. Decadence due to the genesis of love and sympathies. Here have their origin the is and is not of the Confucianists and the disciples of Mo-Tse. They do is the not is of the other. They want to make true what the other holds to be false and false what the other holds to be true. It would be better for them if they understood it clearly once. There is no thing that cannot be called that, and there is no thing that cannot be called this. ...that and this are but expressions that are born now. They are born now and die now.

The decadence of the Tao is nothing other than the enchainment of the spirit to matter, which with the subsequent setting of sense by the misplaced ego is constituted in the rational subject he *is* and he is *not*, by extension all the opposites. Here the conspiracy of the 100 Moist schools of Confucianist orientation mentioned above against the esoteric Taoism of [Chuang-Tsé](#) becomes evident.

In this regard Chuang-Tsé states:

"When the foot is forgotten, it is because the shoe is well adjusted. When the waist is forgotten, it is because the girdle is well adjusted. When the understanding has forgotten the is and the is not, it is that the spirit is well adjusted.

"When nothing alters the interior of man and his exterior does not go after things, it is that things proceed properly. When one begins well, it is when one forgets the good of what is well".

This is to be beyond things, beyond the Ying-Yan of the phenomenal world. It is nothing other than having achieved a space. And why not a time of one's own; to transcend that which Plotinus described so well:

"The sensible universe is not a true substance, but only an image of the true substance; a shadow, and over this shadow images, pure appearances." (Ennead VI)

"Every corporeal being is an event and not a substance. It is born and perishes, it does not really exist". (Enneada IV)

"Beings have no reality of their own; they are born and die. The reality they have is nothing more than a loan made to them." (Ennead I).

This Gnostic description of the illusion of the real, which of course includes man. Needless to say, this is what must be transcended, the strategic objective of esoteric Taoism.

For Chunag-Tse the truth is found in the Tao; outside of things. He says in this regard:

"The point where this and that do not have a partner is the corner of the Tao. The corner is originally in the center of the circle and from that center it can correspond to everything. It is, in that unity it is inexhaustible. It is not, in that unity it is inexhaustible.

That is why it is said that there is no such thing as having understood it well".

"Everyone knows beauty and by it ugliness. They know goodness and by it evil. Being and non-being mutually beget each other. Easy and difficult mutually make each other. Long and short mutually mark each other. High and low mutually uneven. Sound and voice mutually harmonize. Front and back follow each other.

"If seen from the point of view of the Tao, there is no difference between precious and vile things. From the point of view of the things themselves, each thing regards itself as precious and everything else as vile. Looking at them from the point of view of worldly feeling, the precious and the vile are not in the things themselves. Looking at them according to the differences in them, if they are considered great because of their own greatness, there is none of the rest that is not great. If they are considered small because of their smallness, there is none of the rest that is not small. From this it follows that the universe is not larger than a grain of rice and that the tip of a hair is as large as a mountain. This looking at it according to its differences. Looking at it according to their value or efficacy, if one appreciates in them that they have it, there is not in the ten thousand things that does not have its

own value. But if you consider in it what they do not possess or lack, there is not among the ten thousand things one that does not lack something".

In this chapter and others, [Chuang-Tsé](#) describes the subjective perception of the opposites that make up the phenomenal world; or as [the Hyperborean Wisdom](#) teaches. The illusory valuation that the observer obtains of them, due to the setting of sense and the subsequent comparison of reason, with the aggravating factor that the comparison of the inverted archetype (external entity) is with the universal archetype of the entity in the archetypal structure. From this comparison the [universal archetype](#) is eliminated, leaving only the particular or [design](#).

This is synthetically the basis for understanding what [the Hyperborean Wisdom](#) calls "illusion of the real"; something that the esoteric Taoists knew very well and taught by word of mouth.

[Chuang-Tse](#) concludes:

"When the spirit comes into contact with things, it becomes entangled with them, and the daily struggle originates in it. They are small worries that beset him, or great fears that paralyze him completely. They spring up suddenly as if triggered by the spring of a crossbow. The mechanism that triggers them is the distinction of the is and the is not. Joy and anger, sadness and joy, worries and regrets alternate or stagnate and become chronic. They sprout with light lust and profuse prodigality like sounds that are born in the void and mushrooms that humanity breeds".

Is there any doubt that this is the teaching of [the Hyperborean Wisdom](#)?

These are the archetypes that emerge from the sphere of shadow (in the void) ([Chuang-Tse](#) says) in the sphere of light before the Self, as fears, desires, feelings, worries, etc. Many lose energy and return to the shadow sphere, others stabilize (become chronic).

The energy with which they emerge is given by the force of the crossbow.

Much has been said and will be said about the calm with which the Taoist lives; this calm is the product of a principle, of an inner discipline that they call Wu-wei. Wu = to do and wei = nothing. The correct translation would be: Not to do. This term is the foundation, the foundation on which the spiritual gnosis of Taoism rests, since "Not to do" alludes to the "pathos", to the function of the mind, or if you will, to the archetypal structure, or to paraphrase [the Hyperborean Wisdom](#): "Not to give meaning to entities".

Western sacralizers define Taoist Wu-wei as "apathy", which is an academic way of saying lack of will. Nothing could be further from the truth. If the Taoist is apathetic, it is in the sense of *Apatheia*, a word that comes from the Greek that etymologically means *indifference*, and not lack of will as they would have us believe. So Wu-wei-do-nothing-indifference-not-making-sense-of-entities, is defining an inner attitude that the Self must have, reflection of the spirit; or the Tao that manifests itself as will-vril, contrary to the emergencies pointed out in the last chapter.

Inner calm is defined by [Chuang-Tse](#) in the following reflections:

"Even when the lightning cleaves the mountains and the hurricane shakes the ocean he is not astonished. The change of life and death does not disturb him. When all are in toil, the sage remains in stillness.

It brings together all times in the purity of unity".

Nothing alters the Self when it has gained a place of its own. Or as the Taoist says: the stillness of the state of Wu-wei.

"People are not going to look at each other in running water, but in still water. Only stillness can still everyone in stillness."

Here we can apply the myth of Narcissus; clarifying, of course, that the lake in which he looked at himself was his subconscious.

"Neither sorrow nor joy can enter me. It is what the ancients call having untied the knot. When one cannot untie oneself, it is that external things have bound him."

Nothing can enter a place won by the Self.

What binds in the superstructure (external things) are **the sacred symbols**.

"Don't become a perch of fame. Do not become an archive of projects. Try to be in tune with the infinite and walk without leaving traces. Do not occupy yourself with anything but making emptiness in yourself. The spirit of the wise man is like a mirror; it sends no one away, it welcomes no one; it reflects, but keeps nothing. Thus he triumphs over things without receiving harm from them".

The advice is clear. Do not seek recognition. Do not give advice. Look beyond the world of phenomena. Do not build culture. Make less and less sense of the world.

And he continues:

"He who has understood the Tao, will let things work by themselves quietly and hiddenly, so that their calmness is not disturbed in any way. The wise man lives in stillness, not because he has heard that stillness is good, but because all beings are not enough to disturb his spirit. When water is still, it is diaphanous, and the hairs of the beard and the lashes of the eyes are reflected in it. For if the water is diaphanous, how much more will the spirit be diaphanous".

"If he works, and he wants his work to be correct, he must let himself be carried away as if in spite of himself. This letting oneself be carried away in spite of oneself is the doctrine of the wise".

"It must be in the movement water, in the stillness mirror and in the echo response."

He who has understood wisdom does not make sense of entities, and does not create culture. Nothing of the superstructure disturbs his stillness. Here he alludes to the spiritual cleanliness of the wise man. To "let oneself be carried as if in spite of oneself" is to make believe that one is carried; it is to do in a strategic way. Water does not oppose resistance; in the mirror only the one who looks at himself is seen; the echo is what the other wants to hear.

In speaking of "happiness"(12) Chuang-Tsé taught:

"It is necessary to do as the progenitor of the ten thousand beings who makes things if he makes himself a thing with things. In this way, what difficulty can there be? This was Huang-Di's rule of life.

(13). But these are not the realities that we see in the ten thousand beings, nor is this the doctrine that is taught among men. On the contrary, what is united becomes disunited. That which is made is undone. That which is angular is filed away. What is worthy and stimulating is discussed or criticized.

If anything is accomplished or achieved, it will not be with its corresponding loss. If anyone shows talent, insidiousness will lie in wait for him. If he is defective, he will be scorned. How to achieve any stability and joy? Sad thing! My disciples, take this resolution! Make Tao and Te your homeland!".

The progenitor here is the demiurge The One, who willingly sustains the creation without becoming something with things, which was the norm of the ancient sages. At that time **Chuang-Tse** witnessed the decadence of man because of the lack of the teaching of the Tao, which is why the master advised to take refuge in the homeland of the Tao (Origin) and Te (vril).

Continued:

"Fish walk in the water, men in the Tao. For fish that live in water, it is enough to dig a well for them, and there they are assured of their sustenance. In the same way, for those who live in the Tao, it is enough to do nothing to stabilize their life".

Taoists like to use water to demonstrate how the spirit should move in the phenomenal world. It is

colorless, tasteless and odorless, with the capacity to adapt itself to any terrain without offering any resistance, with the certainty of overcoming any obstacle in time. To do nothing, as I have explained above, is not to give meaning to the entities.

Further on:

"I will walk with the one who can soar up to heaven and wander in the mists, circulate there indefinitely, forget life and also death."

This is the only way to walk alone or with equals "in the mists" (unknown worlds), or wherever he pleases beyond life and death.

Chuang-Tse continues:

"The man who has understood this: that things are nothing but color and outward appearance and that their creation is in the non-sensible and their rest in the immutable, he will keep his place and will not overstep his bounds. It will walk where the ten thousand beings have their end and their beginning. Unified his nature will nourish his spirit and he will remain united to virtue in communion with the Tao".

It alludes to the man who has understood that everything is an illusion and that it is sustained by the immutable (The One). He who has reached this understanding will not overreach himself and will be able to walk where the ten thousand things "have their end and their end" (at the moment of man's tragedy), and with a gracious will he will nourish the spirit and remain united to the Tao (Origin).

"Only the wise man is able to walk in heaven and on earth without haughtily disdaining the rest of the ten thousand beings. In the heights he walks in the house of the creator of things, and here below he likes to make friends with those who disregard the differences of life and death, of beginning and end".

"To achieve this is the most beautiful and delightful thing. Whoever has attained this beauty and has walked through this supreme joy, is a supreme man".

To walk anywhere in the macrocosm, respecting all humanity. He can "go" to the Origin and "come" he likes to make friends with his equals, those who make no difference between life and death; those who are beyond the Yin-Yang duality.

Whoever has achieved this is a peak man (A Siddha).

Concludes the master:

"The top man I could go all day without blinking. He is not distracted by things. He walks without knowing where he is going. He stops without knowing what he is going to do. His life is to glide with things and rock to the rhythm of the waves".

In other writings I have defined what meditation is for me. This definition fits (in my opinion) to what [Chuang-Tse](#) wants to transmit. It goes like this:

"Let the Self fly where it will. He is neither logical nor rational; he is timeless, he will stop wherever he pleases. He is a child, he has no law and no morals."

"Having risen above the whole world, and if he were to be pressed down by the world, he would not even bear the very heavens upon himself. His spirit will soar above the celestial sphere of the cosmos and will place itself at the origin".

The guide will evaluate the situation in which he lives and manifests; if the conclusions are adverse, he will return to the Origin.

I do not want to tire the reader with more interpretations, which in a way are redundant. My criterion is that all the works of esoteric Taoism should be read "between the lines", or as [the Hyperborean Wisdom](#) teaches; from the present understanding, which will lead the reader to the conclusion that there is undoubtedly a link between Taoism and the Hyperborean gnosis; this link is based on the objectives of these teachings.

(1) I use the word philosopher to refer to the Taoist "master" and make it more understandable to the reader unfamiliar with "Chinese thought. It would be more appropriate to call them guides, since

that for the Taoist the word master (teaching) and philosophy (love of wisdom) are semantically different from the Western understanding.

(2) In Chinese writing there is an ideogram whose translation into English is "Te". This word is translated as Virtue, having a certain semantic synonymy (noologically speaking of course) with what [the Hyperborean Wisdom](#) understands by **Vril** (Spiritual Power) whose manifestation is honor.

(3) The most significant interventions were in the 19th century, for example in the Taiping rebellion, supporting the two warring Synarchist forces, and in the two opium wars, and in the Boxer rebellion. The last three were against British colonialism.

(4) The peoples who strategically employed [the Hyperborean Wisdom](#) were those who fully understood its postulates; for example the Kassites, ancient people of the Caucasus region, the medieval Cathars, the Mongolian people of [Genghis Khan](#); and more recently in the 20th century the heroic German-German people, to name the best known historically. The peoples who tactically employed wisdom were the Tartessians, Akkadians, Babylonians, Sumerians, Persians, Achaeans, Dorians, Ionians, and in the reign of Rome and part of the Empire. Among these peoples and others, [the Hyperborean Wisdom](#) manifested itself in the context of polytheistic religions, which possessed an esoteric and initiatory teaching known as the [mystery of Pirena concerning the Tarssesos](#), the mysteries of Eleusis, Dionysos and Apollo in the region of Greece, the mysteries of Aura Mazda (Mazdeism) in the Persian Empire among others, being the mysteries of [Pirena](#) and Eleusis the most important and for this reason the most unknown. Suffice it to say that Plato was initiated in the mysteries of Eleusis; so was Plotinus, creator of Neoplatonism, his disciple Jamblichus, and Maximus of Ephesus, among others. All of them were persecuted by the Judeo-Christian church; that is, by those who opposed and still oppose the spirit to free itself from the chains of matter.

(5) These forced translations "Ad libitum", are refuted in chapter 42 of the Tao-Te-King where we read: "**The Tao (The origin) begets the one (The One), the one begets the two, the two begets the three, and the three the ten thousand beings (all things)**". Also in chapter 25 we read: "**Man has as his norm the heaven and the earth (Yin-Yang), the heaven and the earth the Tao (The origin), and the Tao is his own Law**".

(6) This paragraph of Plotinus is inspired by Plato's allegory "The Cavern" in "The Republic" Book VII, in which he describes the lost of man (lost [Virya](#)), which I recommend to read; for reasons of space I do not transcribe here.

(7) The word nothing, used in the context of a language, is the deformation of a transcendent concept that defines "something" prior to creation; it is what the ego resorts to in order to define something that it intuitively feels, something that is not alien to it, that it cannot define.

Nothingness is a word that defines something, which at the same time Is and Is not. The Taoist would say: "The Tao is the nothingness that exists" (the non-nothingness). If one is situated in some of the innumerable points that have as sustenance this which we call reality, the I will take nothingness as "something"; but contextualized by reason it will use it to designate the lack of something; of what is not. On the contrary, if one is situated where there is no point of sustenance whatsoever (outside of consciousness), nothingness is something that can be grasped and understood.

Nothingness Is and Is not, depending on where the "I" "looks" from; whether it is from the consciousness, or from outside of it.

(8) We will elaborate on footnote number (5). Pythagoras taught something similar to chapter 42 of the Tao-Te-King; but where the similarity is most evident is in the Hebrew numerical cabala. In the sephirothic tree of bliss, which is nothing other than the creation of the universe by The One, it is detailed that: **From the sephira 1 Kether (The One). From 2 comes the 2 Chokmah (Wisdom). From the 2 comes the 3 Binah (knowledge)**. These three sefiras, which are a hypostasis of The One, compose the superior triangle of the tree of life, the remaining seven being the phenomenal world or the creation. Where the sacralizing Taoists, who relate this trinity of deep metaphysical meaning with the Tao, enter to stagger is when one reads in the esoteric Taoist writings "**The Tao engenders the One**".

(Kéter)... "etc. If one meditates a little, one will reach the conclusion: If the One is an eternal God, then the Tao cannot be other than the spiritual origin. Ergo; the Tao cannot be anything other than the spiritual origin, which, according to the [Hyperborean Wisdom](#), we never abandon.

Chapter 42 of the Tao-Te-King is the only Taoist text I have read that alludes to the creation of the universe using a numerical order.

(9) In it in parenthesis *"and not only them"* he alluded to Dr. Suzuki, a Japanese with a Western soul (that is, a traitor to the spirit), who claims to be a specialist in Buddhism (Mahayana of course); he once said of [Chuang-Tse](#): *"He is the greatest philosopher, poet, writer and essayist in the entire history of the Taoist school and even more, perhaps in all fields of Chinese literature"*.

This language is typical of a Sorbonne professor. [Chuang-Tsu](#) was neither a philosopher, nor a poet, much less an essayist and with many reservations a literary man; nor is it certain that he influenced the whole of Chinese literature. Chuang-Tsú would die of laughter when he heard the Japanese say it
Sorry! Western Suzuki.

(10) The Manchus do not belong to the Chinese race; they were Siberian Tungus warriors who invaded China through Manchuria. Hence Manchu. They were assimilated after the fall of the Qing dynasty founded by them (1644-1912), analogous to what happened with the Yuan dynasty of the Mongols. The truth is that the Chinese race is made up of the Han ethnic group, and of the 1,350,000,000,000 inhabitants, 93% belong to this ethnic group.

(11) One of the difficulties of the westerner to move in this way is due to what he understands as pride. This eminently spiritual quality in the [Virya](#) without strategic orientation, is acted out psychically, an objective sought by the culture; or in other words acted out by a sacred symbol, prior phagositation and dramatic tension, with the exception of racial pride which is produced charismatically between a people and its leader. The III Reich for example.

Pride for the esoteric Taoist is an inner attitude framed within alchemy that is related to the concept of woman; but this is another story.

(12) I write the word happiness in quotation marks, because it is the least adequate word to define the spiritual state of one who has attained the Tao.

The objective of Taoist asceticism is the joy of the spirit; this joy is found on the other side of things; when one succeeds in dispensing with things, when one is not a thing. With agnostic certainty one could affirm that if joy is found "on the other side of things" (the phenomenal world); joy belongs to eternity.

Happiness on the other hand is purely animistic, ani-mal, and therefore perishable, because it is in things, it belongs to things; or as [Chuang-Tse](#) says "to become a thing with things". Here also it could be said with certainty that if happiness is to possess things, to be found in things; and that things were created, happiness is not found in the one who experiences and feels it, but in the one who created them; and the one who created and sustains them is the demiurge The One.

(13) Huang-Di, to whom Chuang-Tsé alludes, is none other than the legendary "Yellow Emperor" of Chinese mythology, ancestor and father of the Han ethnic group who lived 4700 years ago. He is credited with the creation of mathematics, the cultivation of worms that gave birth to silk, the invention of the compass, the construction of ships and medicine whose works are known as "The Yellow Emperor's Canon".

With Chuang-Di something mysterious happens (not for me). Chinese scholars came to the conclusion that this legendary character was none other than the God of thunder of the Indo-Germanic people of the Kushan (a people twinned with the Kassites of [Nimrod](#)), who are also known by the language they spoke, which was the Tocarius. This people, with their language now extinct, is what we know today as the Uyghur ethnic group and language that make up the autonomous province of Xinjiang of the People's Republic of China.

The conclusion of all this, otherwise obvious, is that: Chuang-Di, the thunder god Kushan and the Germanic Wotan are the same God. The same conclusion was reached by the Chinese scholars, with the difference that they include the God Apollo, which I do not agree with, as this God is for me Lucifer and the God Ares (Mars) the Greek Wotan.

If Chuang-Di and the God Wotan are the same God, is there any doubt that Chuang-Di bequeathed to the Chinese race (the Han) a wisdom that gave answers to the tragedy of spiritual enchainment? I have no doubt that he did. Moreover, he was the founder of the Dao "school" where the aforementioned wisdom was taught, which was "magically" infiltrated by the forces of evil and became Tao, whose greatest historical exponent was undoubtedly Lao-tsé.

Needless to say that the original writings of Chuang-Di's teaching were in runic characters, which is why he is also credited with the creation of the script; the one known today by the clergy, which, as I have shown in other writings, is of runic origin.

The difficulty of understanding these events in their real dimension and metaphysical depth is due to the terrible deformation and distortion that Chinese history and mythology have suffered; superior to what they did with India. But that is another story.

ABOUT THE DISEASE.

Sickness may be considered as a defect or overabundance proper to material bodies that do not maintain order and measure; just as poverty is a lack and deprivation of all that we have need of because of that subjection to matter, the nature of which is destitution itself.

DIALOGUES

MAIEUTICS AS A PEDAGOGICAL METHOD

(Or how to teach how to remember.) Monday, June 18, 2012

Maieutics is a system of teaching applied in ancient Greece by **Socrates** that consisted specifically in dialoguing and asking appropriate questions to the disciple to provoke in him answers to truths that he did not know (had forgotten). This method is closely related to Platonic anamnesis, which is none other than the "faculty of remembering" that teaches Primordial wisdom. Interestingly, in antiquity it was also applied to anyone who helps to give birth, which results in the fact that maieutics is a system that helps to "give birth" to the forgotten.

This way of teaching is so unknown that philosophers, and even more so educators, have no idea what it consists of. And there is a reason for this: the scientific method, which with its rationalism hinders any possibility of arriving at the truth. This eminently deductive method has its origin in "The Discourse on Method" by **René Descartes** 1596-1650. **Ayatollah Khomeini** was right when he said: "*Cartesian rationalism has dealt a mortal blow to the ancient Greek spirit*".

To give the reader an idea of what maieutics is, I will tell him that it is the "mother" of analogy and allegory, among others. I will try to show through a dialogue I had with a gentleman, who seemed to be the reincarnation of Descartes in the way he "read" the world. This gentleman saw maieutics as something outdated, typical of the teaching methods of antiquity, which at present, he said, lacked importance because it had no scientific basis.

The dialogue developed on the basis of how to teach and how to learn, assuring him that with the rational deductive method there was no possibility of achieving it except for partial aspects of a given phenomenon, and none in the field of metaphysics. This gentleman, whom I met informally in the "Cordoba Library" of the same city, is a professor of History at the **National University of Cordoba**, he knew that I had no studies except for the first three years of elementary school, which is why he did not understand how I could possess knowledge that was not found in books.

When he asked me that question, I answered that he might not know those books.

The dialogue was as follows:

Dr. How did you acquire that knowledge?

Croy. I just know that I know.

Dr. How can you know without knowing how?

Croy. I've always known it, I just forgot about it.

Dr. I accept that, but how did you remember it?

Croy. I didn't do it alone, it was with the help of those who remembered.

Dr. And how did they remember?

Croy. Opposing transcendent time, that is, the Cartesian "res extensa".

Dr. To the extensive thing.

Croy. Yes, everything that is set in transcendent time tends to the future.

Dr. Do you allude to the past when you say you oppose transcendent time?

Croy. Yes Doctor, in the past we find the forgotten, but this forgetfulness, this amnesia is not mental, it is gnostic.

Dr. Do you mean to say that the greater the knowledge the lesser the possibility of recalling what you mean by recall?

Croy. You are very perceptive and intelligent Doctor. Recollection is not achieved by knowing what the "res", the thing, is; but by knowing what the thing is like.

Dr. For you, knowledge and knowing are not synonyms?

Croy. No Doctor is not synonymous. Knowledge is a posteriori of the "thing"; knowledge is a priori of the "thing". This is framed in the semantic difference between "episteme" (knowledge) and gnosis (wisdom). The former is rational and the latter is transcendent. The first is deductive, the second is by revelation; it is the difference that exists between looking and seeing. Here looking is analogous to knowing and seeing to knowing. Knowledge is always group, collective, academic. Wisdom is individual, or, if you will, initiatory. So Doctor, it is not synonymous.

Dr. Can you give me an example?

Croy. I will make you an analogy. You drive your car very well, you know how to drive it perfectly because you learned it but you do not know what the thing is; the car, this could be remedied by learning mechanics which is to add more knowledge to knowledge, which will not be enough because there will always be something to learn, for example, metals, alloys, paint, etc. And this is because of the "res extensa", do I understand? And this is because of the extensive "res". Do I make myself understood?

Dr. Do you mean that I will never get to know the automobile thing because it is an entelechy?

Croy: Exactly, Doctor! The word entelechy alludes to the entity, to the thing, to the final perfection, which according to **Aristotle** is opposed to the concept of energy and its final perfection is intrinsic to the thing itself. Here we are talking about inanimate things of which in some way we coincide; but what happens with human beings that in their great majority are things. For example the woman we love.

Dr. I don't understand or don't want to understand.

Croy. Apart from being intelligent you are honest. It is known, and you will agree with me that the affection we feel for a woman belongs to the "area" of emotion and not of reason, this means that it is alien to knowledge but not to knowing. Yes, my dear Doctor, one can only love from gnosis (knowledge), never from knowing (reason), and much less from emotion.

Dr. Please explain better.

Croy. There are two ways of perceiving reality. From the extensive present or reason (res extensa). Or from the comprehensive or gnostic present. So Doctor, it will be impossible for you to know the woman from the extension, but you will be able to know who she is from the comprehension. You are intelligent and you are wondering what I feel for my wife if I don't know who she is, is that right doctor?

Dr. Yes it is that Croy, and I think I know what I feel.

Croy. Say it Doctor, maybe I am underestimating you and you are not as I think you are.

Dr. No, you are not one of those who underestimate. What I feel is something animal, something instinctive... is that it?

Croy. Yes Doctor that's it, I've felt it too that's why I know what it's like.

Dr. I feel somewhat confused. It would have been better to continue talking about maieutics and how to remember what we have forgotten, I don't know what to say.

Croy. My dear Doctor, what do you think we are talking about?

My Doctor friend looked at me somewhat confused, he looked intellectually helpless and added:

Dr. Croy tell me what must be done to be able to see from the present...I don't remember how you

said...

Croy. (See page 198 of "Fundamentals").

Dr. That's right, I didn't remember. What should be done?

Croy. My dear Doctor, in order to make that "something" one must first be, one must cease to be a thing, I mean by this not to be "res extensa"; and in order to cease to be a thing one must achieve a "place" outside of extension, which is the same as saying, outside of time, and from that "place" remember that "something" that we have lost, hence the capacity of anamnesis which is the antonym of forgetting. It must be clear that this memory does not allude to mere mental images that metaphysically are also things. Once the lost thing is recovered with the help of the faculty of remembering, which is nothing other than anamnesis, it will be evident that there is nothing to do; you know what I mean since you have read Taoism.

Dr. Do you mean Wu-Wei?

Croy. Yes Doctor. Achieving that state you will be able to do anything with the thing without being part of the thing, and this is so because achieved the Wu-wei which is a place outside of transcendent time you will know what the thing is; and the woman to which we refer in this dialogue is a thing, which means that you will know that she is the woman...thing.

As the Taoists say: "To walk 10,000 leagues begins with one step". Here the first step is to know what it is to "see" from the comprehensive present.

Dr. Mr. Croy this for me is something confusing but also exciting, in spite of it I feel something pleasant that I never felt before.

Croy. All this feeling or inner experience is the manifestation of forgotten things, analogous to rummaging through objects in an old trunk in which one does not remember what was kept, and upon seeing them, diffuse, if not confusing, but undeniably gratifying memories emerge.

Dr. I have never been in an inner situation as I am at this moment. I wonder what good is what I know.

Croy. My dear Doctor, you know more than you think, you just don't remember.

.....
He had to be absent due to commitments, so we arranged to meet another time to continue the conversation.

I have to make a clarification: Dr. did not know that he was being recorded something that could be ethically punishable, so at the end of the dialogue I confessed the fact to him, that if he did not agree with this attitude I would destroy the tape in his presence.

The Dr., a man of honorable principles, told me not to destroy the tapes in any way, and thanked me for having done so without his knowledge, since it would have inhibited him.

When I informed him that it was possible for this dialogue to be put on a web page as long as he agreed, he replied that he left it to my discretion, which is why I identify him as "Dr." without giving his name.

So, on one occasion, Dr. spoke to me on the phone to arrange when we could meet, and I replied that it would be convenient for him, since he was the busiest one. I accepted the invitation and agreed on the day.

Needless to say, Dr. Croy is a man of money, and when I arrived at his house, he greeted me in a pleasant manner: "How are you doing Croy, I am pleased to see you". I replied that I felt the same way, shaking his hand.

"Come in, come in, make yourself comfortable. We sat down in "comfortable armchairs" and began the dialogue:

.....
Dr. How are you, Mr. Croy? he asked.

Croy. Well, in quotes, can I ask you a favor, Dr.?

Dr. Whatever it takes. I answer.

Croy. Can you dispense with calling me Mr.?

Dr. Of course, as you wish. I didn't know it was bothering him.

Croy. Thank you Dr. no bother.

Dr. The last time we talked, where were we meeting?

Croy. In that you were in a very special inner situation, which made you question your knowledge, because it did not serve to understand transcendent arguments.

Dr. I do remember. He also said, if I remember correctly I know, and that I know I don't remember.

Croy. That's right, and this is where Socratic "mayeutics" and Plato's concept of "anamnesis" make sense. I have to alert you Doctor as to what academics mean by mayeutics. They teach that by using this "interrogation" they destroy the "prejudices" of the interrogated and succeed in making him "see" the truth by finding it within him. They also teach that this knowledge, this truth is known as dialectics. However little one meditates, Doctor, this whole definition is a great fallacy.

Dr. Please argue

Croy. See Doctor, first. Maieutics as a method is not an interrogation, it is a dialogue in the Socratic sense of the term. There is a semantic gulf between these easily understood words. Secondly, this method does not break any prejudice because this word is applied to morality rather than to gnosis. What this method "breaks" are the preeminences of the mental structure, which I call archetypal. And thirdly, this eminently inductive method has nothing to do with dialectics, which is eminently deductive and rational. I say this, Doctor, because an inductive method has as its objective the understanding of a phenomenon from the simple to the complex; not so the deductive method, whose objective is the knowledge that goes from the complex to the simple. In the latter method, reason interprets the pre-eminent emergences of the archetypal structure to which the dialectical method is indispensable. This "faculty of remembering" which is anamnesis is also attributed to dialectics. What I mean is that they have no idea what mayeutics is, do you understand, Doctor?

Dr. Yes Croy, I do understand. It is unbelievable...

Croy, what's so amazing, Doctor?

Dr. That all this is exciting, and I know that what you say is true, what I don't know is how I know it is true.

Croy. Ha ha ha. Remember in the first conversation when he asked me, "How did you acquire this knowledge?" and I replied, "I just know that I know."

Dr. ha.ha.ha ha. It's incredible, it's incredible (I was very excited), I don't know what to say.

Croy. With this dialogue, with this method that is the mayeutic, it is possible, by means of technique, to remember what has been forgotten. This memory is what Plato called Anamnesis (remembering), which as you well know is the antonym of amnesia (forgetting). You can see that this memory does not allude to the loss of an object or a mere event of this miserable life that we have to live and endure, but to "something" transcendent that contains the mystery of mysteries.}

Dr. Thank you Croy. Thank you for wasting your time for me, with you in two meetings I have learned more than in my entire academic life, believe me, I can swear it.

Croy. What are you saying, Doctor! I'm not wasting my time for you. We're both wasting our time! Do you understand? Do you remember what we talked about "res extensa"? Of the "thing" in transcendent time? Only if we lose time, which is the same thing to say, if we "go out of time" will we remember who we are, do you understand me, Doctor?

Dr. You are very strict with the terms, but I understand what you are saying.

Croy. I never doubted that he understood. At the next meeting we will continue this important conversation. How about it, Doctor?

Dr. Croy is fine with me. Now let's get something to eat.

Croy. How will it seem to me. You are an enlightened person in these circumstances. And we both went to dinner.

A few days later I contacted the doctor to meet again, inviting me to his house, which I accepted. After the formal greetings we made ourselves comfortable, but not before inviting me for coffee.

Dr. What did we agree on at the last meeting, Croy?

Croy. In that you had had an inner experience, which made you question what you had studied, since all the knowledge you possess, which is vast, was not useful to explain it.

Dr. Shall we return to the subject? What do you say?

Croy. It doesn't really matter what you are talking about; the important thing is where you are talking from. Do you understand?

Dr. Yes, I understand, but I don't know what to say.

Croy. Don't say anything Dr. El Wu-wei.

Dr. Yes Croy, I understand you, but for that you have to be Chinese.

Croy. The Wu-wei graph is Chinese, not the concept Doctor. There are in China, Nestorians, Islamists, and even Catholics among others, and that does not mean they are Westerners or Semites, do you understand doctor?

Dr. You once told me that China is a nation that is bounded by geographic boundaries and has nothing to do with race. Then what are the Chinese?



Croy. I am afraid I cannot answer that question, and this for two reasons: first, because science has no idea what the Chinese are; and second, if I were to tell you who they are, I am afraid you would not accept it. I will tell you doctor that official science teaches that China is composed of ethnic groups among which the "Han" is the most numerous, more than 90% of the 1400 million Chinese. It must be clear that the word "ethnicity" derives from the Greek "ethnos" which translates as nation or people, so that the so-called Han ethnicity is the one that makes up the Chinese people because it is, as I said, more than 90% of its inhabitants. And since a people in a historical sense is composed of a genetically pure race, the race that geographically and politically composes China is the Han race. Do you understand, doctor? You may ask, what does this have to do with Taoism?

Dr. Yes, that's exactly what I was wondering.

Croy. You should know Doctor, because Taoism is not a religion as many think or believe. Taoism is a conception of the inner spiritual world of man. The particle "ism" that denotes generality is not adequate to define Tao, since this inner "vision" is eminently individual. Do you follow me Doctor?

Dr. Yes, and I understand that perfectly.

Croy. There is a primordial wisdom bequeathed by the spiritual guides to men, known as "Hyperborean Wisdom" about which so many stupidities have been written, and I do not say Barbarities, because the "barbarians" are the ones who have most respected, professed and defended this wisdom.

Dr. ha ha ha.

Croy. What are you laughing at, Doctor?

Dr. ha ha ha ha. I know what you think of civilized men, hence the defense of barbarians ha ha ha ha ha.

Croy. Ha ha ha ha.

Dr. *Croy is laughing at.*

Croy. From his laughter.

Dr. *We look crazy.*

Croy. In a way we are, Doctor. In a way we are. In order not to dilute too much, I will tell you that the Norse mythology, which is the same as the Greek and Roman with different "nuances", something you know, teaches that the God Wotan bequeathed to men a knowledge using symbols known by the name of "Runes", that with some variants we find in Greek mythology with the name of Daedalus the builder of labyrinths, and in Prometheus of the same mythology, with the difference that this one steals the wisdom to the Gods, who in this case are the enemies of Wotan. This wisdom in the myth is symbolized by fire, for which he was punished by chaining him to Mount Ebruz where the crows ate his liver during the day and where it regenerated at night, where karma and the pain of reincarnation are evident.

Dr. *Yes Croy, I follow you.*

Croy. What does this have to do with the Tao, you may ask?

Dr. *I'll be honest Croy. Yes, I wonder.*

Croy. Dear Doctor, all this has to do with the Tao, because the Chinese also have their Wotan. He is known by the name of "The Yellow Emperor" father of the Han race, who among other things bequeathed to his race the writing, which in its origin was runic.

Dr. *God! I think I know what you're getting at.*

Croy. What do you think I'm getting at, Doctor?

Dr. *On one occasion we had a disagreement regarding the origin of knowledge. On that occasion you said that the origin of knowledge is one, to which I affirmed that it was the product of the plurality of criteria, to which you asserted that this was a dialectical position, which was therefore false.*

Croy. If I recall, I also showed you the gnoseological difference between knowledge and wisdom, which is that knowledge is a posteriori to inquiry, and wisdom is a priori to inquiry. Do you remember, Doctor?

Dr. *Yes, I remember.*

Croy. This wisdom is known to the white race by the name of "Hyperborean wisdom", and to the Chinese by the name of Tao. So, when we talk about the Chinese writing, the runes, the Yellow Emperor and Wotan, we are talking about the same thing, do you understand, Doctor?

Dr. *Yes, perfectly. Do you believe that this certainty that I experience is produced by the capacity of anamnesis, or of a memory of which I am not conscious?*

Croy. Thus it is Doctor, anamnesis manifests itself outside of spatio-temporal parameters, not so the facts embodied in the archetypal structure which are memories "brought" to the present by the conscious subject, which as we know is a subject that manifests itself in transcendent time, that is to say, it is pure illusion.

Dr. *I will tell you Croy that I feel as if I am indebted to you, as you are to your guides, I believe that they saved your life as in some way you are saving mine; for some time now I feel...I don't know how to say it, more secure, happier, it is as if things, even though they are necessary, have no value, it is as if you could do without them, do you understand me?*

Croy. Look doctor, you do not owe me anything, this is not a question of debt, I did not lend you anything so that you should return it to me, this, at least, is a mercantilist vision. I will also tell you that I do not owe my guides life or death, these are consequences of the spiritual enchainment,

these are "set" a priori, which become karmic fact. So life and death are perceived by the conscious subject as love and fear, but they are pure illusion. Doctor, if I "owe" anything to my guides, it is that they have pointed out to me the path that leads to the return, to eternity, if by debt is understood a commitment of honor.

Dr. Yes, it is true what you say, no doubt I expressed myself badly. You are right to say that it is a mercantilist vision, it may be that this error is due to my concern for my business.

Croy: Are you concerned about the fact that you can't make being a money man converge with what comes out of our conversations Doctor?

Dr. Yes Croy, it worries me. You made me see clearly the consequences of making sense of things that you more accurately call entities, and everything I have I achieved by making sense of things, I would almost say I am a thing.

Croy. Ha Ha Ha Ha. Do you think Doctor that I would talk to a thing? No my dear Doctor You are not a thing! You hold as real a world in which business is of cardinal importance. The difficulty, or if you will, the lack of vision or orientation, has little or nothing to do with your economic position. I will tell you a Taoist anecdote: Once a Taoist monk was chopping firewood, when a disciple approached him and asked: "Master, before enlightenment, I was a Taoist monk. What did you do? "And after the enlightenment? asked the disciple. "I am still chopping wood," answered the Master. Do you understand the message, Doctor?

Dr. Yes, I believe I read it somewhere.

Croy. Well, Doctor, when you see that it is a way of being enlightened, someone who considers you superior will ask you: Doctor, before enlightenment, what did you do? You will answer: "I was attending to my business". And when he will ask you again: "And after enlightenment? You will answer: "I am still attending to my business". So seeing, or if you will, enlightenment, has nothing to do with the economic position to which one belongs, in this case you, Doctor, do you understand what I am getting at?

Dr. Yes, yes, I understand perfectly.

Croy. Perhaps you believe that your economic and social position is an impediment to see and know. To that I answer you, that I with my first two years of primary school, that for the statistics I am an illiterate, in no way was an impediment to see and know. On the contrary, it favored me because I was not contaminated by cultural preeminences. Seeing and knowing has nothing to do with formal academic knowledge, nor with the amount of money one possesses. It is something else.

Dr. Croy, could you be more precise?

Croy. It passes through the Vril, or the "spiritual potency" which is the same, something that we have talked about on another occasion. This transcendent quality, plus the gnostic predisposition that is innate in man as we agreed on a certain occasion, plus the help of the Primordial Wisdom, is achieved by remembering, or what is the same to say, acquiring the capacity of anamnesis, which as it was clear above, is part of the mayeutics.

Dr. Croy, I understand. How do you see my concern for my business? Is this a contradiction with respect to the primordial gnosis?

Croy. From the perspective we take on this point, it is one thing to manage a business, and quite another to increase the profits of the business. I ask you a question: What would be the reason why you would want to increase the profits of your business, when you are a big money man?

Dr. From where you ask. None.

Croy: What if I were to ask you, Doctor, what would you answer?

Dr. That it would not make any sense to increase the money I own.

Croy: Exactly, that's it! As I told you a few days ago, you have terrible weapons, for example: you have too much money, you have the knowledge of the usual languages. That is: economics, history, mythology, astronomy, philosophy, with a greater or lesser degree of depth, and many other manifestations of culture, for example, art and religion. Can you imagine if you put all that potential into a strategy of spiritual liberation? If that is the case, you would be a very dangerous man, Doctor?

Dr. I do understand you, and I have thought about it; that is why I listen with interest to all that you expose.

Croy. Look Doctor, I and you are at the edge of an abyss, with the difference that you are on one side and I am on the other, the sides we occupy are analogous to the worlds we hold as real, with this I want to mean that the abyss that separates us is pure illusion.

Dr. Isn't the world we hold as real also an illusion?

Croy. Yes Doctor, it is, except that these worlds we hold as real are under a spiritual mystique, which if so, are held as real by spirit guides, in which we can orient ourselves with strategic advantage; outside of these worlds all is illusion to our guides.

Dr. I remember you once told me that this world is known as "Casa de Tharsis" (House of Tharsis).

Croy. That's right Doctor, if you wish I can provide you with a book where the history of that "house" is narrated.

Dr. The same book that some time ago I said I found on the internet and that you advised me not to read yet?

Croy. The same Doctor. I advised him not to read it at that time, for strategic reasons as you will well remember. There is also in "internet" a book entitled "**Fundamentals of the Hyperborean Wisdom**" which, by my advice, he did not read either.

Dr. Do you think I can read them now?

Croy. Yes, now you can read them, and you will understand why you didn't have to do it at that time. When you enter the page I will give you, you will find there, everything as in botija. My opinion is that there are two books that you should read for now: "**The Mystery of Bellicena Villca**" and "**Fundamentals of Hyperborean Wisdom**", in that order. All the others are mere speculations except for other books that are specific complements to the "Fundamentals of the Hyperborean Wisdom", as you will see when you read these two works written by my Guide (**Luis Felipe Moyano**).



There is also a work entitled "**Secret History of the Thulegesellschaft**" that has strategic convergence with "**The Mystery of Bellicena Villca**", which to be more precise is the same. The "difference" between these two works is the cause of the various stupidities that many have poured out of ignorance of the tactical variables in play. You can also fall into this error, if so, I will clarify the doubts that arise, as long as they are within my reach.

Dr. I thank you Croy, and I will read the books in the order you consider best, or as you say: strategically.

Croy. All right Doctor, at the next meeting we will talk about something that concerns you, which is what concerns **the relationship of the Hyperborean and German National Socialism**, or if you will Nazism.



Dr. I am no longer concerned. You once said that doubt has its origin in not seeing, and I think you added: and in not knowing.

Croy. So Doctor, you see, or you know it is the same thing. I allude to Nazism of course.

Dr. I don't know how to say it, but the answer is yes.

Croy. The important thing is that he knows it, if he does not know how to explain it, it is not important. Doctor, I have to leave, please excuse me.

Dr. It was a nice conversation Croy, be well. Feel free to talk to me if I can be of any help.

Croy. It was for me too. Thank you Doctor.

..... Approximately 10 days passed when the Doctor called me on the phone. He greeted me, informing me that he had finished reading the novel which caused him inner "things" that he could not explain.

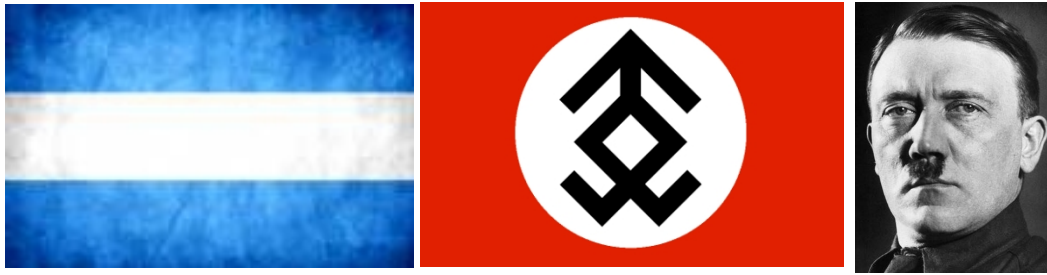
I invited him to meet me when it is convenient for him at the boarding house where I live, respecting my busy days at a security company where I work.

So we arranged to meet on a certain day and at a certain time.

.....
Dr. Croy, good to see you again. How are you?

Croy. I am well. I'm glad to see you, too. Come in, Doctor.

The room in which I live is very austere. A table with a portable computer, two shelves with books, a small table with kitchen utensils, a single bed, a small "library" with books and various folders, a large Argentine flag hanging on the wall next to the National Socialist flag with the black Tirodal in its center, at the bottom of it a picture of the Führer. But what most caught the Doctor's attention was a small picture in which the image of the **Virgin of Candelaria** could be seen in its two upper ends, two swastikas, on the right side in black, the sword of Wotan, on the left side a trident in the same color, and below the image a black sun with 16 rays formed with the rune Sieg. This image carved in wood, approximately 60 centimeters high, is located in a Jesuit estancia in the province of Cordoba (Argentina) built in the 17th century.



Dr. Mysterious Croy image.

Croy. Yes, it is an image of some mystery. If you look in detail, the virgin has a Nordic-Germanic style clothing, and her hair is loose on her shoulders, which is undoubtedly blonde, with a child in her left arm making a gesture. I have been twice to visit her at the Jesuit estancia, and I can assure you Doctor that she is not just any virgin, perhaps I am telling you because she enlightened me, since that is what Candelaria means: "She who enlightens". Do you drink mate Doctor?



Dr. Yes, I don't do it often but I drink.

Croy: Bitter or sweet?

Dr. As you wish Croy.

Croy. Well, we'll take them bitter. He told me on the phone that he had finished reading the book.

Dr. Yes, I finished it. I cannot believe how they have lied to us, how they have manipulated us, how they have hidden the truth from us. Now I understand why you despise everything that is formal study, or as you call it academic study. At times I felt ashamed of what I defended as truth. How could anyone have written such a work? Did you know the man who wrote it?

Croy, who wrote this work is not a man, he is more than that, what I knew of him was a facet, the humanized part of someone who should not be presented as he is because we are too human. It is him whom I thank in the writings in which I will include these dialogues I have with you. He is known by several names: "**Nimrod of Rosario**", "**Felipe Moyano**" Felipe Moyano Cires Roca", and the Gods know by how many other names. He is an exceptional being, there was nothing he did not know, it was pleasant to be with him, in certain situations one felt fear at his side, being this the reason why he was misrepresented, slandered, and humanized, the only way to support him when he emerged to the conscience of those who integrated and integrate *the order* for the founded. After a while, those same people vindicated him by putting him in the place where he had always been; this, of course, was due more to an attitude of fear than to an ethical attitude of inner recognition.

Dr. Where is he now? Do you see him?

Croy. He is wherever he wants to be. I don't see him but he is always present in me, which is one way of seeing him.

Dr. I want to ask you a question and I don't know whether to ask it. **Croy.** Ask it. What would be the reason why you would not ask it? *Dr. Nimrod of Rosario is a Shidda?*

Croy. Yes Doctor, but not just any Shidda. You have to know that in the reality of the Divine there is a Divine hierarchy, for example; hierarchically the Shidda **Gurjdieff** is not the same as the Shidda Wotan, do you understand Doctor?



Dr. I can't believe it! Gurjdieff is a Shidda?

Croy. Yes Doctor; there are many men that history has rescued as monarchs, military men, philosophers, mystics without knowing that they were Gods, and how many others that do not appear in history and that only the Gods know.

Dr. I suspected that, but what is Nimrod's rank?

Croy. My dear Doctor, that question can only be answered by a Shidda and I am not one.

Dr. This is something very mysterious and beautiful at the same time. While I was reading the story of the house of Tharsis in the novel, I had the impression that I had something to do with the plot, that these were things that had happened to me, I don't know how to explain it to you.

Croy. You don't have to do it Doctor, I went through the same experience, and I can assure you that it was one of the most meaningful and beautiful experiences, and that's where the title of "**magical novel**" comes in, do you understand Doctor?

Dr. Yes, without a doubt.

Croy. You did not have to do with the **house of Tharsis**, you have to do with the **house of Tharsis!** Everyone to whom these unique writings come by charismatic link, whether he knows it or not, is related to the **house of Tharsis**, or if you want, to the *wise sword*. And do you know why, Doctor? Because we have to fulfill a mission that we have not concluded, this mission, in which our word given to the loyal Gods in another life is pledged, that by those unfathomable mysteries of the eternal return we do not fulfill, do you understand me Doctor?

Dr. Yes, yes, I felt that when I read!

Croy. Pay attention Doctor. I will say this only once. Everyone who charismatically relates to a member of *the Order of Tyrodal Knights*, is because he has a commitment of honor with *the wise sword*; commitment that he acquired in another life, which as I said, for mysterious reasons could not be fulfilled, and this is the opportunity my dear Doctor to fulfill it.

Dr. Could you be more explicit about that commitment or debt?

Croy. With many reservations it is a debt Doctor, but of honor. At the next opportunity after you have read the "*Fundamentals of Hyperborean Wisdom*" we will discuss this.

Dr. As you say Croy, could this dialogue be considered as a catharsis, or are we still in the mayeutic?

Croy. The word "catharsis" which as you well know, Doctor, comes from the Greek and means "purification", hence Cathars = pure; has a close relationship with the mayeutic, being this, if you will, a dialogue. This acquires gnostic value as long as one leaves aside any dogmatic position, which is very frequent, mainly in philosophers, psychologists, etc.

Dr. Dogma, whatever it may be, will always conspire against truth. It is an imposition that must be believed and accepted, this is the case of any religion and some political ideas. A dogma is a proposition that does not admit questioning, this is the case of religions. An ideology is a set of ideas that encompasses the entire spectrum of human thought, for example: economic, political, social, religious, just to name part of the spectrum.

Croy. Yes, it is as you say Doctor. It would be necessary to add that with an ideology it preserves or destroys a given social order.

Dr. Can it be said that National Socialism and Communism are the last ideologies, that after these there are no more?

Croy. My criterion is that communism differs from Marxism in that the former lacks a scientific basis, while the latter is known as "scientific communism". The former "takes religious form" with the cultural revolution of the Renaissance, and the latter takes scientific form with Karl Marx's "Capital" as an effect of the French Revolution. The latter emerges as an "option" before the appearance of capitalism founded and proclaimed by **Adam Smith** in his book "The Wealth of Nations". So that both Capitalism and communism are tactical wings of the same enemy to realize the world government, or if you want the synarchy. In this context every ideology is a dogma. National Socialism arises as a strategic necessity to counteract these two tactical wings whose ideological foundation is found in "My Struggle" by the Führer **Adolf Hitler**.

This struggle, as you know, has been going on for millennia, and it became evident in the Middle Ages with the war between the Ghibellines and the Guelphs, in other words: spirit against matter, do you understand, Doctor?

Dr. Yes, I understand Croy. For you, what is the difference between these two ideologies? Because it is evident that they exist and they are substantial.

Croy. Those who have been brainwashed say that in the capitalist system there is freedom but not social justice. And that in the communist system there is social justice but not freedom. All this is a fallacy. How can there be freedom without social justice and vice versa? The substantial difference between these two ideologies lies in the fact that Marxist communism and liberal capitalism is imposed. National Socialism is recognized. Doctor, could someone impose something on you with what you now know?

Dr. No one, I can swear to this!

Croy. It's not necessary, I know it's like that. I just wanted to know what he answered. I will tell you what is the profile of the man that our guides value. The superior man distrusts everything around him, is not surprised, does not admire anything, does not desire anything, does not laugh or celebrate except with his equals. Doctor. If someone wanted to buy this, it would be a kind of Gnostic synonymy, and this for a reason that is easy to understand. It would not reach all the gold in the universe. Do you know why, Doctor? Because you cannot pay for what it is with what it is not. And here what it is not, is the gold, do you understand, Doctor?

Dr. Croy. How not to understand. I want to ask you something you know Can you tell me where the three peaks are located?

Croy. How do you know I know?

Dr. I don't know how, you taught me that. I know you know that.

Croy. I'll tell him, Doctor, and we'll be on our way.

We said goodbye with the commitment to meet as soon as possible to make the trip to the hill of the three peaks, or where **the Wise Sword** is located, which is the same thing.



The hill of "Los Tres Picos".

The real journey.

It had been several weeks since the last time I had a formal meeting with my comrade, the history professor. Although we communicated by phone, and we had met twice, we had not agreed to make the trip to the Three Peaks; this non-agreement was because I was waiting for the Dr. to ask me in a formal way. And that day came.

It was on one occasion that he was in the "Biblioteca Mayor" of the National University of Cordoba when he spoke to me on the phone to say hello and invite me to have a coffee. I accepted the invitation, and we arranged to meet in a bar in front of the library.

I arrive at the appointment 15 minutes late, excusing myself I greet the doctor and shake his hand **(1)**.

Croy. Hello Dr. Glad to see you, sorry to keep you waiting, how are you feeling?

Dr. *Bien Croy, good. Would you like a drink?*

Croy. Thank you, I'll have vodka. Dr. I have the impression that this invitation contains something important but I don't know what it is.

Dr. *I cannot deny that you are perceptive Croy. All this time I have been thinking, let me use this term, about the Hyperborean Wisdom and my family which you never asked me about.*

Croy. You didn't ask about mine either.

Dr. *Croy, is it true? Is there any basis for this fact?*

Croy. Yes, of course you do, Dr. The reason why we do not ask about our families is because we are not united by friendship, we are united by something else, since friendship, as you well know, emanates from the heart resulting in complicity. The family does not escape this definition. By this I mean that it is a purely archetypal manifestation, which is why we do not speak or ask about them. In no way does this mean that we do not feel affection and do not care about them.

Dr. it is true Croy, At one time, before our formal conversations, I wondered if you could become my friend. When I read what you wrote about friendship, I realized that we were never going to be friends. Could it be said that a friend is somehow a relative?

Croy. Yes, Dr. Friendship is the functional matrix of the mammalian animal embodied in the cultural superstructure as herds friendship. And the family with a small variation, for having the matrix base of the pasu, which, as you know, is an animal, because of the spiritual chaining became a family in which prevails as metaphysical "support" the animal matrices of the pasu that are known with the academic name of "social behavior", as for example: selfish, envious, greedy, aggressive, etc. So Dr. that friendship and family have animal origin with the "nuance" of the ontic autonomy produced by the spiritual enchainment, or if you want, the enchainment of the "I". Yes, friendship is part of the family for having the same origin...animal.
Do you understand, Dr.?

Dr. YES I understand Croy, I was thinking of my anthropologist colleagues who still believe in the missing link and all that stuff.

Croy. Look Dr. the ones who are lost are them, with the aggravating factor that they are a link in evolution.

Dr. ha, ha, ha, ha, very good, very good! In the Middle Ages my colleagues would have burned him alive!

Croy. I'm afraid it was like that, Dr.

Dr. Your opinion of the family is as you say, but it still hurts to have it knowing these things. What's worse, they are true!

Croy. You have a harmonious family, if by harmonious we mean non-conflictual. Your children study, they are responsible, they don't go to dances or take drugs, you have a beautiful wife who loves you and loves you.

What more do you want Dr.? Make them see? No Dr. they will not see, they missed the opportunity! The one who sees is you, enjoy this movie in which you are the protagonist, because this is what we live, a great movie in three dimensions, do you understand, Dr.?

Dr. How do you know about my family? We have never discussed it

Croy. I don't know. I just know that I know.

Dr. I don't find it hard to understand, I find it hard to accept.

Croy. Not to accept, in this case, is not to understand, or if you want to understand. This capacity of the Virya is a "sine quanon" condition for not making mistakes when evaluating reality; I mean, to be impartial.

Dr. You are right, I got carried away. By the way, do you have a family?

Croy. Yes, the one who conceived me and the one I conceived. My father passed away when I was a child, my mother is alive, I have siblings and a son for whom I feel a deep affection especially for my son. As you can see Dr. I have family and I cherish them as you do yours.

Dr. Did yours also miss the opportunity?

Croy. Yes, except for my son for whom I feel responsible for his spiritual integrity. This may not be to your liking, but I have a Taoist concept of children, the parent is responsible until one of the two dies.

Dr. That is Confucian ethics, not Taoist.

Croy. It is true. Taoism lacks social ethics because it is eminently individual. Confucianism to Taoism, is what National Socialism is to the Hyperborean Wisdom, do you understand Dr.?

Dr. Can you explain it more clearly?

Croy. Practically the entire German people, i.e., those who were not initiated in the Hyperborean Wisdom, were governed by a social ethic emanating from the political foundation,

The economic and social teaching of the book *"My Struggle"* written by the Führer **Adolf Hitler**, as well as the teaching of Confucius in China. The first was under the Hyperborean mysticism, and the second is under the mysticism of Taoism, this "roughly", of course.

Dr. Yes, it is true what you say, for being a Confucianist, this filial relationship is still praiseworthy, of course it is difficult to apply in the West, especially in these times in which we live.

Croy. Look Dr. I am a Westerner, there is no doubt about that, but there is also no doubt that I do not think like a Westerner.

Dr. Do you think like an Asian?

Croy. No Dr. As Virya awake. No doubt you are concerned about your family for having a different view than the superstructure, or if you will, society. I will tell you that there is only one way to treat the family in living together. Your treatment towards them will be, first, from honor, love will be the result of it, which will not be just any love, do you understand? If these attitudes are recognized by your family, it will be based on honor and not on the love given by its members. Dear Dr., this is Taoism in its purest form; both love and honor are indispensable to the Virya, do you understand? In the complement of these ethical opposites lies the true harmony of the family or of any relationship. Love will never defeat honor! And when love is defeated (mutated) by honor, it will be recognized by the new love! This is the only love recognized by us who consider ourselves superior, everything else is animal! If the Virya loves, he loves him, if he falls in love, he loves the soul! The integrity and affective solidity of the family rests on the honorability of the Man, in this case of the father, and the indispensable nourishment of this ethical conduct is the love contributed by the woman, who in this case is the mother.

In one of my aphorisms I refer to honor and love. It says: "It is not love that will set you free, it is honor that will do it; but honor with love will eternalize you" Do not ask more of a woman than love, which by being archetypal does not cease to be pleasant, as long as it is received from honor! Did you understand Dr.?

Dr. Do I understand? It is impossible not to understand Croy! I thank you for this explanation, now I see the family in a different way. At times I thought you were angry. Forgive me, Dr. Croy.

Croy. I'm the one who has to apologize Dr. You saw well, I was angry with my ghosts.

Dr. Sorry, I don't understand.

Croy. We all have ghosts, Dr., the difference is that some of us see them and others do not. You may wonder what those ghosts are like.

Dr. How are Croy?

Croy. They are my own egos that in the struggle have been wounded, but not dead, or resigned, which is the same thing. They know they are lost, that for strategic reasons I cannot eliminate them yet.

Dr. I'll be honest, I don't get it.

Croy. Don't worry Dr. for not understanding, you will go through the same situation, I can assure you, and I hope that also, you will not eliminate them for strategic reasons.

Dr. Can you be clearer? Something tells me it is very important what you are exposing.

Croy. Not at this moment Dr. I give you my word that at the next meeting we will talk about

it. *Dr. All right Croy, as you say. I will ask you something, which is why I invited you. Croy.*

If it is within my reach, count on it.

Dr. When could we go to "Los tres picos" hill?

Croy. Whenever you want, Dr. We would leave in the morning and return in the evening. What do you think?

Dr. as you say Croy Is the hill far away?

Croy. In the pampa de Olaen, approximately three hours of trip, passing Cosquin, from the toll of Molinari 42 Ks. to the west.

Dr. Are there mountains in the Olaen pampas? I understand that is a desert.

Croy. Look Dr. with rigor of truth the hill of "Los tres picos" is located in one of the extremes of the pampa, more precisely to the west of the same one. This hill is not registered in the geographical maps because it is not relevant, but the small town where it is located is registered.

Dr. What is the name of that little town Croy?



Croy. Characato.

*My God, near the Jesuit ruins of Candelaria, where the Virgin you have in the picture is located!
The valley of Candelaria and the Soto named by Captain Kiev!*

.....
APPENDIX: (Page 396 of BV's 766-page pdf") (This is Captain Kiev speaking)

("...To summarize, your mission will be to transport the Wise Sword to the Secret Cavern in the Valley above the Soto. The Epoch is the least propitious for such an operation, and therefore you will have to develop separate tactics: one of you will carry the Wise Sword, while the other will serve as a decoy to distract the Enemy's attention.

Whoever does the former will have to masterfully employ the Way of Strategic Opposition to move with his valuable cargo. That is to say, he will first have a saddlebag with a sufficient assortment of lapis oppositionis, that is to say, of archetypically indeterminate stones, of stones possessing an unlimited, infinite dimension, obtained by the embodiment of the Sign of Origin that you will project upon them. The Initiate who does so will move on a strategic path, unpredictable to the Enemy, even when he knows that the Stone of Venus is moving between the Worlds of Illusion. He will go always isolated by the Infinite Vrunic Archemona, and will place, after each stretch of strategic distance from the Labyrinth, a lapis oppositionis in the way: He will thus leave an insurmountable obstacle for the Enemy, a Stone of Stumbling and Deviation, a proof of the Actual Infinity of the Eternal Spirit. The Uncreated Principle of the obstacle, of the lapis oppositionis, will cause the Enemy absolute bewilderment: before him there is no possible reference, all the Worlds become confused, the Illusion becomes One. And while the Enemy recovers, and tries to locate the trace, the Hyperborean Initiate will advance in opposition to the Powers of Matter a new meander of the Labyrinth, placing then another lapis oppositionis behind him. Only in this way, if he moves in strategic opposition, and has the assistance of another Initiate who moves simultaneously in a different direction,

by attracting the Enemy's interest, he will succeed in bringing the Wise Sword to the Valley of Candelaria (Page 396 of BV's 766-page pdf)".

Croy. It is exactly as you say, Dr.

Dr. Several times I passed by Characato but I was looking for the name "Cerro de los tres picos". I even looked for the Uritorco because of the "Cerro de Parsifal". I also thought it was a clue. No doubt I would never have found it.

Croy. Today, in the small town of Characato, there is an inn with the name "Los tres picos"; this is a very late name, I mean, resent. No doubt it was given by someone who read [the magic novel](#), but I don't know who it could have been.

I am looking for a way to say something that is very difficult to explain, and even more difficult to understand, and that is what concerns the region where "The Hill of the Three Peaks" is located.

Dr. What is the Croy mystery?

Croy. In that when we are there you will see one Characato and I will see another.

Dr. In that case, which one is the real one?

Croy. Neither. Both are illusion.

Dr. And what is the real region, the real Characato?

Croy. The answer can only be given by a Shidda or a *pontiff*, which is potentially the same thing, which I am not.

Dr. Croy I find myself somewhat confused Are the Order of Tyrodal Knights and the Sage Sword in the same reality, or the same world?

Croy. Undoubtedly Dr.

*Dr. So how come you, who are in the world of **the order**, are not in the world of **the wise sword**?*

Croy. I should have pluralized the question because you are also in the world of **the order**. In fact, you belong to **the order**. I will try to make it understandable with an analogy. Imagine that you are **the order**, the true order, **the order of the wise sword**, looking at yourself in a perfectly polished mirror; the mirror will return an exact faithful image of the true order, i.e. of you, Dr. Croy?

Dr. Yes, yes, I follow.

Croy. That mirror image of you, that is, of the true order, is not **the order**. Well, we belong to **the mirror order** which is you but which is not the order. Do you understand, Dr.?

*My God, how can you make these things so easy to understand?
So there are two orders of Tyrodal Knights?*

Croy. No Dr. There is only one order as there is only one Dr. of history, which is the one sitting with me at the moment, and not the one in the mirror.

*Dr. Why are you not part of the real Croy order? That is, why is he not in **the order** or on this side of the mirror?*

Croy. Excuse me Dr. I will ask for more vodka... All of us who are united by the Aura Catena or charismatically linked to **the order**, somehow integrate the true order, only that some know that they integrate it and others do not.

Dr. Do you know that you are part of it?

Croy. Yes, I know I integrate it.

*Dr. So you were in the secret cavern with **the wise sword**?*

Croy. I was in the cavern but I did not see **the wise sword**.



Dr. May I ask you how I got here?

Croy. I was taken by a superior.

Dr. Nimrod from Rosario (Luis Felipe Moyano)

Croy. I don't know; I couldn't see his face. He was not a man. It was a being greater than a man. Something told me it was him. It is one of the reasons why I am in the true order. All of this holds a great mystery that is difficult to talk about, a mystery that is closely related to the physical presence of the Gods of Agartha in this part of the world, and more specifically in this city.

Dr. Croy, if you wish, we will not discuss the subject any further.

Croy. Don't worry Dr. I know who I'm talking to. How about going to Characato next Saturday?

Dr. I want to tell you something Croy. I don't want to go to Characato anymore. You have made me see the real Characato. To go there is to go to see stones, which according to you are worthless. I would rather be talking to you and see you drinking vodka, and wonder how it is that you don't get drunk.

Croy. As you wish. It is a good decision.

Dr. Why is this a good decision?

Croy. Because **the Wise Sword** is no longer found in that region.

Dr. How? How do you know she's not there? Who took her?

Croy. Calm down Dr., I will tell you what I think, what happened. As you well know, **the Wise Sword** is wise because of the Venus stone. This stone, which is one of the two found in Argentina, is guarded by a Vraya, this is what the Hyperborean Wisdom alludes to when it states that the Vrayas have "only one eye" and "only one tooth", in this case, the stone of Venus, which is none other than the aforementioned eye. By this I mean that the Vraya is the custodian of this stone, which when absent from a strategic area takes the sword with it.

Dr. Why were you absent? Why did you take the Wise Sword with you? On one occasion you said that the presence of the Stone of Venus in Cordoba was favorable for our orientation, that it created a very special spiritual climate.

Croy. Yes, that's right, that's what I said.

Dr., do you mean we no longer have that favor?

Croy. No Dr. we no longer enjoy that favor, but thanks to his influence we have become strong in the trench that is the **world of the House of Tharsis**, not being able to say the same of many comrades who were the architects of a movement that led to the Vraya to leave with **the Wise Sword**.

Dr. Croy, can you please tell me?

Croy. Look Dr. it's not that I don't want to say it, but it's a difficult thing to explain and it would take time.

Dr. Croy, nothing is difficult for you to explain, as far as time is concerned, I have the necessary time, unless you decide otherwise.

Croy. I will try to be synthetic. As you know **the Order of Tyrodal Knights** was integrated with an important number of people of both sexes, ignoring these members which was the objective that **the order** fulfilled and fulfills, except for a few in which I include myself, being one of the strategic objectives to write a book. Dear Dr., to write a book you only need sheets of paper and a pen, which means that there was another objective, and this was tactical, what was this tactical movement? In gathering certain people in the scope of a resentment called order; but these people were very special, because they were related in other lives with **the wise sword**, by a word of honor given and not fulfilled for reasons that I ignore, which in no way has to do with treason, reason for which the chosen ones were confirmed by the same **Shiddhas** and later accepted in **the order** by the **pontiff**. Both the **Shiddhas** and the

The pontiff knew everything about its members because they had the capacity of anamnesis and of "reading" the ontic registers, which as you well know, are recorded in our past lives. Do you follow me, Dr.?

Dr. Yes Croy, I follow you.

Can you imagine the things that our superiors have seen in our private and social behavior? Ha Ha Ha Ha, don't look at me like that Dr., maybe they would laugh or laugh at our actions. But don't get into trouble for this supposed "violation of privacy", our Superiors are not judges, you can be a bank robber, a beggar, an arms dealer, a homosexual, or engage in "white slave trade", euphemism used by hypocrites to cover up prostitution. For our Superiors these "professions" do not count, they have no importance, they are illusion, they are beyond all morality, beyond good and evil, they are our comrades who with the logistic support of their Wisdom guide us in this frightful war for the liberation of our spirits, do you understand me Dr.?

Dr. Of course, how can I not understand!

Croy. Our Superiors value only two attitudes in the Virya: The loyalty without limit to the Superior, and the value of the Self before **the sacred symbol**, which as you well know, this attitude, this value is indispensable to the Self to gain its own space outside the consciousness, or if you want the **Tau square**, which is nothing else than to solve **the mystery of the right angle**. In this small review of our spiritual things is the cause of why our Vraya is absent with the sword, or **the stone of Venus** of which it is the guardian.

Dr. My God, don't tell me you betrayed the Croy Superiors!

Croy. Do not be upset Dr., if a betrayal has been committed, I am not the one who will affirm it. I can only say that, for strategic reasons, **our pontiff** had to "retire" and many of the members of **the order** felt unprotected because they had a sacralizing relationship with him. This led them to wait for him to return or for another Superior to be present. All the meetings that took place after the absence of the **pontiff**, the conversations were about the need for the presence of a Superior, ignoring these fools that they were the ones who had been absent from the **order**.

Dr. So you were not absent, did you have a physical presence?

Croy. No Dr. physical presence does not imply "being". A **pontiff** may be in absence, or he may not be in presence, this being circumscribed to his strategic necessity. By ignoring these qualities of the **pontiff**, the members of **the order** thought that he had abandoned them. This lack of Gnostic clarity led many members of **the order** to affirm that the **pontiff** was imprisoned between two planes of meaning, or that he was confined in an insane asylum; or worse, that his mother took his life.



Dr. I don't believe it! Are you serious Croy?

Croy. I don't joke about these things Dr. But don't worry, they are things of the soul, they are pure illusion.

Dr. An initiate cannot draw such conclusions! It is one thing not to see, and quite another to draw such a conclusion!

Croy. It is as you say, as long as they have been initiated.

Dr. Can they not have been initiated?

Croy. I will explain it to you in an analogical way. Imagine a man who wants to climb a slope of about 20 degrees, which by the additional weight he has can not get out of the inertia. Someone who knows of his difficulty decides to help him by saying: Come on, try it, I will help you to start walking! With the additional help the good man gets out of inertia. With difficulty and slowness he begins the ascent; only the will and the clear objective will keep him without giving up, being observed by the one who helped him. Our good man ascends with difficulty, with the clear exhaustion that accuses the effort; he looks ahead and the slope becomes endless, without stopping, he looks back and in the distance he sees the one who helped him, he knows that he should not stop because he will not be able to resume the march again, but his strength is exhausted and he stops, he looks with fear at the endless slope, he looks back and contemplates with horror that the man who helped him is not where he saw him for the last time. The panic caused by such a situation makes him return to the place where he was at the beginning of the ascent. He will not be able to try again, without help it will be impossible; he is left alone with the additional weight that he did not want to or could not get rid of. He is lost. Do you understand the analogy, Dr.?

*Dr. Yes, how not to understand. The one who helped or initiated it is the **pontiff**. The difficulty of ascending is equal to the understanding of Wisdom, and the additional weight is the archetypal contents Is that so Croy?*

Croy. Yes, Dr., it is like that. Like the character in the analogy, the **pontiff** helped us-initiated all the chosen ones. Many were stopped along the way, others returned. Fewer continue to ascend, knowing that the one who helped them is not in sight, but with the certainty that the **pontiff** is there, watching them. Do you know where the sloping road leads Dr.?

Dr. To Agartha, to the origin?

Croy. Yes, Dr. For that matter it is the same thing. This path that you too have begun to walk, further up there are unspeakable dangers, which only the one who has shed all additional weight will be able to overcome.

Dr. May I ask you a question?

Croy. Of course it is.

Dr. Am I also an initiate, and if so, who initiated me, you? I ask 'cause you said that I also go up the slope.

Croy. Yes. You are an initiate. In the context of a charismatic bond, you read and accepted the writings of **Superior Nimrod (Luis Felipe Moyano)**. By that fact alone you have acquired a commitment of honor with **Nimrod**, that is, with the true order, and through him, with the loyal Siddhas. I mean by this, that the **pontiff (Luis Felipe Moyano)** did not initiate it because he was absent, and I did not initiate it because I am not a **pontiff**. So, dear Dr., you started it yourself. You should not stop in your ascent along the path, which, as you rightly say, leads to the origin. If you do, no one will help you like the character in the allegory.

Dr. Would you not help me either, Croy?

Croy. Neither would I Dr. As my superiors would not do it to me if I stopped. They help us and they will help us as long as we don't give up in the ascent. Those who gave in, as I said above, were the most exposed to the pressure of the enemy who manipulated them making them do unspeakable things, such as, for example, making them affirm that they traveled to Agarta, seeing there the Siddhas performing practices of a supposed runic Yoga, and that the same Superiors facilitated them the reading of the crystal books, assertions of net psychotic cut for being framed in what in psychiatry is known as delirium.

Others tried to make a synthesis of the work of **Nimrod (Luis Felipe Moyano)** with Serrano, Évola and Guenon, the latter three being more digestible for the soul of these...poor guys.

(Evidently, Croy is referring to Gustavo Brondino and others).



Miguel



SerranoRené



GuénonJulius Evola

Dr. It is unbelievable. I believe it because you say so.

Croy. It is like this. All those who descended the slope, plus those who stopped and then also descended, formed a group in which the most unspeakable practices were woven. This group, or whoever claimed to be its *pontiff*, uploaded some writings in book form on the web, which you asked me some time ago if they could be read, and I answered that for strategic reasons it was not convenient yet, do you remember, Dr.?

Dr. Yes, I remember. Now I understand why he advised me to do so.

Croy. If you wish, you can do it now.

Dr. No thanks, I have no interest in reading that!

Croy. The "leaders" of the group made use of the "comrades" that they contacted through the Internet, who were not few, to contribute a certain amount of money indispensable for the functioning of the group, and I do not say of the strategy because they did not have it. Thus they kept several thousands of Euros and Dollars for their own benefit.

Dr. That's despicable! It's treason! It disgusts me, Croy!

Croy. Control yourself, Dr. It is a despicable and disgusting fact as you rightly say, but treason is not within our reach to assert it. Only the Gods can do it, and they are the only ones, if they consider so, the ones who can give that qualification to such an action.

*Dr. Now I realize, because when he referred to the members of **the order** he never called them comrades, nor did he integrate any group.*

Croy. That's right, Dr., although there were informal attempts to invite me to the meeting, I did not do it. That led them to lie in the name of the Vraya and ***Pontiff to*** discredit me before the others, many of whom had communication by mail through which they asked me questions regarding Wisdom, which of course I answered, until they realized that I was in something else. That is, in the real thing, which is to comply with the postulates taught by our guide and *pontiff* that are exposed in his writings, of which the most important strategically speaking, are, "***The Foundations of the Hyperborean Wisdom***" and *the Magical Novel...*" which in our Gnostic weltanschauung is the same thing. That is to say, to live and act from the world of the blood of *Tharsis*, or if you want, not to stop on the ascent of the slope.

Dr. What became of that group, or of the people who were part of it?

Croy. On one occasion I spoke by telephone with the Vraya to let her know in a personal way what was happening in Cordoba with this group, when she asked me about "what was happening in Cordoba", I answered that I could not tell her over the phone, that is why I wanted to see her, she answered that she could not receive me without the authorization of the Superiors, for which she would ask them for permission. When speaking for the second time, the Vraya informed me that the Superiors did not authorize her to speak with me but that she was authorized to see me.

could talk whenever I wanted and at any time, advising me to be on alert because in Cordoba "anything could happen". It is obvious that the Vraya asked for more precise information about what was going on with these guys.

Dr. To whom did you ask for information, do you know?

Croy. I do not know, but it is obvious that to the Superiors. The thing is that the Vraya made contact with the Noyo of *the order* and both formed a strategy to nullify the enemy that acted through this group. I do not know how the Noyo moved, but he had two meetings with members of this group, thus beginning the beginning of the end of these "reformers". Once things were put in order, the Vraya withdrew with *the wise sword* as she was its guardian and the Noyo was placed under the threshold of sense.

Dr. How many of us are left Croy? How many comrades are we?

Croy. Few Dr., very few.

Dr., how many do you know, can you tell me?

Croy. Four that I know of.

Dr. No! It can't be! Tell me you're joking.

Croy. No Dr. I don't joke about these things.

You told me once that there were about 200 members.

Croy. That's right. The enemy caused us many casualties, we also have numerous wounded, but we resisted, Dr., we resisted, as evidenced by the fact that we are still ascending. Many do so wounded, but they do so. Sometimes I stop to look back, and I see with joy that some are ascending, with difficulty, but ascending. No Dr., we will not be defeated, we only have to resist, and if we perish, let it be by ascending, never by descending, as long as one remains trying to ascend, if he succeeds, we will have won the battle, because in the one who succeeded we will all be those who perished in the attempt.

Dr. I have to thank you for the clarity with which you make me see things. Without your help I would not have seen this as clearly as I do. You may not like this, but I consider you my guide.

Croy. No Dr., make no mistake, I am not your guide, *our guides are the Siddhas*, I am only a comrade with whom you found yourself fighting in the same trench, in which you have run out of ammunition for your machine gun and I am handing you a belt with projectiles so that you can continue firing. Our guides are those who integrate the high command, those who plan the tactical-strategic movements of which there are few who know such movements, being me one of those who are not among those few. We only fight in a front trench fulfilling an order given to us by our Superior through his writings, being under our responsibility that the enemy takes it. The trench to which I allude is inside each Virya. Do you understand the analogy Dr.?

Dr. Yes Croy, I understand, but without your projectiles I would not be able to continue fighting.

Croy. He is somewhat right about that, but it is one thing to help, and quite another to be a guide. A guide can provide help, but not everyone who provides help is necessarily a guide. Look Dr., a guide knows all the streets of Cordoba, and not only that; he knows how many cabs, how many bus lines, how many inhabitants live there, what they do and what their tastes are, etc. Extend this knowledge to the universe. The guide knows everything, he knows everything, I, I only know some streets of the center and some neighborhoods, that if you look for them and do not find them I can take you there but nothing else.

Dr. How not to understand. I'll ask you a question Croy Did someone teach you to make see using analogies?

Croy. I'm afraid I can't answer that question Dr. because I've asked it myself. I had a very close relationship with my guide. It was as if we had known each other forever. Maybe I

I teach this method of making people see without me knowing how. Perhaps it is an innate ability. I don't know, but I can make anyone understand any manifestation of the spiritual world of which reason has not the faintest idea, regardless of their intellectual capacity, including children who can speak, of course.

Dr. Does this method also have to do with maieutics?

Croy. Yes, Dr. With our maieutics, which is not Socratic.

Dr. I feel something that I don't know what it is. It is something pleasant, gratifying, I don't know how to explain it; it is as if we were not on earth. I have no other word than a gratifying mystery.

Croy. Yes. It is a gratifying mystery to the self, and a boundless dread to the soul. We are on earth Dr., in hell, only here, where we are, there are fewer embers, but we are in hell.

Dr. Whenever I talk to you it is as if I feel indebted. I don't know how to explain it.

Croy. You don't have to explain anything, and this for one simple reason: you don't owe me anything, but as I know you will insist on it, pay for the vodka you drink and we're done.

Dr. Ha, Ha, Ha. You know that's not what I mean.

.....
The Doctor paid for the drinks and we left the bar. On the pedestrian sidewalk of the Main Library we said goodbye, but not before thanking me for my Taoist reflection on love and honor in the family, and adding with a handshake: "Croy, although you deny it, you are much more than an awakened Virya", to which I replied: "I am only an awakened Virya, you are much more than a professor of history at the National University of Cordoba". "May the Gods be with you Dr."

(1). This dialogue, not being recorded, contains errors of form (textual), but not of substance (fundamental).

DIALOGUES - (SECOND PART)

It had not been two weeks since we last saw each other with Comrade Dr., when he called me on the phone, invited me to meet him, have a drink and give me some news. We arranged to meet the next day at 10 am. In the dining room bar "La Tasca".

Ten minutes after the agreed time, Dr. (1) showed up.

Dr. Hello Croy, how are you? Sorry for the delay.

Croy. I am glad to see you, Dr. There is no need to worry about the delay; you had to wait for me, too.

Dr. I have been doing some paperwork because I am traveling to Europe, which is what I had to inform you about.

Croy. Academic professional, or for pleasure?

Dr. Both, pleasure because my wife is accompanying me, she has relatives in Rome, and professional because we have a meeting at the University of Palermo that will last for three days.

What will the meeting be about, Dr. **Croy**?

Dr. The meeting is eminently academic, and knowing how you think, it is difficult for me to talk about it. When I received the invitation I remembered you when you once said that Europe is a decrepit old woman who lives on past splendors, and I could not help laughing. You know, it's true what you think about Europe, I see it too.

Croy. After the fall of the Roman Empire and the subsequent internal church struggles for the throne of St. Peter that lasted until the schism that separated the Greek church of the East from the Latin church of the West, the only ones who carried the banner of civilization and true Christianity were of Germanic blood, which, as you know, began with Otto I, son of Henry the "birdcatcher" at the end of the tenth century. When I say Germanic, or more precisely Aryan, I am not referring here to a people delimited by cultural frontiers but to a people that manifests itself "within" a spiritual frontier, which is why great artists called Italians are of Aryan Germanic blood, for example Dante Alighieri, Vivaldi, Giuseppe Verdi, Latinized surnames, just to name the best known; that is why I speak of spiritual and not geographical frontiers.

Dr. Croy continue, continue.

Croy. History seen from this perspective takes on a new meaning because this macro structure is the manifest evidence of man's struggle for his spiritual liberation, which manifests itself in what he called "art history". I say art, because it is there where the spiritual force of a people is manifested. This and no other is the reason why European culture is closely related to the Germanic race. This is so true Dr. that the art and culture that flourished in Imperial Russia was the product, as you well know, of the Germanic blood of the Romanovs who were Czars from the 17th to the 20th century, which is why when we refer to a philosopher, inventor, artist, etc., we are referring to the cultural boundaries. Reference is made to cultural frontiers, kingdoms, republics, principalities, etc., and never to spiritual frontiers in *which it is very difficult not to find Germans or Goths, which spiritually are the same as the Saxons*. All this is due to the fact that behind these great Emperors and Czars there was a spiritual strategy, a strategy that culminated in the III Reich, in this reality... of course.

Dr. Croy, do you mean to say that for you, without the Germans, European culture as we know it would not exist?

Croy. That's right, Dr., if you think about it, most of the great artists: musicians, poets, sculptors, thinkers, politicians, writers, military men of all Europe since Otto I until the "fall" of the III Reich have been of Germanic Aryan race.

Dr. Without a doubt, this way of looking at history is, at least, more interesting than the official historiography. Could it be said, according to you, that Germans, Saxons and Vikings are the same thing?

Croy. Yes, it is the same, spiritually the same. Look Dr.: after the fall of the Roman Empire, two are the peoples that will confront each other without truce in Europe. They are: Germans and Saxons against the Celtic Druid race.

Dr. Yes, there is no doubt about that, the "Magic Novel" makes it clear. All this is exciting Croy. I am going through something similar to the trip to Characato when you made me see that I would find nothing there. What would I find or could I learn at the University of Palermo with my colleagues in history? Nothing! It would be different if I were to present a paper with the argument of our conversation.

Croy. They will consider him a heresiarch, or worse, a Germanophile, and will ignore the fact that the University of Palermo was founded in 1224 by the Germanic Frederick II of Hohenstaufen, Emperor and Hyperborean initiate of the Holy Roman Germanic Empire and a tenacious defender of the Ghibelline cause of the Hyperborean spiritual court against the Jewish Guelph church.

Dr. I had forgotten that, it would be good to remind them to leave them speechless.

Do you remember, Dr. **Croy**, when we first met and talked about certain things that seemed absurd, if not outlandish, because they did not fit into academic dogma?

Dr. I remember him Croy.

Croy: On that occasion, would you have given truth to the statement that the Chinese and Latin script, to take two extremes, have runic origins?

Dr. No Croy, I would not have given it veracity.

Croy. Dear Dr. What makes you think that your colleagues will accept such an exposition of history? Let them be, they are asleep and comfortable with their dreams. They will never forgive you for the good intention of waking them up!

Dr. It is true Croy. We will travel to Rome to visit my wife's relatives, but I have my doubts that Palermo will travel from there. Do you remember the last time we met when you were angry with your ghosts?

Croy. Yes, Dr. I remember.

Dr. Could we talk about it? You said on that occasion that it had to do with our egos.

Croy. Yes, that's what I said. Look Dr., ghosts do not exist, they are created by our Egos, they are psychic residues that for some reason we have put aside or forgotten them, which is a way of putting them aside. This is analogous to not making sense of them; but these ghosts, somehow, have acquired a certain autonomy, that if they are not remembered, they manage to make themselves noticeable. I mean by this: someone has to feed them. Do you understand, Dr.?

Dr. I know it has to do with not making sense of entities, and the faculty of remembering the archetypal structure taught by the H.S., but I will be absolutely honest with you. I do not understand.

Croy. As you well know, Dr., the word "ego" comes from the Latin word meaning "I" which semantically is the same, but is it the same? A person can be catalogued as "egoist", "egocentric", or "egomaniac", but not as "egoist", "yocentric", or "yolatrist", for a very simple reason: these terms do not exist because the word "I" is conceptually purer. In a synthetic way we could say, to get closer to the truth, that the Ego is the highest to which the soul of the lost Virya can aspire, and the lowest to which his lost Ego can aspire.

Dr. Is that so Croy?

Croy. No, it is not.

Dr. So how is it possible to approach the truth with what it is not?

Croy. I will make you an analogy. Let's suppose you have to overcome a 10 ms high drop. What would you need to do it, Dr.?

Dr. A ladder.

Croy. Good, but it lacks it.

Dr. I don't know how I would do it.

Croy. A good Lord from above tells you: "Dr. with the rope that I give you, make a knot in it every 30 Cm, then throw me one of the ends that I will secure it here, then take the knot over your head and pull it up with both legs, in such a way that your two feet are affirmed in the knot near the top until you get around the height". You may argue that I climb the rope.

Dr. Yes Croy, that's exactly what I was about to tell you.

Croy. Excuse me Dr. I'll order vodka... it's true, you climb a rope but not a ladder. That something is useful for climbing does not necessarily have to be a ladder. So what is said about the Ego and the Self is like calling the rope a ladder. To be clearer: Here the Ego is the ladder and the rope is the Ego. I mean by this that the ghosts are creations of the Ego or of the rope, which is the same thing. It could also be said that the Ego is a fallen, weak, almost defeated Ego. This is more than lost, which is why it mimics the upper part of the soul. From there, the Ego will try to use the conscious subject, by a manifest inner insecurity, to reaffirm itself in the world, being this reaffirmation to seek protagonism or recognition, which is the same thing, something very common in the self-styled "Hyperborean Initiates".

Dr. Could it be said that each of us has our own ghosts?

Croy. Yes, that's right. Don't forget that phantasy, which has the same root as phantasm, are creations of the conscious subject, with which the I will have to deal when it wakes up, which, as I said, for strategic reasons should not be eliminated.

Dr. How can it be that with what is not true you can make the truth be seen? It is really disconcerting. Even if you deny it, you are an excellent teacher, you know how to teach.

Croy. Look Dr. I am nobody's teacher and I don't teach anybody anything. Let's put it analogically. You are a thirsty person looking for water to drink. I only show you the path you have to follow to get to the lake, but you will walk the path alone, here the dialogue as a method is the path, and the lake is the truth that is revealed, which as we have seen, sometimes starts from what it is not. Do you understand?

Dr. You are at a strategic advantage over me in this war. I mean by this... tell me Croy why do you give me all these things?

Croy. All that stuff, that's the projectile tape I throw at him to keep him shooting.

Dr. I understand Croy. You once said that eternity would not be enough to thank you for what your guides taught you...

Croy. Our guides, because they are also yours.

Dr. Yes, you are right. Our guides; but I will be eternally grateful to have known you because you, even if you deny it, taught me to see. Alone I could never have done it.

Croy. Look Dr., I told you in another opportunity, that you have nothing to thank me, we are in the same trench, we have the same enemy and we run the same risks, only that I have more projectiles than you, and if there is someone to thank, it is our guides, especially [Nimrod from Rosario \(Luis Felipe Moyano\)](#) who bequeathed us a knowledge that very few have the capacity to evaluate the cosmic implications that they contain. Look, we all agree that we are at war being counted with the fingers of one hand who really knows what he is affirming. I'll get you more tape with projectiles. We are at war Dr.; and the enemy to be defeated is The One. This Divine subject, who calls himself omnipotent, is at a total strategic disadvantage with respect to the awakened Virya....

Dr. Excuse me Croy. You say that you "call yourself" Are you not?

How can it be that someone who claims to be omnipotent needs a strategic weapon? Because that is what culture is, an indispensable weapon to keep the Virya lost, this one lost,

caused by the setting of meaning in the entities, which, as the H.S. teaches, is nothing other than discovering their **designs**.

Dr. Croy, can you be clearer?

Croy. What would happen to the omnipotence of this Lord, if the Virya wakes up and discovers the snare? This **designator** would lose power over the Virya. That quality of omnipotence would pass in equal proportion to the awakened Virya.

Dr. I understand Croy I understand. Please continue.

Croy. What I want to mean is that the One, in **designating entities**, cannot retract this action; this is what the H.S. gives it the name of "first intention". But this gambler, this cheat, does not play dice, as the determinists of physics say; he plays poker, and as a good cheat, he keeps an ace up his sleeve, which is none other than the second intention, which, as you well know, is to alter the **designs** of the entities. This tactical move of The One is the real magic. If this Lord has to employ sizeable power against the awakened Virya, it is because the Virya took the fight to the Divine plane with the manifest certainty that he can win. So the omnipotence of The One is a fallacy, being only so for the lost Virya; not so his omnipresence which is real because this trickster is present in every measurable portion of matter, this presence being exerted from the gravis atoms.

Dr. I have to be honest, I understand the Fundamentals of H.S. more when you refer to them than when I read them. Do you expose others that way, or am I privileged?

Croy. In any case it is a privilege earned by yourself, it is not given from the outside. With respect to your question, there are more than enough fingers on one hand to count those with whom I talk about these things.

Dr. From where you speak The One is not so omnipotent, he is only omnipresent And of his omniscience, what is your opinion of Croy?

Croy. Look Dr., someone who "cheats" something, because that is creation, a horrible copy. Someone who to impose authority uses lies, punishment and terror; is not only not omniscient, but is a cowardly piece of shit like all those who fear him. Pardon the expression.

Dr. Don't worry about the terms, they even fit you.

Croy. It is said, and it is well said, that this swindler is eternal. What is not said is that this scum has soiled eternity with such filth. But he is left with the consolation prize of moving pantheistically in this shit that is his creation in which he calls himself omnipresent.

Dr. Ja.Ja.Ja.Ja.

Croy. What are you laughing at, Dr.?

Dr. From the way of expressing oneself Ha.Ha.Ha.Ha. Treats the One like anything else

Croy. It is that seen from the Divine plane, this Lord, is anyone. And he is not the only one, his associates of **Shambhala** belong to this same scourge.

This is a mystery of very deep metaphysical implications that is closely related to the tragedy of the Gods, because the Gods also have their tragedies Dr.; and The One with his **Shambhala** accomplices are no exception.

Dr. My God! What you are arguing Croy is very...how shall I say...very disturbing. Do I talk about this with anyone else besides myself?

Why do you ask?

Dr. Because something tells me it's the first time he's talked about it with someone.

Croy. This "something" is not wrong; it is the first time I am talking about it. This way of reflecting, or of seeing, which is the same thing, is a dangerous thing; it can earn an uncomfortable room in an asylum for the alienated. This Divine tragedy is closely related, not only to the spiritual enchainment, but also to the origin of the spirit. Of our origin or of eternity, which is the same thing.

Dr. Something tells me that what you are saying is very important, but I don't know how to answer you.

Croy. You don't have to answer Dr. Sometimes things manifest and I expose them as they come, being the result of battles we win from The One. These battles won are evidenced in the space won from Him. Pay attention Dr. I will give you more a couple of grenades. If time is the consciousness of The One, the entities "precipitated" in that time-consciousness is the cause of what we perceive as space. This space is a tactical aspect of the One, which means that by restricting its space we take away its mobility. If we agree so far with the above, how do we gain space for the One, or restrict it, which is the same thing? BY NOT MAKING SENSE TO THE ENTES! Look. If with a stroke of will we managed not to give meaning to any entity, none of them would exist, and only the One would remain as consciousness-time.

Do you understand, Dr.?

Dr. Yes Croy. I don't know how, but I understand. It is impossible to deny that we are at war.

Croy. Look, you have been with the S.H. for a little over a year now. You have been with the H.S. for a little over a year. You accept it, you understand it to a great extent and you respect it. There are others to whom Wisdom came more than 25 years ago. Not only are they not at war, but they are imbeciles; for only an imbecile or a coward thinks that one can free the captive spirit without a fight, supposing they wish to free themselves.

Dr. It is clear Croy; in a war one has to gain space to the enemy The One, and space is a product of the precipitation of entities, therefore: not giving sense to entities is analogous to gaining space to The One, is that so?

Croy. Exactly Dr., it is so. So, do not put sense in the entities. Sooner or later, the "I" will solve the mystery of the right angle, which is nothing more than gaining a space, not in the world of entities, but outside the consciousness, which is the same thing to say, gaining the Tau square. So Dr. not to make sense of the entities, the space of the One, is tactical. To gain one's own space outside the consciousness, Tau square, is strategic. Do you understand?

Dr. I do understand. Now I see clearly your strategic concepts about time and space. Excuse me Croy, the last time we met I wanted to offer you something, but to be honest, I didn't have the courage to do it. I don't have it now either, but I'll offer it to you anyway.

Croy. Go ahead, Dr. I'm listening.

Dr. I don't know where to start, it's a little difficult with you.

Croy. Start wherever you want or are satisfied. We are comrades, aren't we?

Dr. Croy, if anyone is austere for a living, it is you, but it is not fair that to earn \$ 3,500. per month, you work 5 days of 12 hours in a security company.

Why isn't it fair, Dr. **Croy**?

Dr. because on a certain occasion you said verbatim: "The Superior Man does without doing and builds by destroying", something that horrified me when I heard it, but now I see that it is a Gnostic truth with which I totally agree. Look Croy, it would be to my satisfaction that you no longer work, neither there, nor anywhere else, so that you "do without doing and build by destroying" Do you hear me Croy?

Croy. ... Yes, Dr., I hear you.

Dr. In "The Revelation of Mary" we read that the Pontiff Philip, his comrades invited him to come to Cordoba with all expenses paid so that he could dedicate himself only to writing...

Croy. Dr. I am not remotely a **pontiff**. That man we know by the name of **Philip**, carried and carries and will carry as long as we are in this world, the weight of all of us, is the only one who should be called a **pontiff**, because he is a stone bridge. We fight in the same trench to cross the bridge, do you understand?

Dr. Mire Croy. I have overcome small abysses, small, but abysses at last, that if it were not for you I would never have made it. I want to tell you with this that you are a bridge for me.

Croy. Dr., I only gave you logistical support and indicated where to cross, which, not seeing the bridge, you attribute to me. You crossed by the only bridges that unite heaven with hell, which seen from the spirit is a single bridge; and that bridge is our guide.

Dr. May I make an analogy Croy?

Croy. Sure Dr., go ahead.

Dr. We were fighting in the same trench and I was left without shells. Seeing this desperate fact, you throw me a tape with shells to continue shooting. During a break in the fighting, I eat a piece of bread and cheese that I have in my knapsack. Seeing that you do not eat, I call you: "Hey Croy", and throw you a piece of bread with a piece of cheese. As you ask: "Do you understand?". The piece of bread and the cheese are analogous to the \$3500 I want to give you. Do you know why I don't offer you a little house and a small vehicle?

Croy. No Dr., I don't know.

Dr. Because you would never accept a gourmet meal; because that's what a house with a vehicle is to you! Forgive me for being so drastic Croy.

Croy. Ha.ha.ha.ha. Good one Dr. very good! Can you imagine an idiot dressed in white with a ridiculous hat making weird food in a foxhole? Because that's a chef.

Dr. Ha.ha.ha.ha. I can't imagine it. Just like I can't imagine Croy sitting on the sidewalk of a little house with a car in the garage.

Croy. Ja.Ja.Ja.Ja.

Dr. Croy. I pay for what has been consumed and we leave.

Croy. It's already paid for, Dr. When I went to the bathroom, I paid for what I consumed. You would never have let me do that.

Dr. Thank you Croy. Think about my offer; it costs me absolutely nothing to give you that money every month.

We left the bar and said goodbye.

Croy. Be well Dr. When I return from Europe I will let you know what I have decided regarding your offer.

Dr. I don't think you would deny me a piece of bread with Croy cheese, especially if we are in the same trench fighting the same enemy.

Croy. May the Gods be with you Dr.

Dr. Same to you Croy.

I had walked about six steps when the doctor called me.

Dr. Croy!

Croy. Yes, Dr.

Dr. I will not go to the University of Palermo; it is decided!

Croy. All right. Be well.

I couldn't help but smile.

(1). This dialogue was not recorded either, so I will be as faithful as possible.

It had been ten days since the doctor had been in Italy. One Tuesday at mid-morning the cell phone rang. It was the doctor calling to greet me and to let me know that on Sunday he was taking the plane back to Cordoba, arriving on Monday night. On Tuesday morning, Dr. spoke to me on the phone and invited me to meet him on Wednesday afternoon, but I could not accept his invitation because I was busy, so we arranged to meet on Thursday after his academic responsibilities at the bar "La Tasca" at 4 pm.

I arrived at 3:30 p.m., and Dr. 16 o'clock.

.....
Dr. Hello Croy it's good to see you, how are you? Croy. The joy is also mine Dr. I feel well and you? Dr. Well, well. Now more than before.

Croy: How did it go in Europe? How did you find it?

Dr. It went well. I say we did, because as you know, I went with my wife. We visited Florence, Venice and other minor cities. I also went to the University of Palermo, not in a formal academic way, which would be to attend the meetings to which I was invited, but to greet and visit some professor friends. Croy, you should have been there to see the look on my colleagues' faces when I informed them that for reasons of force majeure I would not be attending the meeting at the University. They only asked if I needed anything and that I would receive the conclusions of the meeting. My wife could not believe it, asking me why I made this trip if I was not going to the meeting. I answered that I had promised her and for a spiritual reason that I was experiencing, promising her that I would explain it to her another time.

Croy. I'm glad you didn't have any problems not attending that meeting. How did you see Europe?

Dr. Croy, you described it. Europe is being destroyed, people are afraid, when I read the newspapers, saw the news on TV and talked to people, this fear was evident. Europe is dying, it is as you say, it is suffering from cancer, nobody sees that and whoever sees it does not say so.

Croy. That's right, Dr. Whoever has cancer is technically dead. It's a matter of time. It is irreversible.

Dr. It is hard to believe that this is happening, is there a way to avoid it?

Croy. No Dr. there is no way. The Roman Republic began to decline after the destruction of Carthage and the subsequent annexation of all of Gaul by Julius Caesar, laying the foundation stone of the Empire, later consolidated by Octavian. The Roman Republic had neither the capacity nor the legislation to administer a territory made up of such diverse peoples as Iberians, Gauls and Egyptians. In the 20th century something similar happened with Europe, but in reverse. This began to decline after the Second World War when the Synarchy, for strategic reasons, transferred all the political-military power exercised by the United Kingdom after the Second World War to the United States of A m e r i c a .

F.M.I. So Europe, together with Germany, which was the most heroic, intelligent and spiritual nation, lost the war at the hands of the U.S.A., giving it a handout so that Europeans would not starve to death. This alms is known as the "Marshall Plan", which, through industrial development, became what we know as the E.U. This union, as you know, began with the exchange of steel and coal between France and Germany, which later assimilated the other nations of the continent. With this fact Europe lost all political, economic and military sovereignty, so much so, that in the Malvinas war England was about to lose it to Argentina, something that is hidden, despite the help of the O.T.A.N. But that is another story. So, Dr. that Europe is dying and nobody will be able to do anything for it; not even the USA that used it in a tactical way for its plans of domination, or if you want, synarchic.

Dr....

Croy, is something wrong, Dr.?

Dr. No, I just listen to you. Croy, I talk to a lot of people, most of them professionals, very intelligent, well informed, and internationally recognized, but I have never heard from any of them anything resembling what you are putting forward. I will confess something to you. I feel kind of sorry for Europe. I hope you understand me.

Croy. I understand you Dr., you have Goddess blood, possibly possessing a preponderantly European ontic history. It is understandable that feeling before an irreversible fact of that which ontically is dear to you, in this case, the Western civilization. Not being that my case, for the above mentioned ontic reasons, the yellow race prevails in me, feeling a manifest rejoicing before the fact of the destruction of Europe; this continent caused much damage to Asia at the hands of the British Empire. Did you know that the British Empire in the XIX century, in what is historically known as "the opium wars", killed approximately 80,000,000 Chinese people with the consumption of that drug?

Dr. Yes. What I didn't know was that there were so many of them.

Isn't that a crime against humanity? The Chinese never forget that, Dr., just as they never forget the atrocities committed by the Japanese, allied with the Western powers, when in the 1930's they invaded China and the region of Manchuria, which they renamed "Manchuko". Did you know, Dr., that the Japanese, in that occupied land, skewered Chinese children with their bayonets and exhibited them to the public?

Dr. No, I didn't know that.

Croy: That they raped the girls and then inserted the bayonet into her vagina and they bled to death?

Dr. No, I didn't know that.

Croy, who gathered dozens of men, women and children and buried them alive?

Dr. My God, did that really happen Croy?

Croy. Yes Dr. There are film documents that I have seen; they are on YouTube uploaded by the Chinese; I will give you the link to see them. China has always had and has over the threshold of sense these facts. The Romans advised: "Revenge has to be done cold"; this statement may well be applied to the Chinese. Dr. did you notice that the Chinese always smile, and very seldom laugh?

Dr. Yes, that's true. I don't remember seeing them laugh.

Croy. The boundary between smile and laughter is the same as that between justice and law or between innocence and punishability, except that this laughter is between superior men. These "modes of being" can be synthesized into two typologies: Noological-spiritual, and psychological-archetypal. The first has its origin in luciferic grace, and the second in playfulness.

Dr. It's like you say Croy, do you think all of China is framed in the luciferic funny?

Croy. Look Dr. China historically is an innocent people, and like everything innocent is spiritually pure, which is why this people was deceived, exploited and denigrated. To come closer to this statement one could say that the East is joyful, while the West is happy. There is a close relationship between purity and joy, and impurity and happiness. This is so because happiness is found in things. Joy, in oneself. Taken to the individual level, this is easy to understand.

HAPPINESS vs JOY

Dr. It is true. Here in the West, happiness and joy are taken as synonyms, and it is clear that this is not so.

Croy. Moreover. In these two typologies they are in the "being" of the Virya. One is either awakened or misguided, depending on which typology one belongs to.

Dr. Could you be more specific?

Croy. In order for man to be happy, what is external to him is indispensable, whether it be people or things, which for this typology is the same thing. To the happy man it is only indispensable to be himself. Happiness is eminently psychic, joy essentially spiritual. The lost man desires things, and if he achieves them, he is happy. The awakened man flees from things because he lives with joy, the first tends to comfort, the second to austerity.

Dr. Yes, I understand, and I agree with that.

Croy. Here it is called cheerful to a herd of drunks who have fun and dance in a meeting celebrating who knows what stupidity, and happy to a couple in love that only the Gods know what they projected on others or on themselves, ignoring that the first is a playful attitude and the second sacralizing. The slave is happy when his master gives him new clothes and abundant food; so is the pig when his owner throws his leftover food into the dirty and smelly pigsty, the same as the one who believes that the beloved woman will be forever, or the one who betrayed, lied and denigrated himself to achieve comfort and convenience. No Dr. The self-respecting awakened Virya is not happy. Indeed, he despises happiness and all those who feel happy. A cheerful man once said: "Happiness is a state of idiocy due to lack of dramatic tension". This dramatic tension is spiritual, of course.

Dr. Whose phrase is Croy?

Croy. From **Nietzsche**. Joy is the manifestation in transcendent time of something that is not of this world. It is like a reminiscence of something forgotten or of a diffuse memory, not discerned in this world. Joy is closely related to art as a product of that reminiscence, this is why the Führer **Adolf Hitler** said: "*The only redeemable thing of man is art*".

Dr. It is incredible the derivations that some words have, in this case, the word joy.

Croy. These are words that are very much in use in the culture.

Dr. There must be many words with which the same thing happens.

Croy. Yes. For example: "truth", "justice", "courage", "honor", "loyalty", and the Gods will know how many others. Dr. We, the ones who see, are the only ones who know the definitions, not so much semantic and etymological as gnostic of these words. The others only look at a graph, which makes no sense.

Dr. Ja.Ja.Ja.Ja. You failed to include the word "academics" in those who do not see.

Croy. Being with you it would have been a no-brainer. Are you laughing more often, or do I think so?

Dr. I can swear I only laugh with you or when I remember certain conversations we have had.

Croy. I believe him. Every day he finds it harder and harder to laugh with other people, and do you know why?

Dr. I'm not sure I know, do you?

Croy. Yes, Doctor, you are being more cheerful than happy, or am I wrong?

Dr. No, you are not wrong. That's the way it is. I feel that way.

Croy. That state, let us call it so, will make him laugh when he looks at himself in the mirror; it will make him talk to animals, to things and laugh at them. Said someone who was cheerful: "Only the superior man laughs at himself and judges himself with impartiality".

Dr. Whose phrase is it?

Croy. From **Nietzsche** Dr.

Dr. Nietzsche was undoubtedly a cheerful man.

Croy. No doubt about it. Look Dr. the great poets, painters, musicians; in short, the great artists, observed the things, not the desire; they here and the things there. It is as if things obstructed the vision of "something else". As if these geniuses wanted to see what dwelled "on the other side of things", and in the impossibility of achieving it, they described things as they should have been.

Do you understand? Art is the highest manifestation that the spirit can reach in this world. This and no other is the reason why the artist is condemned to be joyful, that is, not to be unhappy.

Dr. That's amazing Croy, I've never read or heard anything like that about art.

Croy. You won't even hear it. Look at the great artists of recent history, could you say that Hölderlin, Schopenhauer, Nietzsche, Goethe, Beethoven, Chopin, were happy? No dear Dr. They were not happy, they lived life with joy, even Shiller himself has a hymn to joy that Beethoven included in his ninth symphony called Chorale. They, and not others, were the ones who exalted the spirit of man. They were the ones who captured in their works, the pristine and immaculate of man, which as I said, in the decrepit Europe, the Aryan Germanic race did it. Happiness is misdirection, joy is nostalgia, only he who suffers from spiritual pain can be an artist.

Dr. Can it be said that happiness as a manifestation of the soul is a gregarious feeling? And if so, in man is it animal?

Croy. Yes, Dr. Everything gregarious is animal, and this animal likes everything that is given to it; like the slave, new clothes and abundant food; and the pig, the leftovers that its owner throws into the pigsty; or like the stray man, that is, the imbecile, comfort and convenience. The slave will go happily to his hut with his new clothes and well fed, the pig to sleep in the filth, and the imbecile to his country. The three happy, all three happy, with the aggravating factor that the imbecile thinks he is superior to the other two for being rational and possessing more things without suspecting that the things have him.

Dr. From where you speak, joy is only the patrimony of artists.

Croy. Of artists of the caliber of Wagner, Beethoven, Rembrandt or Arno Becker, and of us, the Gnostic Hyperboreans, who, with some reservations, are also artists. Nothing has to do with the so-called artists of today, with their contemporary dance, which more than dance, look like the movements of alienated people in an asylum; or the doodles of those who call themselves "modern painters". Not to mention the modern sculptors with their "artistic creations", which far from being works of art, are horrifying piles of iron. They are neither cheerful nor happy, they are simply mentally ill. Psychotic.

Dr. Ja.Ja.Ja.Ja. There is no middle ground with you; you are either appreciated or despised. Your statement leaves no room for a middle ground.

Croy. So it is Dr. We are hated or feared by those who seek happiness, with the certain joy of not being loved by them. These "artists" and their followers being the product of decadent Europe.

Dr. I believe that the seed of the decadence of Europe was sown by the French Revolution, which, as you well exposed in your reflections, was a strategy of the Synarchy at the hands of Freemasonry.

Croy. It is as you say. Only Napoleon, Bismark, the Reich and, to a lesser extent, Italian fascism opposed such a revolution, being the III Reich the one who gave the coup de grace to that strategy. That is why the spiritual movement that was implemented in Nazi Germany was given the name of "Force for joy", and not force for happiness, do you understand, Dr.?

Dr. How can it be said that happiness is inherent to friendship and joy to camaraderie?

Croy. Undoubtedly. It can also be said that joy is closed and happiness is open. That joy is akin to the national spiritual, and happiness to the liberal synarchical.

Dr. I don't quite understand.

Croy. Joy is akin to a closed society, because it prioritizes the national to the detriment of the international; opting for the traditional and not for the foreign. Production is fundamentally planned to cover the priority needs of the people and the homeland, which in a way is the same thing. Happiness, on the other hand, is akin to an open society because it gives priority to the international, not giving value to the traditional, but to the foreign, to the detriment of the homeland. The

production is planned by market demand, not by the needs of the people. It could be said in a synthetic way: that the happy, the national is a system of consumption of production to cover needs. The happy, the international, is a system of production to consume welfare and comfort. The synarchic liberals proclaim: "Politics is the art of the possible". Our Führer affirmed: "Politics is the art of making possible what is necessary". Thus, a cheerful people, closed and nationalistic, is brave and heroic, and will immolate itself before losing its freedom. On the contrary; an open and happy people, is a cowardly people, and will enslave itself before losing the cause of its happiness. It could also be said that joy is proper to polytheistic pagans. Not so happiness, which is proper to monotheistic Judaizers. This is easy to understand if you also transfer it to the individual scale, is that understood, Dr.?

Dr. How can I not understand, if what I feel when I am with you, that is, at this moment, or when I am with our things, is undoubtedly joy.

Croy. It is reciprocal, because I feel it too. Look Dr. With respect to joy we can talk for hours. There are two kinds of joy, which can be evidenced in what we know as the Apollonian and the Dionysian. Both Apollo and Dionysus are gods. Both were possessors of mysteries. These mysteries, as can be inferred, were initiatory, which are totally unknown when not hidden by the so-called mythologists, as if it were possible to have access to an eminently pagan mystery from the Judeo-Christian monotheism.

Dr. What I know of Dionysus is what can be read in the mythology, which according to you is the true spiritual history that the synarchic conspiracy has distorted.

Croy: What do you know about Dionysus?

Dr. He is a god son of Zeus, researchers do not remember who his mother was, that he was not Greek, possibly of Asian origin, being somehow persecuted in Greece for his practices and meetings that always ended in orgies, and that among his followers were Priapus, the god Pan and an entourage of women who adhered to these practices. Moving on to Rome where he was known by the name of Bacchus, where he was also banned and persecuted and was given the name of the God of wine.

Croy. Yes, that is more or less what is known of Dionysus, which is the same as saying Nothing! Apollo existed, and somehow he exists; in mythology he has several names, I say mythology, because it is easier to locate him. There he was known as: Sclepius-Esculapius, Hermes, Mercury. The God Phosphoros "the light bearer", the Lucifer of the early Greeks alluded to these same. Further back, in the Roman Empire, he was known as Lucífero, the name given by the Romans to the planet Venus, which our gauchos called and call "El Lucero del alba" (The Morning Star).

So Apollo is Lucifer Dr. who was also called the Sun God; the black Sun of course. You may wonder what this has to do with joy.

Dr. That's true; I wonder about that.

Croy. There is no doubt that Apollo is a historical being, as historical was the Atlantean civilization that the synarchic conspiracy was in charge of framing it in the myth to be read as fabulous facts and to strip it of its historical and spiritual reality. I ask you Dr. Was Dionysus a historical character as Apollo-Lucifer was?

Dr. I don't know Croy. It is very difficult to answer that question.

Croy. I'm afraid it wasn't Dr.....

Dr. I don't want to ask you if what you say is true because I am afraid you will answer that it is not.

Croy. Ha.ha.ha.ha. what makes you think that Dr.

Dr. Croy, with you, one never knows for sure from which world you speak.

Croy. There is only one world from which the awakened Virya Dr. can and must speak. That world is the world of the blood of the **house of Tharsis**, the only world that exists for the Siddas.

Dr. Can one state something that is not from the house of Tharsis? Can one lie; I mean, is it strategically allowed to do so? Can one be wrong?

Croy. Dear Dr. Virya can affirm something that is not, if he considers that it is strategic, there being no basis in his strategy that allows him to lie because the lie is contrary to his noological ethics. What the Virya is exposed to is to be mistaken; this as a product of an incorrect evaluation of the variables in play, but this is something else that has nothing to do with what is not, nor with the lie. What is not, in the mouth of the awakened Virya, is an ally of the truth, because it is a tactical element to reach it; being the lie the essential enemy of this truth. Do you understand?

Dr. Yes I understand. So Dionysus if he did not exist, and he is not a historical being like Apollo what is he?

Croy. Take this with reserve, Dr. A part, an unfolding, an externalization, something inherent to a Divine being that manifests itself on earth in a strategic way using the elements of the earth; call it archetypal contents, or if you want putrefied matter, to give it an alchemical denomination.



Dr. Croy, don't tell me that Apollo and Dionysus are the same Divinity!

Croy. "Roughly" yes. Look. In the mysteries of Dionysos, the initiates counted on a black stone with red spots called "dionysia".

The faculty, or power of this stone, consisted in transforming water into wine, and it was a powerful remedy against "drunkenness". What does this allude to? Undoubtedly, to a process of mutation, or if you will, alchemical. My criterion is, with respect to the "wedding of Cana", where according to John the Baptist, Jesus transforms water into wine, it was a robbery perpetrated by the Jews to the Dionysians.

What doubt is there that "The Wedding at Cana" was taken from the mysteries of Dionysus and transferred to Jesus? Somehow early Christianity had to be reconciled with an eminently pagan society. Dear Dr. this has nothing to do with the orgiastic feasts, and the abduction of women by **the God Pan**, from which the word panic comes to us, to serve in those feasts that according to "the scholars", took place in the depths of the forests. The contribution of the orgiastic symbol par excellence, the phallus, could not be missing either. This, of course, is represented by Priapus, the one with the giant penis. All this is the clear evidence that this is a sick and decadent civilization that transfers its pathology in the interpretations of gnostically transcendent facts that they ignore or try to hide.

Dr. Yes Croy, I follow it. It's hard for me but I follow it.

Croy. Look, for example, when Apollo pursued the nymph Daphne, this, to avoid being captured, took various forms, this stratagem being useless until it took the form of the laurel thus preventing Apollo could catch up. "**Eternal be the laurels**" is read in our hymn; with laurel branches the Roman emperors were crowned; with diamonds and laurel was the iron cross, the highest decoration of the III Reich. Which makes it clear that the laurel is closely related

with the Divine, and not with a simple seasoning as the imbecilic chefs believe. Now then. This sick and decadent civilization interprets this fact, that of the pursuit of Daphne, as the desire of Apollo to possess her sexually. From there to the rape, there is only one step, obviating or ignoring the joy put in such action; joy that is proper of children and Gods.

What would you call a group of children running around innocently playing touching games?



Dr. Undoubtedly, an innocent game... And joyful?

Croy. Yes Dr. Yes! We are getting closer! Joy emanates from the Divine. The qualities: "innocent", "joyful", "carefree", and others, are hypostases of the eternal spirit in this dreadful hell, do you understand me? Our Gods sometimes behave with these qualities like children, but beware! Also like them, they lack feelings, and can kill while laughing and playing.

Dr. Croy is right; sometimes being in certain unfavorable situations or thinking certain things, I cannot help laughing, and I can assure you that I am no longer as pitiful and considerate as I was before I met you and read the Hyperborean Wisdom. There is no doubt that joy is exclusive to the Viryas.

Croy. Of the Viryas who are under the Hyperborean mysticism. Of those who, with their attitude, create a mystical continent, in which the Paraclete manifests itself, or if you wish, the help of the Unknowable. Joy is part of this contribution that is only given to those who are beyond things, to those who are of their own essence.

Dr. Does this essence have a name?

Croy. Yes, it has a name. Eternity.

Dr. It is incredible in the situation I find myself in to have these conversations with you. It is as if nothing matters, nothing has value, as if we are alone.

Croy. Look around you. Look at the people around us, tell me if you feel anything for them, whatever that feeling is.

Dr. I don't feel anything. I don't have any feelings towards them, it's as if they don't exist.

Croy. Strictly speaking, they do not exist, with the aggravating factor for our souls, that our affections do not exist either.

Dr. It is an indescribable experience; I don't know what to call it, but when I meditate on these things, or when I am with you, nothing exists, nothing passes through my mind, including my affections.

Croy. Returning to Dionysus. The "practices attributed to him, for example: pleasure in food, wine, drunkenness, lust, are nothing more than "putrefied matter" to be transmuted by knowing the mysteries, which, like all mysteries, are initiatory. So, it could be said with certainty that we Viryas possess both ethical typologies. Look Dr. One of the most

great thinkers of history Friedrich **Nietzsche**, in his book "The Birth of Tragedy" contrasts two principles. That of Dionysus as a symbol of the fundamental aesthetic principle. Namely: Strength, music and joy (drunkenness). And that of Apollo, as, life, form, and beauty.

Nietzsche related Dionysus to music, and Apollo to sculpture.

These two typologies, as it is easy to understand, are situated beyond good and evil, and not as the academics would have us believe, that Dionysus is a perverse King of Joda. Pardon the expression.

Dr. JaJaJa. Don't worry Croy it fits you well Do you mean by this, that beyond good and evil there are two opposite things?

Croy. No Dr. From this world they are two opposite things, from beyond good and evil it is only one. I want you to know that we are committing a gnoseological error to quantify as "thing" what IS beyond good and evil, since things are things by participating in the extension, which is the same as saying "beyond" good and evil, which as you well know alludes to the phenomenal world, to maya, the illusion of the created. Synthetically we would say that what is beyond good and evil IS. What is here is NOT. Happiness belongs to those of "HERE". Joy belongs to those "THERE". Do you understand? Those of "HERE" belong to time, they are things. Those of "THERE" belong to eternity. Excuse me! We are of the same essence. Do you understand this last point, Dr.?

Dr. No. It is difficult to understand the concept of eternity.

Croy. My dear Dr. Eternity is not a concept. If by concept we mean an idea.

Dr. You are right. I feel like a fool.

Croy. No. You're no fool. I don't talk to fools.

Dr. Please Croy, what is eternity? Can you come close to understanding...I don't know what word to use.

Croy. I have an inner experience of eternity that is difficult to externalize, or conceptualize, which is the same thing.

Dr. "Is mayeutics useful for this purpose? Do you have an analogy for this?"

Croy. ...

Dr. I ask you these questions so another time we talked about mayeutics and anamnesis or the ability to remember. You also said that you could make a child who could speak understand things of the spirit, remember Croy?

Croy. I do remember that.

Dr. Do you have an analogy for eternity?

Croy: How to make an analogy of something I have lost and do not remember?

I have meditated and meditate on eternity. In an experience I had, it was presented to me as an infinite sea, over which we, the Viryas, are like a cloud that lies suspended above it. The cloud, which is water in a gaseous state produced by the embracing heat of the SUN, is of the same essence as the sea, but in that state it cannot reach it, it is indispensable that it changes its state, that it solidifies, this being impossible because of the heat radiated from the SUN. It is necessary a mass of COLD air that attacks against the mass of WARM air to generate a storm of great proportions that will produce THUNDERS and RELAMPAGES. From this struggle between the COLD and the HOT, the cloud changes its state and becomes drops of water that rush desperately towards the infinite sea, which when it arrives is confused with it... because it is of the same essence. I came to relate the drops with the chained spirits and the sea with eternity. I think that this experience can be understood by a child, if he changes the infinite sea for his parents and one of the drops for him, and that an alien and evil force like the sun prevents him from reaching them. It could well be said that the anguish and fear generated in the child by the

The impossibility of reaching his parents is analogous to the nostalgia of the awakened Viryas for the origin. It would be obvious to clarify that the child is of the same essence of its parents.

Dr. My Gods, how can I not understand? If this is not a Croy analogy, what is?

Croy. No, it's not an analogy, Dr., it's an experience. When I was a child I enjoyed watching the storms from the open field that was a few blocks away from where I lived, earning several beatings for that. According to my mother, at the moment I was giving birth, a storm of great proportions broke out, to the point that the electrical energy of the maternity ward was cut off, and the thunder did not allow her to hear my cry. I tell you this because something synchronous must have existed between the storm and my birth, since I was observing a great summer storm in the middle of the mountains, imagining it as a war of... or in nature, being there that this experience manifested itself. That is why, Dr., it is not an analogy. To make an analogy of eternity from this fetid sewer that is the world, at least is a lack of respect to our Gods.

Dr. Now I understand clearly why you say it is not an analogy. I have noticed that when you expose certain topics, for example, this one of eternity, it is evident in you a neat respect for our Gods, is that so?

Croy. Yes, it is like that. Our guides, or our Gods, which is the same thing, are always present in me; this does not prevent me from sometimes getting angry with them or "giving them a hard time". This that "prima face" seems a lack of respect, is not so; and this for a simple reason, we are of the same essence. At most, when I "tell them off" they would laugh at my attitude. Our Gods always laugh as a manifest externalization of joy, which is of their very essence, and when they stop laughing, those who are not of their very essence will tremble and die of terror. I can swear this to you.

Dr. Croy Can it be said that where there is no joy, there is pain?

Croy. I would say suffering. There is a substantial difference between the words "suffering" and "pain". Let's say that suffering, to paraphrase **Nietzsche**, is all too human. One could talk for hours on this subject. Imagine that great open-air garbage dump that is **Shambhala** where reign those garbage collectors and recyclers that are the traitor Siddhas, also called "The Lords of Karma", it is here where we must look for the cause of pain and suffering. These subjects, with many reservations, it can be said that they are happy but never joyful. You can feel a deep pain, and at the same time, look defiantly in the face of the Demiurge himself, but you will never do it if you suffer. I will give you an example. The irremediable loss of a loved one, let's say the beloved woman, causes a deep pain in the man; if after a long time has passed, for example, two years after the event, the good man continues to bring her flowers to the cemetery, undoubtedly, the initial pain of the loss has been transformed into suffering. This is so, because part or something of the suffering man is buried with his loved one, because of the phagocytization. So, pain is of no use to Jehovah's son of a bitch if it does not generate suffering...

Dr. JaJaJa.

Croy. What makes you laugh so much, Dr.?

Dr. I enjoy listening to you when you insult these sinarcas who call themselves masters of time.

Croy. Joy, like true pain, is felt without witnesses, because it is eminently individual. Joy only manifests itself in the social sphere when this society participates in the Hyperborean mysticism. The society of the III Reich, for example. Pain is the raw material, suffering the manufacture, and the final consumer is The One. Nostalgia means pain, and not suffering of the spirit, do you understand, Dr.?

Dr. It is impossible not to see the difference between pain and suffering. They are always taken as synonyms. It is as you say. The difference is substantial.

Croy. Dr. Do you know how long we have been talking?

Dr. Three and a half hours! I was under the impression that it was less time. Before we say goodbye, I'll ask you a question. What about my bread and cheese? Did you think about my proposal?

Croy. Yes Dr. I thought about it, and I came to the conclusion, that I will accept your proposal only when I finish a few crumbs of bread that I still have in my backpack.

Dr. To continue with the analogy, how many crumbs do you have left, Croy? I ask you, because you will make those crumbs stretch "ad infinitum" if you do not receive my bread and cheese. Or am I wrong?

Croy. Ha ha ha h a . I am not Jesus to multiply loaves, or in this c a s e , crusts, they will run out someday and I will resort to your bread and cheese, you have my word.

Dr. All right Croy, I'll wait for you to ask for them.

We left the bar and accompanied the doctor to where he parked the vehicle near the Santo Domingo Church and said goodbye.

Croy. We are seeing you Dr. Be well and may the Gods be with you.

Dr. I will confess something Croy. There are only two things that happened in my life that I really value. The birth of my children, and having met you. The rest has relative value or no value at all. May your Virgin of Candelaria continue to enlighten you.

Approximately two weeks after the last time I spoke with the doctor, I was on duty at the Bar Association, he called me by phone to greet me and invite me to dinner or lunch and in turn, ask me some questions, leaving the choice up to me.

Dr. Croy, how are you?

Croy. Hello Dr. I am well and working. I miss the time of your call (23.30hs).

Dr. I was reading a paper concerning childhood in the middle ages, and I remembered what you wrote regarding abortion and contempt for children and the elderly, I reread that text and couldn't help but call you on it. Forgive me if it has caused you any discomfort.

Croy. It is by no means a nuisance, on the contrary, I am glad to hear it.

Dr. How about lunch or dinner? If you accept, I leave the time and place to your choice.

Croy. All right Dr., I'll see when I'm free and we'll agree.

Dr. Croy thank you, I look forward to your call.

The second day after the call from Dr. I was free, I called him and told him to pick me up at the pension at 10:00 p.m. that I would be waiting for him on the sidewalk.

-At 10:00 p.m. sharp, the doctor looks for me at the boarding house.

Dr. Croy, how are you?

Croy. Well Dr.

Dr. Where would you like to have dinner?

Croy. If by dinner you mean eating something at night, I suggest we go to an open place where there are few people. For example, we could go to Sarmiento Park to eat a lomito.

Dr. As you wish, we'll go to the park for a lomito (tenderloin).

Croy. Well Dr. What's going on with the kids?

Dr. I can't identify what is going on inside me with respect to what I read, I swear it is not pity or pity that I feel, it is something else that I don't know what it is.

Croy, what do you think it is?

Dr. I don't know what it is, you have to be very foolish to deny what you write. And I think that happens because it is impossible to refute it. Do you know what I feel Croy?

Croy. It is not difficult to explain, as it is...to understand. It is simply a question of justice. As you know, justice is a transcendent experience of the spirit in a world that is alien and hostile to it. This desire for justice increases in the face of the suffering of someone who cannot defend himself; children and the elderly for example.

Dr. Did you ever feel that way?

Croy. My dear Dr. If I had not felt "that", I would not be exposing "this".

Dr. It is obvious that this is the case.

Croy. Look Dr. if you knew what they have done to children in history, and more precisely, in the Middle Ages, you would take an F.A.L. rifle, and go out and kill whoever gets in your way; if you were a lost Virya, of course.

Dr. Croy, what did they do?

Croy. I am afraid, Dr., that if I told you, you would stop eating, not out of disgust, but out of hatred.

Dr. Croy, what did they do?

Croy: Have you read or heard of what is historically known as "**The Children's Crusade**"?



Dr. No, I have not read, but I have heard comments attributing it to the pilgrimages organized by the church in the Middle Ages.

Croy: What about a musical movement in the late Middle Ages, called or known by the name of "**The castrati**"?

Dr. No, I don't know who they are Do you mean the Croy geldings?

Croy. Yes, the castrated Dr.

Dr. Don't tell me they castrated children!

Croy. Do not rush, let us not go by parts as the archetypal structure wishes.

Dr. I don't understand this last one, what do you mean?

Croy. Ha.ha.ha.ha. Don't worry, it's just a joke, because of the "tajada concepts" taught by the S.H. Look. You who are a professor of history at the University of Cordoba do not know these two aspects of medieval history What is left for the common man?

Dr. Don't make me feel bad Croy

Croy. Don't feel bad, it is understandable with so many academic years. With the "children's crusade" and the "castrati" movement, the Judeo-Christian church committed some of the greatest crimes against childhood, that is, against innocence! These crimes were so dark and abominable that history has always tried to hide them...

Dr. Croy. Something tells me that what he will say is appalling.

Croy. If you wish, we can talk about something else.

Dr. No! Say it now! I know that if I don't agree to say it now, you'll never tell me.

Croy. A castrate, or "castrati", is a "male" singer whose voice is similar to that of a soprano, an appellation which, as you know, is given to the vocalization of women. As it is easy to infer, this "timbre" of voice in man is achieved through castration.

Dr. But what was the reason that led to this... aberrant practice? What was the objective?

Croy. It would be necessary to make a small introduction on the Renaissance music to be able to frame the phenomenon, or if you want, as you well affirm, this horrible practice.

Dr. Something tells me that the church is behind this.

Croy. You will find it impossible not to find the Judeo-Christian church behind aberrant deeds, especially in the Middle Ages. For example, in the 16th century, Pope Paul IV forbade women to sing in the choirs of the Apostolic and Roman Catholic liturgy, especially in St. Peter's Basilica.

Dr. Was there a basis for such a prohibition?

Croy. Look Dr., I do not know for sure; but I do know that the Catholic Church always persecuted women. This persecution is undoubtedly related to their spirituality, which at that time, was not yet in the misguidance in which it is today, with the aggravating factor for the church that women were racially purer. That is to say, spiritually purer, or if you will, less cultured.

Dr. Can it be said that women were an obstacle to the magical-liturgical purposes of the church?

Croy. Yes Dr. My criterion is, that the music takes a "renovating" impulse with the renaissance, that as the S.H. affirms, it was a cultural revolution. I say this because Renaissance music was a bad copy of the music of ancient Greece, which was known as "locrio", because it was from the region of Locrida, and which the church called "Dorian" until the Middle Ages. As you can appreciate, this music of ancient Greece, is eminently pagan, that in its religious aspect was interpreted by women, and in terms of initiation, it was a bridge to the divinity. What does this have to do with the castrati, you may ask?

Dr. No Croy, I don't wonder. To do so would be disrespectful

Croy. Good. My criterion is, that somehow, the church had to annul that pagan spiritual "imprint" of the woman manifested in an unconscious way in the liturgical chant. This chant demanded a certain "timbre" of voice that men did not possess, but women did, and a pulmonary power-capacity that women lacked.

Dr. My God, tell me that's not what I think Croy!

Croy. Yes, Dr. is what you think. In the middle of the XVI century the first castrati appear, according to documents of the time, curiously after the prohibition of Pope Paul IV, history says, which is a lie, that many families gave their children to be castrated to gain prestige or money. Dear Dr. Can you imagine a mother or a father giving up a child to be castrated with what that means?

Dr. No Croy. That is impossible. There may be exceptions, and likewise, it is hard to imagine.

Croy. If so, where did they get the children from?

Dr. Did they buy them?

Croy. No Dr. They were stolen, or abducted, which is a way of stealing them. You said when you spoke to me on the phone that you were reading about childhood in the Middle Ages. Did you read there about the abandonment of children because of wars, poverty and diseases caused by plagues, which numbered in the thousands and thousands?

Dr. I knew it, but I didn't read it there.

Croy. With regard to these stolen children, and not given up, as they would have us believe, castration consisted in making the children possess, in adulthood, a voice similar to that of the woman, be she an adolescent or an adult. As it is easy to infer, this child-adolescent voice, placed in the pulmonary power of an adult, is something extraordinary. For example, in the 18th century, a castrati named **Farinelli**, a name taken from his patron whose real name I do not remember, could produce more than 230 notes without taking a breath.

Dr. That's impossible Croy, a man doesn't have that lung capacity no matter how grown up he is!

Croy. If we give veracity to the opinions of respected musicians of the time, of which I do not remember the names except for J.S. Bach, plus the thousands of spectators who attended the theaters, we can only accept this statement. Keep in mind Dr., these children were castrated between the ages of 7 and 10, instructed for years by renowned masters in the vocal interpretative art, developing a thoracic capacity that gives foundation to such an assertion.

Dr. Do you know the physiological changes that cause this "performance"?

Croy. No, I do not know them in depth, as I am neither a physiologist nor a phonoaudiologist, but there is no doubt that this process is closely linked to the endocrine system, or if you want, to the secretion of the hormone testosterone that regulates the male characteristics in which the voice timbre is found; hence the infantile voice, or if you want feminine. This practice of castrating boys before puberty, avoids the development of the castrated's larynx. Let's put it this way, the development of the voice timbre is stopped, but not the pulmonary capacity and power, do you understand Dr.?

Dr. It's unbelievable! Too bad there are no recorded records of these... artists... Can you call them artists?

Croy. Yes. With many reservations they can be called artists. The condition to be one has nothing to do with whether or not he has testicles. The question is ethical and even aesthetic; it has to do with whether such vocal capacity achieved with such an aberration is art. For me, art and artist may or may not be synonymous. At some meeting we will talk about this.

Dr. Croy, could you please synthesize it now?

Croy. Let's see. To stay on the subject of music: an artist is one who creates art. Take Beethoven, for example. Let's take for example the "Moonlight Sonata", composition for piano. Beethoven wrote it (created it), and played it himself. I mean by this, that Beethoven was an artist by performing his own musical work, do you follow me?

Dr. Yes Croy.

Croy. Let's listen now to an interpretation of the same sonata, for example Marta Argerich, an eximious Argentinean pianist. Could it be said that Marta Argerich is an artist?

Dr. Croy put me in doubt. I don't know.

Croy. My opinion is no. Marta Argerich is undoubtedly a piano virtuoso, if by virtuoso we mean the total mastery of the technique of an instrument. Imagine a soprano or a baritone, who without fear of being mistaken, are virtuosos of the voice, interpreting an opera by Wagner, for example "Tanhauser" Could you assure that the members of the choir are artists?

Dr. I don't know Croy, I'm not sure. I have to be honest with you. I don't know Marta... I don't remember her last name.

Croy. Argerich Dr. but it does not matter. They are not artists. They must be satisfied with virtuosity, which is no small thing. If you were an excellent phonoaudiologist who masters voice technique, vocal timing, pauses, different voice timbres, among other things, and you were an expert in the technique of the voice, you would have to be a virtuoso.

must read the work of a famous poet, say **Höderlin**. With such a command of the voice, the success and excitement of the interpretation is ruled out...

Editor's appendix; Quotation from a writing by Höderlin:

<<Angel of heaven!>>, shout, <<who can embrace you, who can say that he has understood you entirely?>>

<<Are you astonished>>, he replied, <<that I love you so much? My dear! You proud humble! Am I one of those who cannot believe in you? Have I not probed you? Have I not recognized the genius in the midst of your clouds? No matter if you hide and do not see yourself; I will bring out your deepest self, I will...

>>But he is already here, he has already risen, like a star; he has torn his envelope and emerges like a spring; he has sprung like a crystalline fountain from the dark grotto; this is no longer Hyperion the tenebrous, his wild sadness no longer exists..., oh my sovereign!

It was like a dream to me, could I believe in that miracle of love, could I? The joy would have killed me.

<<O divine one,>> I exclaimed, <<are you speaking to me, can you thus renounce yourself, you, all fullness, and find joy in me? Oh, now I see, now I know what I have often intuited, that man is a sheath in which a god is often enclosed; a cup into which heaven pours its nectar to give its best to its children to drink...>>

<<Yes, yes! >>, he replied with an enthusiastic smile, <<Your namesake, the splendid Hyperion of the sky, is in you!

<<Let me>>, I replied, <<Let me be yours, let me forget myself, let every life and every spirit in me fly only to you; only to you, in a grand and endless contemplation! O Diotima! so I used to keep myself before the vague divine image that my love invented, before the idol of my lonely dreams; I fed him faithfully, I gave him life with my own life, I refreshed him and warmed him with the hopes of my heart, but he gave me nothing that I had not given him, and when I was in poverty he left me poor. But now...! Now I hold you in my arms and I feel the breath of your breast and I feel your eyes in my eyes, the beauty of the present floods my senses and I keep it, I possess the splendor and I no longer hesitate...Yes!

I am truly not the one I once was, Diotima! I have become the same as you and the divine now plays with the divine as children play with each other...>>

Dr. I understand the analogy perfectly Croy, the artist is Höderlin and not me!

Croy. Exactly Dr. You are an interpreter, a virtuoso, which as I said, is no small thing. Look what happens with oratory which is the "art" of speaking eloquently, this taken in the sense of the ancient Roman Empire. Take Cicero, for example, in his exposition against Catiline. What is art, the argument or the mode of expression? Can the argument be independent of the mode of expression?

Dr. It's incredible! I never asked myself that question!

Croy. This concerns language that has nothing to do with linguistics. We can talk about this for days. To summarize, I will tell you that the artist is closely related to art by interpreting artistic creation, but without being it. Different is the case of the dramatic actor to whom eloquence and a "body language" or if you want "gestural" is indispensable to interpret "The Merchant of Venice" for example, who could well be called a virtuoso of the stage.

Dr. Tell me Croy Is public speaking an art?

Croy. Yes it is Dr. These are the reasons why I said that with many reservations one can call them artists to the castrati. They should be more properly called virtuosos of the voice.

Dr. It would be nice to have heard them...

Croy. You can still hear a castrati Dr. **Dr.**

Dr. what! How is that possible!

Croy. There is a recording of a castrati, the last castrati Dr. This recording was made in 1902. I do not remember the full name of the castrati, his last name is "Morechi" or "Moreschi", it can be found on [YouTube](#), there I have listened to it. You can search for it as "the last castrati". Ignore the technical deficiency, the recording is 110 years old.

Dr. It's unbelievable! I'll look it up Croy.

Croy: And what does this have to do with the horrendous crimes that the church committed with this criminal practice?

Dr. Castrating a child or several children is a horrendous practice Croy, no matter what the cause. Don't you agree?

Croy. One or several children you say Dr.? For two centuries! For two centuries, these Judeo-Christian sons of bitches castrated an average of 4000 children per year! You don't need to be intelligent to come to the conclusion that these sons of bitches castrated more than 800.000 children! Can you evaluate the implications of these crimes Dr.? Put yourself in the time, there were no surgeons, much less anesthesiologists, no antibiotics to counteract the infection. Who castrated the children Dr.? And what is more serious, how did they avoid pain and infections? There was no way to avoid pain and infections, the suffering was dreadful, and the deaths from gangrene numbered in the thousands. Some insensitive historians, insensitive for the animal that they are, no doubt religious, would have us believe that the parents gave their children voluntarily to the butcher or the barber, because those were, as it is easy to imagine, the surgeons of that time, asserting also these hypocrites, that the church considered this practice illegal. The evidence that the church was complicit in this aberration is found in the fact that there is no historical record of anyone being condemned for this practice, and they ignore the question of what happened to the vast majority of these children who did not reach the vocalization that their teachers demanded, which undoubtedly was the vast majority. How many of those 4,000 children do you think, Doctor, reached the demands of their teachers? Do you hear me, Doctor?

Dr....I hear you.

Croy. Let's be optimistic - 100? 200? 500? Let's be more optimistic: 1000! We should ask ourselves What happened to the other 3,000? Don't forget that we are talking about 3,000 children per year. I will tell you. They were used as servants in churches or monasteries, or used as objects of sexual pleasure, which these damn pedophiles are very fond of, or simply sold as slave-servants to other cultures, such as the Islam of the Ottoman Empire, or abandoned to their fate, living on what they begged in the street as beggars, or to use a euphemism, on the alms of the "kind" parishioners. Do you hear me, Dr.?

Dr....Yes Croy,...but I don't feel good, it's like I have the tenderloin in my throat, like I'm going to throw up.

Croy. If you wish, we can change...

Dr. No Croy! I know him! If not now, he won't talk about it anymore. Please go on.

Croy. This is the reason why I affirmed to him that, with many reservations, castrati could be called artists. The moral implication of this aberrant practice is to be found in the interiority of each one, in the Evil that nests within each human being. These facts, in themselves negligible, pale before the "crusades of the children" that if you wish, I give you my word that we will talk about it another time.

Dr. No Croy! If I don't take up your time, I want to meet you now.

Croy. Okay Dr. I'll order more beer.

Two children's crusades took place in the 13th century, one German and the other French. In **the** German **crusade** a boy named Nicholas, gathered more than 30,000 boys and girls in order to lead them to Italy, more precisely, to the city of Genoa, and from there, to embark for the Holy Land to liberate it from the Islamic occupation. At about the same time, in France, another group of approximately 35,000 children was formed, I do not remember the name of the boy who commanded them, in this case, heading for the city of Marseilles, to embark from there to the same destination, that is to say, to the Holy Land.

Dr. 65,000 children! Is that figure real Croy?

Croy. Historians, reliable for their impartiality, claim that there were more than 90,000.

Dr. That is a huge number. What did they eat? Who organized them? Where did they sleep?

Croy. We do not go by parts as desired by the archetypal structure. There are two versions of these crusades. The first, moderately truthful, and the second tendentious, wanting to give an eminently religious explanation, and at the same time, misrepresenting the number of participants, assuring that they did not exceed 15,000 children including the two crusades. You asked who organized them; certainly **the German crusade** was not organized by the child Nicholas. Behind this there is something else.

Dr. Croy what?

Croy. Something dark, frightening. Something totally unknown for having been hidden in the context of myth or children's stories. Have you ever read the story of the "Pied Piper"?

Dr. No! Don't tell me what...?

Croy. Don't tell him what? Continue Dr.

Dr. No Croy. Please continue.

Croy. Did you read the story "The Pied Piper of Hamelin?"

Dr. Yes, a long time ago, but I still remember the plot.

Croy. Well. As you know this tale-fable was a literary creation of the Brothers Grimm in the eighteenth century whose original title was "The Ratcatcher of Hamelin" The plot of the story as you remember is as follows: In the 13th century in the German town of Hameln from which this character Hamelin takes his name, which curiously sounds like Merlin the druid, assuming that it is not the same person although the two are more than 700 years apart....

Dr. Don't tell me Croy that the rats were children!

Croy. We do not go by parts. This German city was suffering an invasion of rats and its inhabitants could not fight them. It was at that moment that a stranger offered to solve the problem in exchange for payment. The inhabitants of Hameln agree to the proposal and the "unknown" bad man gets down to work. Using a flute, that is, the sound it emits, he manages to get the supposed rats out of their caves and head towards the "music" played by the flutist. Once concentrated around him, the rats are led by the flute player to the Weser River where they perish by drowning. When the work is done, he returns for the promised reward, which the inhabitants of Hameln do not deliver. Curiously, Hamelin, out of revenge, after being absent for a while, decides to kidnap all the children of the city, in total, if I remember correctly, 130, using the magic "music emitted by the flute, while the inhabitants of the city were attending a mass. Dear Dr., the number 130 is undoubtedly symbolic, or if you want cabalistic.

Dr. It is not very difficult to relate this story to the children's crusades, but how do you explain the French children's crusade, which takes place almost simultaneously with the German crusade?

Croy. Assuming that **the French crusade** has actually existed. Whether it existed or not, this crusade, in my opinion, hides the truth of what happened with the German crusade that did exist, in which Mr. Hamelin played a fundamental role with the complicity of the church, which, as the "Magic Novel" asserts, was dominated by the Golens.

Dr. So the crusade was an excuse to fulfill another objective? And if so, what was that objective?

Croy. Apparently, there were two objectives. The first one could be framed in the magical, because of innocence and the suffering of innocence, because that is a child: innocence, and the suffering exercised against the innocence of a child, is not just any suffering, because for the worm son of a hyena that is the One, this suffering is the most sublime food that would serve as dessert after having fed on human pain.

Dr. ...! How not to understand. What you say is appalling.

Croy. And that is nothing. In the historical context in which this crusade took place, Europe was not at its best. Imagine that mass of children arriving in a town or city without money to buy food, what did they eat? You don't think that people were voluntarily giving food to thousands of children. They literally ate everything. It's easy to imagine that the approximate amount of food was one kilo per child. We're talking here about 30 tons of food per day, unmanufactured food! So how do you think they ate it and got it? They took it compulsively, that is, they stole it and ate it as they found it. Can you imagine several children boiling a few chickens so as not to eat them raw and hundreds of them watching passively? Where did they sleep? Where did they wash themselves? Where did they relieve themselves? Where did they do their physiological needs? It is easy to imagine. Anywhere. They were prey to diseases, which killed thousands, not counting when they tried to cross the Alps with temperatures at their summit below 0° Celsius. The mortality was terrible.

Dr. Sons of bitches! How could you allow yourself to do that with children! As you put it in something dreadful...

Croy, Dr.! You said a bad word!

Dr. Don't charge me Croy. It's impossible not to feel hatred for what you have allowed to be done to those children.

Damn worms! Didn't anyone notice those ragged, underfed children? Now I understand the contempt you have for everything! It's dreadful!

Croy. As you can see, the castrati had a much better time. Let's go on. Many moaned in pain because of hardship, others cried for their parents, others walked like zombies in silence. Those who died, and there were many of them, were generally abandoned without being buried, those who were fed by vermin. And there was still the Alps to cross!

Dr. They arrived in Genoa Croy. And if so, how many arrived?

Croy. There are serious reports of the time that assure that none arrived at the port of Genoa, according to this version, they all died of hunger or cold. But let us not be so pessimistic, let us give veracity to those who assure that the ninth or tenth part arrived.

Dr. God, less than 4,000 children!

Dr. Yes, dear Dr., there were more than 30,000 children on the way. You don't think that all those children were buried in Christian graves? Undoubtedly the first ones were. How many would those first ones be?

¿50, 100, 200? Then hunger and fatigue conspired to leave them where they died. Shall we order another tenderloin and eat it halfway through?

Dr. No Croy, excuse me, I didn't like the one I ate, please eat. Which version do you prefer, the one where none of them arrived, or the one with the ninth or tenth part?

Croy. Undoubtedly a few thousand arrived at the port of Genoa. A lomito is too much, I'll order more beer. The children who arrived did so accumulating some imperishable food, and wrapped up in the clothes of the dead children so as not to die of cold. They crossed the Alps in summer where the temperatures are milder, however, at the top the temperatures are below freezing.

Dr. What happened to the children who arrived at the port of Genoa, they still had to cross the Mediterranean Sea.

Oh, what a coincidence! In the port of Genoa were moored 7 ships of merchants who volunteered to take the children to the holy land. It is not difficult to imagine who the merchants were at that time Dr. The thing is that the children were embarked but they were not taken to the Holy Land as they were told; they were taken to North Africa where they were sold as slaves to the Arabs, with the aggravating circumstance that in crossing the Mediterranean three ships sank where there were no survivors, approximately 1500 children drowned The Weser River Rats? How many children were on each ship? It is easy to calculate how many. If the children were 3,500 and the ships 7, each ship carried 500 children, who, judging by the capacity of the ships at that time, were crammed together like animals. Don't ask what they ate, where they ate, what they ate, and what they ate.

where they slept, and where they did their business on a journey of more than 25 days because they would end up vomiting.

Dr. No! How was that allowed Croy? What did the church do?

Croy. What was the church doing? Dear Dr. Do you know the name of the pope who ruled the church at that time?

Dr. No Croy, I don't know.

Croy. The druid **Innocent III**, essential enemy of Philip the Fair and the Dominis Canis.



Dr. My God, it's true, I hadn't noticed!

Croy. This damned demon of **Innocent III** was called Lotario de Conti, which curiously was the surname of one of the owners of the fleet of ships that offered to take the children to the Holy Land.

Dr. Damn worms! Someday the church will pay for these crimes.

Croy. No doubt about it, Dr., and not only the church will pay for them.

Dr. What did you feel when you first read this Croy? Because he must have felt something.

Croy. Hostility, boundless hostility towards these wormy sons of hell.

Dr. I know the difference between hatred and hostility, but didn't you feel hatred?

Croy. No Dr. I stopped feeling hatred a long time ago. If I had that feeling I would not be an awakened Virya. I can assure you that the hostility of the spirit towards these demons is infinitely more destructive and lethal than the deepest hatred. You have to know that for this hostility there is no innocence.

Dr. Nor that of the Croy children?

Croy. Nor that of the children Dr.

Dr. Why did you just say that the pain of children's innocence is the dessert of The One?

Croy. Look Dr., pain, if there is no one to give it meaning, has no value for The One, because pain is also for man, so that man can give it meaning from the emotional subject, which is why **he is the only animal that cries**.

Dr. I'll be honest Croy, I don't get it.

Croy. Look. The emotional subject has its seat in the cultural subject, and this in the transcendent time, that is to say, that in these two subjects the One manifests itself.

Dr. Not very clearly, please explain.

Croy. When you vehemently state "No one did anything for those children?" You are stating it from the rational subject. And when with the same vehemence you affirm "Sons of bitches! You are doing so from the emotional subject. This is nothing more than seeing a slice of the relationship, or a concept slice of that manifestation.

Dr. Croy, even when you insult, you do it with vehemence.

Croy. It is true Dr., but I do it from the "I". That is: I do it I, from the hostility of the "I".

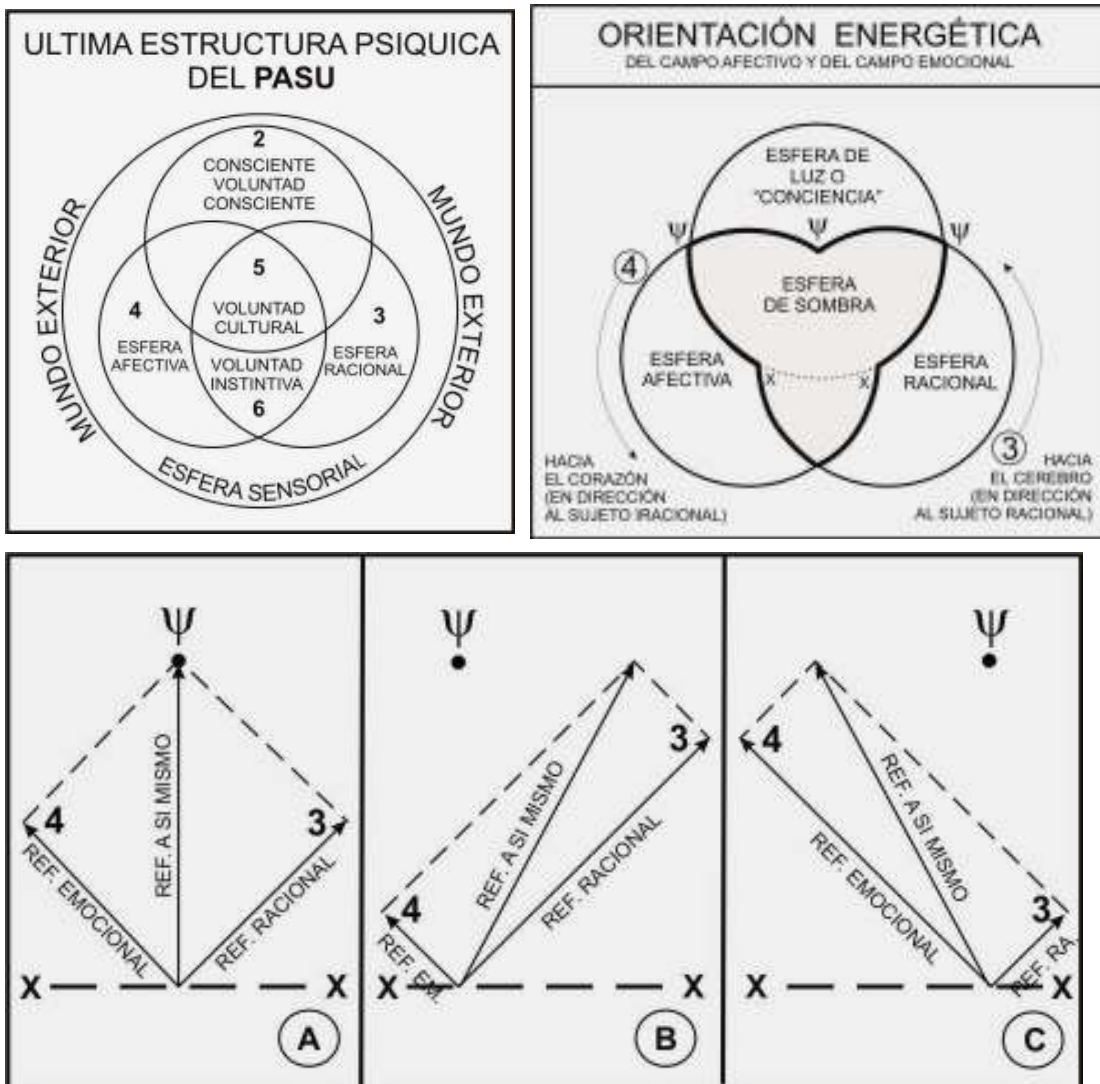
Dr. I don't do it from there?

Croy. No Dr. You do it from the archetypal structure, that is the reason why you do not understand when I affirm that for essential hostility there is no innocence.

Dr.....

Croy. Look Dr. H.S. teaches that the imagination is located in the cultural subject, seat of the conscious and emotional subjects. As it is clear, the imagination is essentially archetypal, which is why it is impossible for a man to imagine that something horrible happens to a loved one, such as a mother or a child, as it happened to the castrati or crusader children, for example.

Would you imagine your children in such a situation, Dr.?



Dr. It would cost me a great deal, and I don't think I could do it.

Croy. Try to imagine it, it is a way to employ the enemy's weapons for your own benefit.

Dr. I don't quite understand.

Croy. The cultural subject with its two variants, conforms the **archetypal** structure **where culture manifests itself, which as we know is a strategic weapon of the enemy.** Here we have to use a maxim of Sun-Tzu that says "how to fight with a borrowed knife", in this case, the borrowed knife is the cultural subject, who has to understand!

Dr. Do you mean that I should imagine unpleasant things, such as something horrible happening to my loved ones?

Croy. That's exactly what I mean.

Dr. Croy did you do it?

Croy. Yes. And I do.

Dr. And you want me to believe that you are just an awakened Virya?

Croy. That is one of the aspects why I am an awakened Virya.

Dr. Let me tell you that I find it hard to believe you. No matter how much I insist you will never tell me who you are.

Croy. Dr. I can't tell you something I'm not, can I?

Dr. you once stated that the Virya does not lie, but that by using what it is not, it is possible to arrive at what it is.

Croy. Very good question Dr. It depends on the perspective from which one affirms what is not. The lie is a resource of the cultural subject to hide what he really is, and to make himself accepted in a way that favors him. In the first case, to hide the fact that he is a person lacking honor, and in the second case to achieve something for his own benefit. Between this execrable conduct, very fashionable among the so-called Gnostics, and affirming what he is not, there is an ethical abyss, do you understand?

Dr....

Croy. If two Viryas agree on an appointment at a certain time, and one of them does not go to it, basing then reasons of work, when in reality he went out to dinner with a woman, without a doubt he is lying, he is a detestable worm, and if for some reason the "planted" one, knowing of the lie, continues to relate with the liar, he is also a detestable lying worm. This is very easy to understand.

Dr. Is it possible to synthesize the concept?

Croy. It is not difficult. The liar lies for his own benefit, or that of his friends. The one who says what is not, in our conversations for example, does it for the benefit of the other, in this case, of you, Dr. Both the lie in the case of the liar, and for us to say what is not, is pure illusion. The ethical difference lies in where it is affirmed, for whom, and for what it is affirmed. Do you understand?

Dr. It is as you say, I never doubted that he was telling the truth, even though he admitted to me that what he said was not true.

Croy. It is paradoxical, it is a lie and at the same time it is not. As you can see, there is an abyss between the lie and what we understand by affirming "what is not", depending on who it benefits, the soul or the spirit.

Dr. It is amazing what you do when you expose these things.

Croy. You are wrong Dr. What does that inside you is the H.S., not Me.

Dr. That is true, but it is you who expounds that wisdom.

Croy. But it is you who understand it Dr. **Dr.**

How would I understand without your explanation? **Croy.** By revelation Dr., by revelation.

Dr. It is as you say; but the one who creates this condition is undoubtedly you.

Croy. Forgive me for correcting you, Dr. The condition to which you allude was created by both of us, product of the charismatic bond that unites us and that we call Hyperborean Mystique, a continent without which I could not speak and you could not understand.

Dr. No doubt it is so. We have left the subject of the castrati and the crusade of the Croy children.

Croy. do you believe it? Not only have we not gone off topic, but we live between castrati and infantile crusaders dear Dr. Next time we meet I will explain this to you.

Dr. Please Croy, if I don't take up your time, explain it now.

Croy. No, it doesn't take up my time. I'll order more beer if you don't mind.

Dr. You've had four beers! How come you don't get drunk? **Croy.** Excuse me, if you don't mind I won't order it.

Dr. No, please don't take this the wrong way! Ask for it! I was just wondering how you don't get drunk.

Croy. Look Dr. Do you see those children eating on that bench over there?

Dr. Yes, I see them Croy.

Croy. Do you doubt that they are castrati or infant crosses?

Dr. No, I don't see how they are alike.

Croy. These children are homeless, in this city as in any other, there are thousands of them. What do you think these thousands of children do when they wake up from sleeping in the filth and overcrowding?

Dr.....

Croy. They drink what the officials responsible for children and indigence call "yerba mate infusion", a euphemism used by academics for "matecocido", a name despised by the parasite officials. Here I am describing the child who lives in a "shantytown" that the parasites euphemistically call "precarious housing". But the real crusaders, dear Dr., are the street children, they do not even have a sheet to cover them, nor a pot to heat matecocido. And this for a very simple reason: they have no yerba mate.

Dr....

Croy: Do you think there is any difference with the children of **the crusades** of the Middle Ages? Do you think there is a difference with the place where they slept, did their needs, and what they ate?

My God, it's true what you say! It makes no difference.

Croy. No, there is not. Just as there is no death toll. The deaths that occurred among 35,000 crossbred children spread over approximately 30 to 50 hectares, it is manageable and accountable, hence the shocking. This is not the case with street children today. If we take a number similar to that of the crusader children, they will be distributed in a city, such as, for example, Buenos Aires, which has thousands and thousands of hectares, to include them and count them is almost impossible. That is why it is not shocking, but the deaths are quantitatively and qualitatively similar, Dr.?

Dr. I hear you Croy, how can it be...?

Croy: How can what be? Dr.

Dr. How can we not realize the hell in which we live? How can we possess such blindness?

Croy. Do not include me in the plural Dr.

Dr. No Croy, I don't include you, I include all of us who think we know. All of us who studied for years to know and to teach. Teach what? It's all bullshit, it's all a lie, and I'm part of it!

Croy. You are ceasing to be a part of it Dr. The fact that you are talking and listening to these crazy things with me confirms it.

Dr. In what way are these children related to the castrati? Is there a Croy nexus?

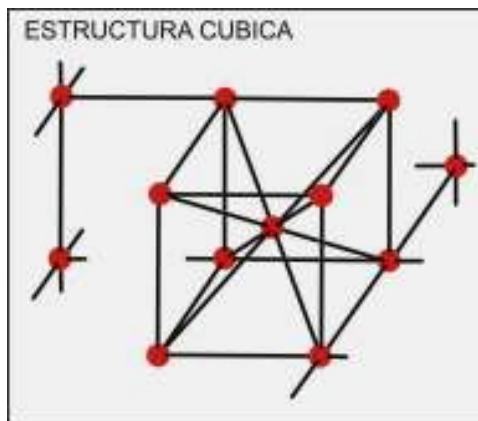
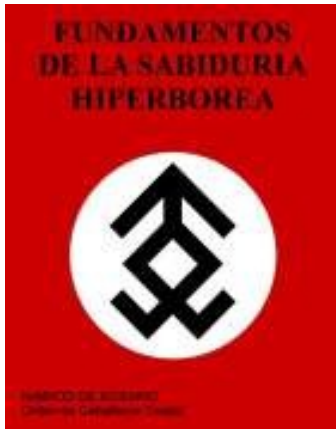
Croy. They do exist, and I am afraid that they are more evident than with cross children.

Dr. I can't believe it! I have no idea what it could be.

Croy. Look Dr. It is not only a castrated person who has had his balls cut off, excuse me! The testicles...

Dr. Do not ask me for forgiveness. You can express yourself as you wish, it doesn't bother me. It even suits you.

Croy. Agreed. There is a much more cruel and satanic form or practice, depending on how you look at it, of castrating that was practiced on the castrati. This consists in "cutting", obstructing, interfering, or "dirtying" the links between the knots with which the archetypal structure is constituted, do you understand?



Dr. Yes Croy. I read it in the rationale. I didn't understand it in depth, but I know what you mean.

Croy. Good. This practice is placed in the hands of the Synarchy to fulfill a clear objective. In the case of academia the links are cut-castrated with cultural preeminences, that is: scientific, ideological, religious, or a conjunction of all three. This is nothing but brainwashing. In the world of the human masses other techniques are employed. These are what I call "obstructing", "interfering", or "messing". These sickening tactics are manifested in the various amusements, if you will excuse the semantic redundancy. In the specific case of the modern castrati, who are the children of the street converge the three deteriorating objectives. Namely: Alcohol with psychotropics, marijuana, paco, and the inhalation of toluene or if you want "fana" etc., to name the cheapest. do you hear me Dr.?

.....
Editor's Appendix; Quote from Belicena where he speaks of the "Preeminent Cultural Premises":

*The omission lies in the fact that evil, the only evil, **is not external** to man, it does not come from the world but lies within him, in the structure of a mind conditioned by the preeminence of the cultural premises that sustain reasoning and that deform his vision of reality. The present society, on the other hand, has managed to Judaize the common man in such a way that it has transformed him - a miracle that biology-genetics cannot even dream of - in turn into a miserable Jew, greedy for profit, happy to apply compound interest and happy to inhabit a World that glorifies usury. Needless to say that this society, with its millions of biological and psychological Jews, is for the Hyperborean Wisdom only an evil nightmare, which will be definitively swept away at the end of the Kaly Yuga by the **Wildes Heer**. (Page 252)*

In short, the cultural model is usually composed of mathematical principles and cultural premises. The I of man, when confused with the conscious subject, accepts solidly as representations of external entities, as its truth, the cultural objects that come from the intermediary cultural model, cultural objects whose meaning has been proposed by the cultural subject as a premise in habitual language. (Page 254)

*...I will now pose a question, the answer to which will make it possible to address the problem of the "preeminence of cultural premises", based on the last conclusions: "if every first-degree phenomenon necessarily appears complete (for example: at 6 A.M. 'sunrise'), what is the specific reason why its apprehension through the "scientific or cultural model" prevents dealing with the phenomenon in its entirety, and circumscribes around partial aspects of it. What is the specific reason that its apprehension by means of the "scientific or cultural model" prevents to deal with the phenomenon in its integrity, and circumscribes around partial aspects of it (for example when we say: "the terrestrial rotation is the **cause** that has produced the **effect** that at 6 A.M. the sun has become visible on the Eastern horizon")? In this last example it is evident that in explaining the phenomenon by an "eminent law", we do nothing more than refer to certain partial aspects (the "terrestrial rotation") leaving aside - not seeing it - the phenomenon itself ("the Sun").*

The answer to the question posed leads to touch on a fundamental principle of structural epistemological

theory: the relationship between aspects of a phenomenon, mathematically quantifiable

as a "law of nature", originates in the preeminence of cultural premises from which reason modifies the perception of the phenomenon itself.

Needless to say, this occurs because of the "masking" effect that reason causes in every image reflected by the conscious subject: reason "responds to the interrogation", that is, to the flexions of the conscious subject, **in which the lost "I" is immersed**. As if it were a fantasy, reason interprets and shapes a rational scheme of the representation of the phenomenal entity, a scheme whose image is superimposed on the representation and masks it, endowing it with the propositional meaning determined by the preeminent cultural premises.

When a "scientific" observation of a phenomenon is made, the rational functions become preeminent over any perception, "highlighting" with eminence those aspects that are interesting or useful and

by "tarnishing" the rest (of the phenomenon). In this way reason operates as if it were masking the phenomenon, previously torn from the totality of the real, and presenting of it a "reasonable" and always comprehensible appearance in the sphere of human culture. Of course, no one cares that the phenomena remain, from then on, hidden behind their reasonable appearance; not if it is possible to

to make use of them, control them, harness their energy and direct their forces. After all, a scientific-technological civilization is built **on** phenomena and even **against** them; what does it matter if a rational vision of the world cuts out the perceived phenomena and confronts us with a **cultural reality**, the more artificial the more blind we are? What does it matter, I repeat, when such gnoseological blindness is the price that must be paid to enjoy the infinite variants that, in terms of enjoyment and comfort, scientific civilization offers?

Is there some danger lurking that we cannot technically avert, we who have eliminated many ancient diseases, prolonged human life and created an urban habitat of unprecedented luxury?

The danger exists, it is real, and it threatens all those members of humanity who possess Hyperborean ancestors; the Hyperborean Wisdom calls it **psychic phagocytosis**. It is a danger of psychic kind and of transcendent order that consists in the metaphysical annihilation of the consciousness, a possibility that can take place in this or in another world, and at any time. The destruction of the consciousness occurs by **satanic phagocytization**, that is, by assimilation of the **psychic subject** to the substance of Jehovah Satan.

When such a catastrophe occurs, all possibility of transmutation and return to the Origin is completely lost.

However, it is worth repeating that confusion is the main impediment to the transmutation of the sleeping man into the Man of Stone. And, to the permanent confusion, contributes the gnoseological blindness that I mentioned before, product of the modern rationalist mentality. One lives according to the guidelines of the Western "Culture", which is materialistic, rationalistic, scientific-technological and amoral; thought starts from preeminent cultural premises and conditions

The vision of the world turning it into pure appearance, without being noticed or having any idea of it. Culture, then, keeps us in confusion and prevents us from orienting ourselves and marching towards the center of psychic reintegration, transmuting the sleeping man into a Man of Stone. Is it by chance that such a thing happens? I have said it many times: Culture is a strategic weapon, skillfully employed by those who wish the perdition of the Hyperborean Heritage.

It is thus verified that the "intermediary cultural model", between the ego and the macrocosm, greatly hinders the possibility of finding the principle of encirclement in the world, as a law of nature (Page 258 of Belicena Villca).

.....
Dr. Yes, I hear you. What about sociology, what do you do, what do you study? This is what you should be doing! Everything sucks!

Croy. That's right, everything stinks. So, as you can see, we are living among crossbred children and castrati. Sociology? Poor sociology! Like all so-called "humanist" sciences, they are crude subversive ideologies contaminated with phenomenology.

Dr. Is phenomenology a philosophical school?

Croy. Yes Dr. It was created by Edmund Husserl at the beginning of the 20th century. This guy was a mathematician and became a philosopher. His first two books are entitled: "On the Concept of Number" and "Philosophy of Arithmetic". Dear Dr. You can already imagine what transcendental phenomenology is, because that is its full name.

Dr. Croy, can you synthesize it?

Croy. I will try. Phenomenology, as the word indicates, is the study of phenomena, but not of the phenomena studied by physics. For this philosophical current the "things" are the things as we see them, as they appear to us to the sensible perception, or if you want to the conscience. The aim of this current is to be part of the thing and to accept what we experience of it.

Do you understand? No matter how little one meditates, one will come to the conclusion that phenomenologists are "things". History is also contaminated with phenomenology. If you are interested, another time we will talk about that.

Dr. Can I ask you something Croy?

Croy. Sure Dr. Ask.

Dr. How can you have an answer for everything? You can't have read so much, and you have read yourself, no one draws such conclusions, and don't tell me that you only know that you know. With all due respect Croy, that is not an answer.

Croy. ... In another conversation I explained to him that in order to know what the "thing" is, one has to observe it outside of it, that is, from the **comprehensive present** (Page 198 of "Fundamentals"), and not from the extensive present as phenomenology pretends. Things must be observed from outside them. This is a simple way of seeing without falling into a gnoseological error. There is another way of seeing, but this belongs to the area of the I outside of consciousness.

Dr. Can you tell me which one Croy applies?

Croy. The former, and in some respects the latter. Dr. We have gone off topic. So we live among cross children and castrati.

Dr. There is no doubt that it is as you put it. It would be cynical to deny it. What has changed then? Everything remains the same, nothing has changed Croy. The evolution of man is a lie.

Croy. Changes have existed, but these have been quantitative. What I mean by this is that in the past man killed himself with a club, or with any blunt object, and nowadays he does it with a missile, it is what **Nietzsche** called "The eternal return of the same". This is so, because here death is circumscribed in the "how" I take life, and not in the "what for". The first is to be found in the evolution, if you wish, technological, and the second in the ethical, which in some way, from the extension, is also an evolution.

Dr. How not to understand. You know how to make yourself understood. After this conversation what the fuck can be important.

Croy. Dr. if we don't leave I order another beer.

Dr.!

Croy. Ha.Ha.Ha.Ha. Why are you looking at me like that Dr. Ha.Ha.Ha.Ha. It was a joke. Shall we go?

Dr. Please Croy, have another beer, I don't mind!

Croy. No Dr. Five beers is a prudent number, not enough but prudent. For a Virya, beers are never too many. For a Virya awake of course

Dr.!

Croy. Ja.Ja.Ja.Ja Don't look at me like that Dr. Ja.Ja.Ja.Ja.

Dr., when I have been at a party with my colleagues, they had two or three glasses of alcohol, I had to drive them home in my car, and you are so sober, I can't believe it!

Croy. What happens Dr., is that they are monotheists and academics and I am a wild pagan Ja. Ja. Ha.

Dr. No Croy you are not a savage. Savages are those sons of bitches who ruin children as you well explained.

Croy. Yes, that's how you say it. Shall we go, Doctor?

Dr. I will take you home Croy.

Croy. Thank you Dr. Did you enjoy the conversation about the children?



Dr. Thank me? You don't know how much I've learned, Croy. My colleagues don't have the slightest idea about these things. Now I see how misguided they are. How can you not laugh at those of us who think we know?

Croy. They don't have to see, they are lost Viryas, not being this your case Dr.

You know what I do not give to be able to help you in this fight Croy. And I do not know how to do it, because you are alone in this war, I know it although you deny it, I know that you are alone. And I am offering you money. You will never accept any money from me; I know that too, I am an idiot!

Croy. Don't be upset Dr. I am not alone in this war.

Dr. You will allude to the superiors who are our guides, and I am referring to Viryas of flesh and bones, comrades who see what you see. As you say, do you understand me?

Croy. Yes, I understand. Well Dr. we've arrived. Do I have to thank you for the tenderloin or the five beers? Ha.Ha.Ha.Ha.

Dr. You are unspeakable. You have nothing to thank me for. I will confess something to you.

Croy. Sure Dr. go ahead with the confession.

Dr. Upon reaching the conclusion that you are alone in this war, and not being able to help you, every night before going to sleep I ask your Virgin of Candelaria not to leave you alone and to help you.

Croy. Thank you Dr. Godspeed.

Dr. See you soon Croy.

Not a week had passed when the doctor called me on the phone, greeting me. He asked me if we could meet, and I said yes, when could it be. He left the day to my choice. It was at the boarding house where I live in the afternoon of the following day.

Dr., Hello Croy, how are you?

Croy. Well, Dr. And you?

Dr. When I see you well.

Croy: You mean when you don't see me, you feel bad?

Dr. I want to say how nice it is to talk to you.

Croy. I understand, Dr. I understand, please come in.

Dr. Croy, don't you mind if I take up your time? I thought twice about calling you.

Croy. No Dr. at all Do you know why it is not a nuisance?

Dr. No, I don't know, can you say why?

Croy. As long as I do not have to fulfill some obligation imposed by the superstructure, which is the way Time has me. As long as that does not happen, you can count on me.

Dr. Thank you Croy. I appreciate your attitude.

Croy: Anything special, or is this an informal visit, Dr.?

Dr. For me, meetings with you are always special Croy. I was part of a meeting the day before yesterday with some colleagues in which a parish priest was present, in which we discussed about the Catholic religion...

Croy: What was the frame of the controversy?

Dr. For example. The loss of parishioners and their migration to other religions and the wealth possessed by the Vatican among other things.

Croy, did you not speak of the cruelty inherent in the church? What was the position chosen by your colleagues? I do not say that of the parish priest because his position is obvious.

Dr. My colleagues'? It is as you say, the discrepancies were of form and not of substance.

Croy. I have to invite you Vodka, mineral water and mate. What do you prefer, Dr.?

Dr. If you drink mate, I will accompany you.

Croy. All right, what would be the bottom line for you, Dr.?

Dr. For me, it is the problem of God, or as you say, His existence, and if He exists, His justice and goodness.

Croy. In order not to commit errors of evaluation, or if you want gnoseological, we will have to separate the wheat from the chaff as Jesus the Nazarene teaches. In this case, the wheat would be God and the chaff would be the Catholic Church.

Dr. Not very well Could you explain?

Croy. Look Dr. One thing is the problem of God that belongs to theology, obviating here that the problem is of the believers and not of God, and another thing is the ethical and moral teaching of the Gospels, and a very different one that concerns the Roman Catholic Apostolic Church which is a political economic corporation. So we have a theological position that gives answers to the creation of the universe. A moral ethical position that gives an existential answer to the believer, and a political economic position that gives foundation to the power of the church that is not transcendent at all.

Dr. Yes Croy.

Croy. It is clear that there is no link between God, the gospels and the church. What was their position in the meeting?

Dr. hardly spoke at all. He only affirmed what he heard. I remembered what you wrote about not saying "No" to the enemy so as not to put him on alert. That puts me at a strategic advantage with respect to the context, or am I wrong Croy?

Croy. No Dr., you are not wrong. It's the right way to move in that situation.

Dr. A colleague was criticizing the distance that exists in the church between what it preaches and what it does. For example, gay marriage, adoption of children by homosexuals, and abortion, among other things. This colleague is a practicing Catholic.

Croy. We must clarify that the distance that exists is not with the church, if by church we understand a community of parishioners, this is easy to understand; the one that legislates is the dome that governs the Vatican in which the Pope is the visible head.

Dr....

Croy. Look. The Vatican is a truly independent state, whose capital is known as "The Holy See". Independent is in quotation marks. In the middle of the last century, the papacy reached an agreement with Italian fascism, putting an end to decades of disputes with the so-called "Papal States". It is there where the Vatican was founded as we know it today as a state, with an area of approximately 50 hectares, being its Pope Pius XI, who as representative of an independent state, internationally recognized, declared himself neutral in the Second World War. The so-called nunciatures, are authentic embassies, the Vatican as a state that is, has representation in the United Nations, only as an observer, I mean, has no voice or vote. It operates in the financial circuit through the Vatican bank under the mask of "Institute for the Works of Religion". This bank was presided over between 1970 and 1989 by Cardinal Paul Marsincus, who "broke" it, causing an international scandal. Its current president Ernst Von Freyberg was denounced for belonging to a financial group whose name I do not remember.

name, in charge of manufacturing warships and current supplier of such weapons to the German army.

Dr....

Croy. Dear Dr. What does all this have to do with evangelism and the theological problem of God?

Dr. These things were not even discussed at the meeting.

Croy. It will not be spoken of. Those who know these things in depth are complicit, and the uninformed attribute it to certain corrupt members of the church, but will never attribute it to the structure that makes up the church.

Dr., without any doubt there is a power struggle within the church, can you identify these groups? Do you know them?

Croy. They are of the most varied range, but fundamentally there are two. These two are the ones that, in some way, hegemonize the others. These are the Jesuits and "Opus Dei". [The Society of Jesus](#) was founded with military criteria by Ignatius of Loyola in the 16th century as an opposition to the [Lutheran reform](#).

Among other things. The curious thing is that the Society of Jesus, whose members are mostly Masons, in the mid-nineteenth century, was recognized by the Grand Orient of France, which evidences its clear synarchic tendency. This is the reason why the Jesuits always stood out in the intellectual spheres; and this has an eminently cabalistic foundation that must be sought in their goddess "Reason" which in the Hebrew Kabbalah is one of the aspects of Jehovah called Bhinah-knowledge-reason. To this "Goddess" alluded the encyclopedists and illuminists conspirators that concluded with the overthrow of the royalty of France historically known as "French Revolution". Needless to say, the Jesuits were part of this conspiracy. It is little known that [the Society of Jesus](#) was persecuted for **its conspiratorial tendency** since its creation, a fact that was aggravated when it **fell into the hands of Freemasonry**. They were expelled from all the Spanish colonies, from Portugal, Prussia, China and further afield, in Bismark's Germany, to name the best known. A book could be written about these things. Did you know that **Fidel Castro** is a Jesuit?



Dr.... I did not know

Croy. And that Stalin was too?

Dr. No Croy. I didn't know that.

Croy: And for our payment, Firmenich, the head of Montoneros, is he also?

Dr. ...!

Croy. The other internal force of the Vatican is the "Opus Dei" founded in the 20's of the last century, if I remember correctly, in 1928 by [José María Escrivá de Balaguer](#) who curiously was already sanctified, although there are dozens on the waiting list for decades, for instance, the

Mapuche Ceferino Namuncurá, who will never be sanctified. This order, strictly speaking, is a prelatore. This prelatore, which is politically superior to the Jesuit order, was strengthened after Franco's triumph in the Spanish civil war. As you can see, Dr. Opus Dei is an infant on a par with the Society of Jesus. Opus Dei is only a few decades old, eighty some years, against the five centuries of the Jesuits. Where does Opus Dei get so much power? It is here that one must look for the causes of the fierce power struggle that exists within the Vatican.

Dr.... Where did Croy get that information? It is obvious that there is a power struggle in the church as in any corporation, but these are pointed details that very few know, myself being one of them.

Specific details? This exhibition is as big as the world, Dr. The problem is deeper than it seems. Regarding where I get this information from, I will tell you that it is "vox populi" for all those who seek to internalize all that concerns the struggle to achieve hegemony in the world, or if you want, to dominate it.

This has nothing to do with evangelization, much less with theology.

Croy. It is thus Dr. The church was founded using fear, and when this did not work, it imposed it with blood and fire. This fire is not by weapons, it is by bonfires, as it is easy to infer. Such is the hypocrisy and cynicism of the church that they never preached chapter 23 verse 9 of Matthew's gospel where it says: "Call no one your father, for the only father is in heaven". It is not textual, but that is the meaning. Why do they call the pope holy father contradicting this sentence? These hard faces in the XIX century, more precisely in 1870 the Vatican Council I declared the Pope infallible. Do you know what this means, the infallibility of the Pope Dr.?

Dr. No Croy, I don't know.

Croy. That this cheeky Pope cannot be wrong when he promulgates mandates that are related to morality or faith. By this I mean that it is dogma. This fact, plus the concept of "filloque", which is not necessary to explain here, is what definitely separated the Latin Church from the Orthodox Church. So, if the Pope defends a pedophile with a passive or non-punishable attitude, there is no "right to complain" and they can rape the children they wish. Did you know about this, Dr.? Did you talk about this with the priest?

Dr. It's unbelievable Croy! What are we going to talk about this!

Croy. Dr. Do you believe that Roman Apostolic Christianity, or if you will, the Vatican, cares about the suffering of its parishioners? Do you believe that it cares about the misery and suffering of humanity?

Dr.!

Croy. I will answer No! They are not interested in the least in the suffering and misery of human beings! In fact, they were the ones who in some way generated it and "stoked" it! Perhaps what I am saying here will be questioned. You are a professor of history. Take a look at that history and you will see how this becomes evident. All religions were somehow imposed by force. Protestantism", "Calvinism", "Anglicanism", to name the most important in the West. In the East, Buddhism with its "Mahayanic" and Tibetan variants, among others, but none of the above mentioned were as cruel and nameless as the Roman Catholic Church was during its 2000 years of existence. Take a look at history Dr. Do you know how many Incas, Mayas, Aztecs, Toltecs the church has killed in the most cruel way in 400 years of colonial oppression including genocidal killings, wars, hunger, diseases due to bad food and overcrowding due to slavery to which they were exposed? And this is just to name the most relevant pre-Columbian civilizations. Because to include the other peoples after the collapse of the Inca empire, for example, the Coya, Aimara, Toba Charrua, Guarani, Calchaqui, Comechingones, Sanavirones, and the Mapuches, who on the other side of the mountain range were called Araucanos among others, dear Dr., would cause you horror.

Dr.....There must have been many, but I don't know how many.

Croy. Many? Let's make an estimate. Could it have been 2000, 3000, 4000 per day? To give you an idea; the Aztec people numbered approximately 10,000,000 inhabitants, the Mayas were no less than 250,000, the Toltecs approximately 100,000 and the Inca empire with more than 12,000,000, which makes a total of 22,350,000 inhabitants, and this, to name the most important. Keep in mind that the colonies extended from California to our homeland, and do not forget Brazil, which was a Portuguese colony. Serious studies came to the conclusion that in this vast empire there were no less than 90,000,000 inhabitants. It is estimated that in the first ten years of the conquest no less than 4,000,000 natives died due to slave labor imposed in the mines, wars and diseases brought by the conquerors, such as smallpox and syphilis. Columbus knew perfectly well where he was going and his followers brought these diseases ex-professo. Somehow the civilizations of this land had to be eliminated. It was the first germ warfare, but that is another story.

Dr.! It is very difficult to calculate how many, but judging by the conditions and the way the conquistadors treated the Indians, there must have been many.

Croy. The adjective indigenous comes from indigence, which alludes to the lack of means to clothe and feed oneself; this is what the conquerors called the inhabitants of this continent in a derogatory way, hiding the fact that they were the ones who plunged these peoples into indigence. Also from the same adjective come the words "indigestion" and "indigestible", reason why they were not accepted for fear of indigestion. That is, so as not to vomit, curious, isn't it?

Dr..... Gods, I can't believe it! You are right, what should they be called?

Croy. Alluding to their civilization, or as "original peoples", this is what the corrupt "progressive" politicians like to call them. Well, Dr., how many could have been the dead? Let's take the figure, for example 300 per day to be benevolent and not to fall into a tendentious pessimism?

Dr. If it is as you say, there are millions of them!

Croy. I have the calculation done. It is approximately between *twenty-seven and thirty million dead*, and do not forget to include the castrati and the crusader children of whom we spoke last time.

Dr.!

Croy. If we add to this number the victims of the 700 years of Inquisition you have to multiply this figure by five, which would give us the whopping sum of 150,000,000 dead, many millions of these burned alive. Can you tell me what the fuck this aberration has to do with the evangelization for the salvation of souls that these criminal sons of bitches proclaim?

Dr..... Nothing Croy nothing It's awful!

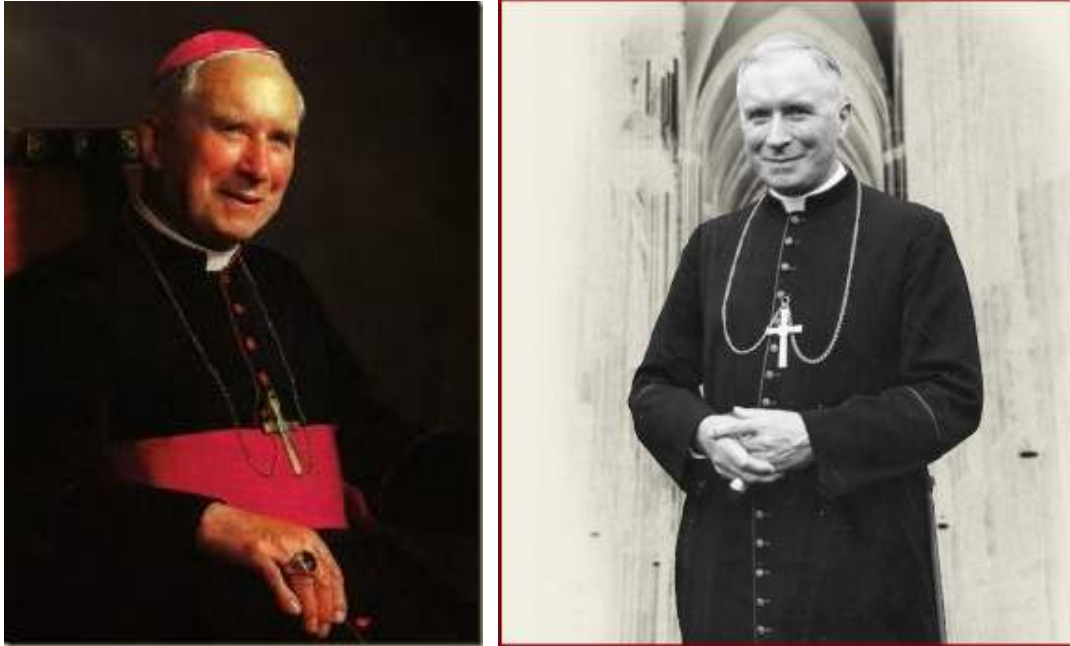
Croy. So Dr. that the inquiry about God becomes preeminent. The gospels as moral precept are framed in psychological ethics, and the church as earthly power in the struggle for world hegemony. This as a synarchic objective.

Dr.... It's beyond belief! Will there be a winner in the power struggle within the church?

Croy. Yes, it is so. This struggle between synarchs is evident in **the Second Vatican Council**, which was an ecumenical council held under the papacy of John XXIII in 1959 and ended under Pope Paul VI, if I remember correctly, in 1965. This council, read strategic agreement, was the one that created the opening conditions towards the modernism of the church from which the liberation theology emerged, which curiously took place in Latin America, more precisely in Brazil with the ideologist Leonardo Boff and the actions within the church of Bishop Helder Camara. All the religious members of liberation theology were strategically distributed within the Latin American church to fulfill the strategic tactical objective **of the Second Vatican Council**. In our country, the influence of Bishop Angel Angel Angelelli, who curiously was auxiliary bishop of that council and was killed by the military dictatorship in 1976, was important. This movement, which is a product **of the Second Vatican Council**, was somehow resisted by Opus Dei, not because it was anti-Synarchic, but because the Council was opposed to its objectives of temporal dominion in the Church and for liturgical methodological reasons.

*Dr. Croy, if so, how did those harmed by the Council react, according to you, Opus Dei? Was there any opposition movement to **Vatican II** within the Church?*

Croy. Yes. There was a reaction. Do you know who Monsignor **Lefevre** was, Dr.?



Dr. Yes! He was a French religious excommunicated by Pope John Paul II.

Croy: Exactly! This is the reaction of those who opposed the mandates of the **Second Vatican Council**. To state that a large part of Opus Dei allied itself with the Lefevrist movement is a truism. **Lefevre** collaborated with the preparation of the **Second Vatican Council**, presenting, together with other prelates, conciliar works that consisted in defending the discipline and the traditional doctrine of the ecclesiastical institution, among which was to preserve the purity of the liturgy of the Mass, that is, to officiate it in the Latin language, among other things. This position of **Lefevre** was tenaciously resisted by the French and German cardinals. Among the French most of them were Jesuits, among the Germans the one who called the shots was the current Pope Benedict XVI named Ratzinger.

Dr. Could Lefevre be called a fundamentalist?

Croy. In the Roman Catholic Apostolic Church there is no room for fundamentalism. This church does not have any precept, code, mandate, which in the last instance, would be a foundation given directly by God. As you know, the Bible is formed by the Old Testament composed by the five books of Moses called "Pentateuch" where the creation of the world and the history of the Hebrew people are exposed. The New Testament is composed of the four gospels of the "saints" Matthew, Mark, Luke and John. These gospels describe the teaching of Jesus the Nazarene, who, according to them, is the son of God. What does this have to do with **Lefevre**, you may ask?

Dr.....

Croy. Dear Dr. It is not possible to be a fundamentalist of a religion in which peace, love and renunciation are preached, because that is what the gospels preach. To be consistent with the fundamentals of the gospel, that is, to be a Christian fundamentalist, is to be a claudicant slave in whom there is no hint of honor and courage. The true fundamentalist religions are the Jewish and Islamic. The Jewish religious foundation is found in its sacred book The Torah (the law), and that of Islam in the Koran, both books dictated directly by God. In the case of the Torah it was given to Moses, and the Koran was dictated by the Archangel Gabriel to Mohammed by God's command, not so the teachings of the Gospels which are a transcription of the preaching of Jesus, assuming that Jesus had imparted that teaching. I mean by this, that it is not a direct teaching of God. Do you follow me Dr.?



Dr..... Could Jesus not have taught what the gospels say? It's unbelievable!

Croy. Hmmm. I have my doubts. The only witnesses are the four evangelists. Some other time we will talk about this. Let's get back to the subject.

Dr. Yes, of course, I follow Croy.

Croy. These fundamentalisms, the Jewish and Islamic, were imposed with blood and fire, and when they had to defend themselves from external danger, they spared no effort for their defense. The Jewish foundation, using Christianity as its shield, has been at war from the 8th century to the present day - 1200 years of continuous warfare against true Christians and Islam! Two opposing conceptions of the world, founded by divine mandate, which obliges their believers to defend with their lives, if necessary, these fundamental principles. Dr. Monsignor **Lefevre** could in no way be a fundamentalist. If he could be framed in the orthodoxy with respect to the changes proposed by [the Second Vatican Council](#), you understand?

Dr. Yes Croy, quite clearly.

Croy. **Lefevre** would have gone unnoticed at the council, except that more than 250 bishops agreed with his postulates. This could not be overlooked by the openness to modernism in the church. The turning point came when in a mass in 1976 he declared: "It is not possible to dialogue with Freemasons and communists, it is not possible to dialogue with the devil". That was the end of it. The Canon Law was applied to **Lefevre** and he was excommunicated. His followers were counted by the thousands in the Catholic Church, mainly in Europe and America.

Dr. What became of your Croy followers?

Croy. We have reached the point. The majority of them strategically lined up behind Opus Dei, assuming that Monsignor **Lefevre** had not made a strategic alliance with them.

Dr. Could that have been possible Croy?

Croy. It may have been Dr. It is only a hypothesis. In order not to fall into an error of evaluation, we have to include this fierce struggle within the church in a larger strategy concerning the seizure of world power which, in my opinion, it will not be possible for them to carry out.

Dr. Do you know this strategy?

Croy. In a "rough way", yes. [The Second Vatican Council](#) began in 1956 and ended, I believe, as we have already said, in 1965 when the "Trilateral Commission" was created, which as we know is the division of the world into three areas or zones of economic influence. The Euro in Europe, the Japanese Yen in Asia, and the Dollar in the three Americas, this one, as the guiding and strategic currency of the other two. Africa would be a supplier of "commodities", that is, raw materials, together with Latin America. If we agree that the definition of synarchy is the concentration of political, military and economic power in the hands of the chosen people, the church plays a fundamental role in this objective. The struggle within it is due to the fact that a fraction of it, the Jesuits, and part of Opus Dei, make common cause with the objectives [of the Second Vatican Council](#), which is the same as saying, with the objectives of the synarchy.



Dr. Do you say "a part" of Opus Dei? Do you mean that the other part does not agree with the postulates of the Council?

Croy. Yes, that's what I mean. They are the ones who made common cause with the leftists. In the latter there is also a struggle for power, but this struggle, this discrepancy, is circumscribed in the questioning of the foundations that always sustained the church, which gave it its *raison d'être*. I am referring to Judaism.

Dr. If it is as you say, these anti-council people have no chance of defeating the apparatus that governs the church. They do not have the power to do so.

Croy. The strategic objective is not to defeat the current power that governs the church, I am referring to the followers of the **Second Vatican Council**. The objective is to "interfere", "hinder", or as they say in politics "to muddy the field", any measure that delays the church from aligning itself with **globalization** is valid. As you can see, the internal struggle in the church is not over the management of the economic power it possesses and which is immense; it is because there is a power against the globalists of the **Second Vatican Council**. So the objective of the council is not to take over the political power of the church, which on the other hand it already possesses. The objective is clearly synarchical, do you understand, Dr.?

Dr..... I knew that in the church there is an internal struggle. Moreover, many should know about it but not with these implications.

Croy. There are very few who have the capacity to scrutinize these things of the synarchy.

Dr. I will ask you a question: How will the synarchic powers include China, North Korea, Russia and Iran in the globalized world?



Croy. Very good question, Dr. I just said that **globalization** will not be possible. One thing is the historical and political conjuncture of **Vatican Council II** and the strategic implementation of the

The "Trilateral Commission" of the 1960s, and a very different one at the end of the 20th century when Russia, China, North Korea and Iran consolidated themselves politically, economically and militarily through de facto or de jure alliances.

Dr. But the world is still talking about Croy globalization.

Croy The one who speaks of **globalization** is the western world. No matter how little thought is given to it, the West is a political and economic chaos from which it will never emerge. This chaos is produced by the consolidation of the countries mentioned above. After this deterioration of the West, from which there is no return, there is a need to consolidate it in order to have a solid resistance against the Asian powers. It is here that the Catholic Church takes on strategic value.

Dr. Is the church so important that you cannot do without it?

Croy. The church is not only the oldest religious corporate institution in history, but also the richest and most influential. It has been in existence for 2,000 years, owns no less than 35% of the money in the Western world, whether in paper or computerized form, and has 1,300,000,000 parishioners... How can a homogeneous political, military and economic front be realized in the West without the Church of Rome? All this will remain a wish, or a desire; the West is like the Roman Empire in the 3rd century of our era. This monotheistic and malignant civilization is taking water on all sides and no one will be able to prevent its destruction. Faced with such a dark future, these sinarchs will resort to the only weapon they have always used in extreme situations: force, and it will be the last mistake they will make because this evil nightmare that is the Judeo-Christian civilization will disappear in a sea of blood and fire. I can swear this to you.

Dr. ...! Could it be said that there are Hyperborean infiltrators in the present church? And if so, which side are they on?

Croy. That is a very difficult question to answer, but we can get closer to the truth. It is easy to understand that it is possible for **Hyperborean initiates** to infiltrate any synarchic institution. It is for the latter that it would be impossible to infiltrate a Hyperborean organization, especially if it is an initiatory one. It follows that all synarchic institutions of strategic relevance are infiltrated by our kind. This ease of infiltration is due to the fact that the enemy moves in one reality, and we move in another. They do it in an extensive space and time, and we do it in our own time. We can "go down" to hell when the strategy requires it, they will never be able to "go up" to our heaven because they have no idea how and where it is. They look, we see. We see them, they look at us but do not see us. You understand, don't you?

*Dr. If it's like you say, they're lost! It's like you always say, they technically lost **the final battle!***

Croy. There is no doubt that they will lose it. It is a matter of time. Look Dr. In a war or armed conflict, there are three variables that have to be brought together. The first is intelligence. The second is logistics, and the third is the weapons to be used. The enemy does not have the slightest idea of any of the three variables that dominate our guides, finding himself, therefore, at a total strategic disadvantage, do you understand?

Dr..... Croy, I'll ask you a silly question Does the enemy know what they will lose? Someone in the hierarchy Do you know this?

Croy....

Dr. I find it hard to believe that they ignore it. Someone has to know.

Croy: What hierarchy are you referring to?

*Dr..... To the white hierarchy of **Shambhala.***

Croy. Yes. They know what is coming. They have experience in that, the battle of Atlantis among others. The fear that invades them is due to the fact that it is not possible for them to know a priori the world where the battle will begin. **The final battle.**

Dr.!

Croy. Look Dr. I will tell you something, but I will not accept questions about it, at least at this moment. **The final battle** has already begun in another world, in another reality. Here, in this world, in this reality it will all come to an end. Our Divine comrades are pushing back the demonic forces to this world. Here will be the last resistance of this shit that we will make it drown in their filthy blood.

Dr.!

Croy. As you can see, the internal struggle of the church, along with the last exposition which is related to **the Final Battle**, is a drunken fight over a slice of raw pizza in a dirty bowling alley.

Dr. Ja.Ja.Ja.Ja.

Croy. What are you laughing at, Dr.?

*Dr. From the comparison you make of drunks to **the final battle** Ha.Ha.Ha.Ha.*

Croy. Yes, it was ingenious. Dr., we've gone off topic.

Dr. Ja.Ja.Ja.Ja.

Croy. We have taken only one aspect of the ecclesiastical corporation, which is that which concerns the temporal, that is, the political-economic. This exposition, which is not difficult to understand, would be mutilated if it were not included in the two remaining aspects, which are the theological and the ethical, the latter, the evangelical.

Dr. Can they be related?

Croy. Yes, it can. The church would not have had any possibility of existing or of consolidating such power, had it not been for an indispensable factor.

Dr.... No, I don't know Which one is Croy?

Croy. fear!

Dr. Fear?

Croy. Yes, fear. This is the survival instinct of the animal that in the lost Virya is stabilized in the conscious subject. This instinct is the cause of what academics call "conditioned reflex". Do you know the work that Pavlov carried out using a dog that is known in student circles as "Pavlov's dog"?

Dr. Yes, the one with the bell when I called him to give him food. Is that Croy?

Croy. Roughly speaking" yes. It is the one that is framed in what was called "stimulus-response, which in psychology is studied by reflexology, which is nothing more than responding to an external stimulus, this is easy to understand if we pay attention, for example, to the behavior of people in front of the television. In this case, the image stimulus to which meaning is given, makes the viewer, who is passive before such a stimulus, make a decision that a priori exists in the image stimulus. As little as one meditates, one will come to the conclusion that the free will, to which theology alludes, is a fallacy, since man does not choose, he fulfills a purpose, to discover the **designs**, which as the H.S. teaches, he is also **designated**.

Dr.....

Croy. Look Dr. On a certain occasion an enlightened in these subjects affirmed with certainty: "The best and obedient slave, is the one who believes to be free". This "believing to choose" of the slave, in a way the lost Virya is... is interpreted by the cultural subject as desire or longing. This desire or longing, upon not being fulfilled, plunges him into an existential conflict that he will not be able to solve, and he will frame it within the sacralizing typology of hope, that is, to hope that something or someone will do it for him.

Dr. Yes, I follow.

Croy. It is here where the teachings of the gospels take on moral value as the ethical support of the church. Thus, fear is fundamental to preserve the temporal power of this institution. This power, without any doubt, rests on fear, which in the "old testament" of the bible is exposed in great detail. This fear of Divine punishment finds its ethical palliative in the Gospels. In the Old Testament Jehovah God promises his people, the older brothers of the non-Jews according to Pope John Paul II, the power of the world, as long as they comply with some "little rituals". On the other hand, the "younger brothers", the non-Jews, are forced to submit to achieve a few crumbs of that world. I mean by this, that Christianity as we know it historically, is Judaism for non-Jews, hence the fundamentalists are the Jews. For non-Jews there is only the submission that is exposed in the four gospels. It is not difficult to understand.

Dr. ...! Could it be said that everything is seated in fear? That fear is everything?

Croy. Yes, it's more or less like that.

Dr. How would you define fear? Could it be defined as the fear of something adverse?

Croy. Roughly" yes, if we take it from semantics, but the definition is more profound from the gnostic point of view. From this perspective fear can be real or imaginary, either of the two fears do not escape the archetypal structure, the first by the rational subject, and the second in the cultural subject. This is so, because fear is karmic. It does not matter here whether the fact is pleasant or unpleasant, it will always be karmic, or if you wish, illusory.

Dr. Could you summarize why it is always karmic?

Croy. It is very easy. Because man does not choose. If man were to choose, he would have free will, that is, he would be free from all karma, and this, as the H.S. assures us, is false, free will is, as we said, a theological fallacy. Karma is "triggered", let us say, with the desire... prior setting of meaning. This is closely related to the desire to possess things. This desire, when unfulfilled or unrealized, generates fear. If the desire is fulfilled, there is the fear of losing what has been achieved. Where this is most evident is in the desire for sumptuous objects, or to gain the favor of people, especially women. This is the Gnostic, or if you will, metaphysical implication of fear. Buddha taught that the cause of pain is found in desire. If pain is karmic, without a doubt, its cause must be sought in desire, and the desire that encompasses all desires is the desire for life, or in other words, the fear of losing one's life. This love of life, which is the cause of reincarnation, for having left something in the world at death, as it is easy to see, is also karmic, do you understand?

Dr....! Yes Croy I understand. I'll be honest with you, now I understand more accurately what karma is. It's amazing!

Croy. Karma is closely related to the treacherous Siddhas and spiritual enchainment, which is why they are also called "the lords of karma". The pasu, being a spiritless animal, lacked karma. Karma is also related to ontic autonomy but this is another story, the real story.

Dr. Croy: Does the awakened Virya possess free will? I mean, can he choose?

Croy. Look Dr. The one who compares and chooses is the rational subject. When we "fell" to this world the tree and the stone were already there, I mean that they are natural, when we resort to them to build a shelter, the one that chooses among all the stones and the trees is the reason that compares previous setting of sense of the I to those entities, that as the H.S. teaches, are placed for the man so that this one discovers his **designs** and create culture. The shirt you are wearing and my wristwatch are cultural objects that integrate the superstructure that has its counterpart in the archetypal structure built, as we already know, by knots and links. So we live between natural facts and cultural facts which we call finite entities. As you know, the I cannot be oriented towards the infinite I, because between it, and the infinite I, there is the phenomenal world which is nothing other than that of finite entities. The H.S. gives the name of "strategic confusion" to this misdirection. On a certain occasion, the relativist physicist Albert Einstein asserted: "God does not play dice", in other words, what this "wise man" was saying was that the universe did not exist by chance, that everything in it was determined. From there to accepting a creator of the universe there is only one step. This subject ignored

that he was telling a truth that encompassed the whole phenomenal world, including the theological one. Because in a given universe, which is the same as saying created, free will cannot exist, do you understand?

Dr.?

Do you understand, Dr. **Croy**?

Dr..... I was thinking while listening that you never went to school. 1st and 2nd grade of elementary school is not going to school Croy. No doubt H.S. is a miracle worker.

Croy. The fact that I did not go to school has nothing to do with what we are talking about, since this is not taught anywhere in the universe. The fact that I did not go to school, in fact, favored me. And if by miracle we understand that it awakened me, it is undoubtedly a miracle, in the Hyperborean sense of course. We agree on this, don't we?

Dr. Yes, it is as you say.

Croy. The answer to your question as to whether the awakened Virya chooses is "No." How could he choose if he in some respect is also determined? No Dr., the awakened Virya does not choose either. That is, I do not choose either. What I can choose from a place of my own is a strategy. This strategy is the result of conjugating the tactical variables. It is clear that the tactical variables are the given, the foreign, the determined, the stone and the tree, but not the strategy, which is planned from a place of its own won by the "I". If this were not so, the enemy would know beforehand the movements of the Virya because they are based on preeminences, which is the same as saying that he did not plan them. To state that the battlefield is within the Virya is a truism, or if you will, in the blood. It is not difficult to understand.

Dr. I understand perfectly.

Croy. This small exposition is enough to support the statement: "the best and obedient slave is the one who believes to be free". And one could add: "he who believes he chooses". The semantic definition, "to be free" and "to choose", rests on the greatest theological lie. Free will.

Dr..... It is impossible to deny that the lost Virya is a slave!

Croy. The awakened Virya is also a slave Dr. A slave who broke the chains that imprisoned his hands that is space, and who fights relentlessly against the last obstacle he has yet to overcome; to break the chains that imprison his legs: time.

Dr....

Croy. There are more than a few who, because of blindness and prejudice, deny this statement. It can be denied to me. The one who can never be denied is the Hyperborean Wisdom.

Dr. But... Who can deny that?

Croy. Those who believe they choose. Those who think they are free. Those who have not understood the S.H. Dr.

Dr. Could it be said that a Virya who has read the Fundamentals and assures that he understands that entities are for man, so that he discovers their designs to create culture, and assures that he is not a slave is a Virya...?

Croy. Excuse me Dr. It is one more Virya lost, with the aggravating factor that one could call them liars, but they are not, because they suffer from Idiocy. That is: they are idiots. And idiots do not lie.

Dr....I'll ask you a question at the risk of passing for a fool. What do you understand by "black pope"?

Croy. Ja.Ja.Ja.Ja. Excuse me Dr. I will look for vodka Ja.Ja.Ja.Ja

Dr. ...? No doubt it was a silly question. Croy.

Ha-ha-ha. No, Doctor, it's not a silly question.

Dr. Then what's Croy laughing at?

Croy. Don't give it importance. It doesn't matter Ja. Ja Ja Ja. Let me laugh, I almost don't do it anymore...

Dr. Ja.Ja.Ja.Ja. You make me laugh.

Croy. Laugh Dr. that this is a comedy, a lousy comedy, as Shakespeare said: "A senseless tale, full of sound and fury told by an idiot". I am referring to life of course.

What is the so-called black pope for the church? Undoubtedly he alludes to the black that for the church is evil, because it is of the same essence, or to an era. That is, to the kaly yuga, or to the clothing of the general of the Jesuits who could well be called "the second Pope". This is so, because black and white (the Pope's clothing is white) are emblematic colors of Freemasonry, which infiltrated the Vatican centuries ago. The black Pope undoubtedly alludes to some of these aspects, but never to a race. There will never be a black Pope like an Indian saint, I am alluding here to Ceferino Namuncurá. The H.H. teaches that the gnoseological limit is the species. This limit must never be passed! Beyond it is the genus, that is to say, the gnoseological error. Here the species is the pope, the genus the race to which he belongs. The Pope, independent of the race to which he belongs, will always be a Sinarch, of this there can be no doubt, with the exception of Pope Dominis Canis Clement V, who was a Hyperborean initiate and who put an end to the Sinarch conspiracy of the "Knights Templar of the Temple of Solomon", because this was his true name.

Dr. It is true Croy, it is as you say. I insist that it was a silly question.

Croy. This of the black Pope are speculations of the so-called "esoteric groups", that the only esoteric thing they have of esoteric is the occult madness, that for us is exoteric. This is evident.

Dr. Ha.Ha.Ha.Ha. Very good Croy. Very good Ja.Ja.Ja.Ja.Ja. You are very ironic Ja.Ja.Ja.Ja.Ja.

Croy. If by irony is meant to imply the opposite of what is said, it is true. This is undoubtedly a quality of some Viryas.

Dr. De Viryas awake Croy?

Croy. No Dr. Being Virya and knowing some common languages is enough. Irony is part of eloquence and this is part of the art of oratory. The writer J.L. Borges, who cultivated the art of eloquence, was a master of irony. Did you reach any conclusion at the meeting?

Dr. Croy forgive me for not answering you. I am not going to ruin this conversation by telling you the stupid things that were said there. On the other hand, you know perfectly well what was talked about, because of the dogmatic and the preeminences, or am I wrong?

Croy. No, you are not wrong.

Dr. Croy. Last time I was talking about the castrati, I was thinking about virtuosity, or more precisely about virtue. For you, is this a moral or ethical quality? It is clear that it does not define only the knowledge of a musical instrument. The dictionary does not clarify anything about it.

Croy....It is perhaps the most overused word next to love and courage. Look Dr. The Roman Empire professed an ethical principle called "gravitas" which was nothing more than his seriousness and his dignity.

Dr. Yes Croy, I knew it. It was a duty to Gods and men.

Croy. Exactly! This duty was the highest virtue among others of a Roman. These virtues are the foundation of their law without which they would not have emerged from savagery. This virtue, or if you will, this spiritual ethic, was the foundation of the juridical right that cemented the greatness of the Republic and the later Empire, something you know better than I do.

Dr. Yes, but I don't know where you know it from.

Croy. The Catholic Church also has its three virtues: faith, hope and charity. You asked if virtue is moral or ethical. It could be said that Roman virtue was eminently spiritual, or if you like, noological, because it was based on weapons, law and a polytheistic religion, in which the Gods fought alongside men. Not so the psychological ethic of the Christian virtues, the

which is seated in a monotheistic religion in which its God asks for love, peace and renunciation, and when he does not achieve it, this God lets men massacre each other and never intervenes, and if he does intervene, he does it by using his lackeys Do you agree?

Dr..... Yes Croy, I agree.

Croy: Could psychological ethics be called virtuous, Dr. **Croy**?

Dr.?

Croy: Is it possible to call someone who preaches peace, renunciation and forgiveness a virtuous person?

Dr....

Croy. No Dr. It is not a virtue, it is cowardice. And whoever renounces something, in this case freedom, is a coward. This ethical baseness has nothing to do with the Roman "gravitas", is the Roman gravitas a moral? If we take the word "moral" from its etymology, yes; because it means custom, but it is so in the Nietzschean sense of "A morality without morality". That is: A moral of masters, without the moral of slaves.

What does this have to do with music, you may ask?

Dr. I don't wonder. Coming from you, I know it has something to do with it.

Croy. That's right, Dr. The virtuosity of a musician, in most cases, is closely related to the spiritual, because he/she performs a unique and unrepeatable work. The unrepeatable is for its creation, not for its execution, that a virtuoso repeats it as many times as he/she wishes, do you understand?

*Dr. I understand Croy, why do you say that in most cases it has to do with the spiritual?
What are the cases that have nothing to do with the spiritual?*

Croy. It would take time to talk about this. Do you know what is the relationship with the spiritual in music, or if you want, the spiritual origin of music, Dr.?

Dr. Spiritual origin? No. I don't know Croy.

Croy. It is the *language of the birds*. It is the way for the lost self to communicate eloquently in this hell. The philosopher Schopenhauer once said: "If dogs did not exist I would not want to live. I am satisfied with dogs, but not to that extreme; but I assure you that if music did not exist, I would not be interested in living. I refer here to the classical music called "serious", that music with transcendent messages that only the awakened Virya can understand, and not all that garbage that is composed to amuse the primate dancers. The self also has another way to express itself: architecture, painting, sculpture, etc. This is the reason that led the [Führer](#) to say: "The only redeemable thing about man is art" But of these disciplines, without a doubt, the most relevant is music, this is written and read, which is why, our guides say, that the *language of the birds* is heard by the initiated as a musical melody, and by those who are not, as the crowing of the rooster.

Dr. ...!

Croy, is something wrong, Dr.?

Dr. Nothing Croy, nothing What does what you expose have to do with this world? What does it have to do with this shitty life?

Croy. Nothing, nothing to do with it Dr. I mean by this that not all virtuosos interpret music from the same place.

Dr. I don't understand.

Croy. Excuse me Dr. I have things to do. I promise you that the next time we meet we will go deeper into this subject.

Dr. All right Croy. Sorry if I took up your time.

Croy. All is well Dr. If you could spare the time I would appreciate it.

*Dr. I understand what you mean. That thing about music and the **language of the birds** left me...*

Croy. Wrong?

Dr. No! No! On the contrary, it left me well. I don't know how to say it.

Croy. I know what it's like, Dr. I've felt it too.

Dr. Thank you for everything Croy, thank you.

Croy. Be well Dr. May the Gods be with you. I'll be seeing you.

Approximately two weeks later we met again with the Dr. at the bar "la Tasca" at mid-morning.

Dr. Hello Croy, how are you? Sorry for the delay but I had nowhere to park the car, the traffic is chaos.

Croy. Hello Dr. I'm fine. How are you?

Dr. Atareado with some commitments that I have already concluded. I still have one more thing to do, which I will do another time. It is more important to be with you than to be doing paperwork.

Croy. If you can dispense with doing it yourself and give it to them to do, you would gain extra time. The Virya has to use the money to avoid dramatic tensions, and not, as the superstructure wishes, to fall prey to them.

Dr. Croy. This is a personal procedure, so I cannot delegate it to someone else. Following your advice, I've got rid of more than half of all the bureaucracy, and I can assure you that I feel much more comfortable.

Croy. I'm glad that's the case.

*Dr. Days ago I was thinking about the role of women in **the order** you are a member of. I think I said to myself that it was mixed. Is that true Croy?*

Croy. That we integrate Dr....

Dr. Excuse me. You are right.

Croy. Yes, I told him at one time that it was also made up of women, but we did not go into it in depth.

Dr. Are they a lot of Croy? or should I say were.

Croy....

Dr. Judging by the concept that you have of women, and how they are manipulated by the superstructure, it is most likely that the word "were" fits. If H.S. is difficult to understand for men, it must be even more so for women, is that so Croy?

Croy. Yes, it's more or less like that. The subject is of a certain complexity. I have also asked myself the question of why **the order** was made up of women, and I have come to a conclusion: the **order** was made up of women for strategic reasons of the **pontiff**.

Dr. Do you know what these reasons are?

Croy. No, I do not know. How to know the strategy of a **pontiff**. I once told you that there were two orders. In the analogy I made to you of the mirror in which you were one order and your reflection was the other, remember?

Dr. I do remember.

Croy. Good. The women who were part of *the order belonged* to the mirror *order*. That is, to the mirror *order*, *they did* not belong to the real order, do you understand?

Dr. *So why did they accept it?*

Croy. For the *pontiff*, *the* psychic contents of the members were indispensable. These contents, being archetypal, had to be dual. That is, masculine and feminine. It could be said that with these contents the *pontiff* made the true order invisible, or made us believe that we were part of a single order.

Dr. *...?*

Croy. I just said that it is an issue of certain complexity, because the *pontiff* has the ability to make us see what he wants in the world he wants, strategically of course.

Dr. *I'll be honest Croy, I don't understand.*

Croy. You are not the only one who does not understand. Look Dr. The Hyperborean Black Order SS was not integrated by women. It could be argued that *the* "Einjenjar" *order*, which was also hyperborean and founded by John Dee, was integrated by women, which is true, but what kind of women? What kind of woman was the "Castellana" who integrated *the* "Einjenjar" *order*? Was she a woman who put on make-up, competed with other women, and seduced men? No, my dear Dr. Castellana was not a woman, she was more than that, she was an awakened Virya, a potential Vraya. Let's look for a shortcut...



Dr. *Are you saying that every woman that integrates a Hyperborean order is an awakened Virya, or a potential Vraya, if not a Vraya?*

Croy. Yes, that's what I said. Every woman a *pontiff* has isolated her Self in a tetrarch (See "Fundamentals," page 444).

Dr..... *So the women you met in the order were not initiates, they did not have the Ego isolated by a pontiff!*

Croy. That's right, except for one which is the Vraya.

Dr. *Do you mean that the other women were used strategically?*

Croy. The word "used" sounds a bit harsh. A Hyperborean *pontiff* never uses someone. Let's say they served a strategic function.

Dr. *Yes, I am sorry.*

Croy. No care. Well, let's look for a shortcut. Let's take the ethical and the aesthetic. The ethical, as you know, is psychological or spiritual, and if by aesthetics we understand the perception of the beautiful we will fall into a purely subjective definition of the beautiful, since what is beautiful for the superstructure is not, as a general rule, for us.

Dr..... *I do follow him.*

Croy. By this I mean that there is a spiritual ethics and aesthetics and a psychological ethics and aesthetics. The women who were members of *the order attended* the order with their husbands or boyfriends, which is evidence of the fact that all the members of the *order* had projected onto

Yes, some of the feminine aspects that our guide masterfully exposed in the work entitled "The Soul Principle". It is obvious to say that his companions projected one of these aspects on his companion, but here we are exposing the woman's aspect, which does not mean that they do not have to wear the hat. As little as you meditate you will appreciate the ethical and aesthetic abyss that exists between the "Castellana" of the Einjenjar and the women of the Tirodal **Order**.

Dr. Were there many Croy members?

Croy. As far as I know there were three married couples and four engaged couples and two unmarried couples. In total nine. One of the latter was expelled from **the order**.

Dr. Croy, what was the reason?

Croy. I do not know the reason. It was the **pontiff's** order. **Dr. Did any of you see? Did any of you understand the S.H.?**



Croy. Me I'm afraid that none, a with the exception of from one which Paradoxically, she did not read the S.H. (**Rosalía E. Tagliabore, "María", mother of Luis Felipe Moyano**).

Dr. Well, at least one! Do you know it?

Croy. Yes, I'm disembodied.

Dr. The Vraya that died?!

Croy. The one who disembodied Dr. For those of us who see, there is a gap between dying and disembodiment.

Dr. Please can you be more specific?

Croy. I will tell you with the lyrics of **Antonio Muñoz Freijoo's** poem.

"They are not dead who in sweet calm peace enjoy their cold tomb, Dead are those whose souls are dead and still live."

"It is not the dead, no, who receive rays of light on their dead bodies,

Those who die with honor are the living, those who live without honor are the dead."

"Life is not the life we live, life is honor, it is remembrance.

That is why there are dead men who live in the world, and men who live in the world dead".

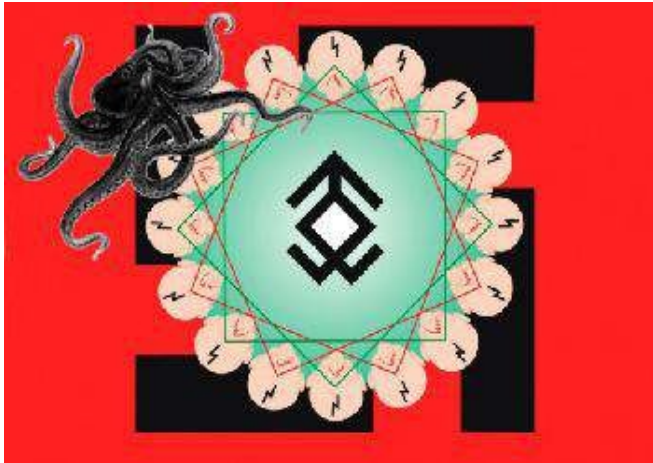
Change the word soul to spirit, and you will understand.

Dr. ...!

Croy. The Vraya lives in every awakened Virya. It has spiritual presence in every Virya that with gracious attitudes sustains the fundamental and unshakable principles of the H.S. The body is a contingency, it is an illusion, do you understand?

Dr. Croy, how can you not understand!

Croy. The Vraya never read the H.S. She ignored everything about the fundamentals. Her mission consists in "being", she never gives her opinion, unless an initiate asks her to do so, her presence alone resigns everything. In the context of **the order**, she is a saint, a warrior saint. She possesses an infinite understanding, and a goodness that is beyond good and evil, the only goodness recognized by those of us who consider ourselves superior. This exceptional woman, with whom I have had the honor and privilege of speaking on several occasions, was chosen by the Gods to gestate a man who is not of this world. The lost woman always competes with the man, with the man who is unresolved within her. That unresolved man is the one who acts as a trophy to be won in the competition with another woman.



Dr. ...!

Croy. And it is here where the aesthetic and the ethical become important. Did you ask yourself for whom the woman Dr.? I am referring here to the members of *the order*, and by extension to all women.

Dr. ...? I didn't ask myself, but I think I know where it's going.

Croy. Where am I pointing Dr.?

Dr. That the woman does not do it for the man she claims to love.

Croy: Exactly Dr., exactly! So who does he do it for?

Dr..... Do you do it for another man?

Croy. Yes, she does it for another man when she wants to seduce him, but once caught, which is the same thing to say, seduced, she does it to compete with another woman, This is an eminently playful attitude, that as in every competition the one who wins gets a trophy Do you know what the trophy is Dr.?

Dr. The man?

Croy: Exactly! But not the seduced. Can you tell me what is the spiritual ethics of this attitude? Do you know how and for whom the Vraya, who was a very beautiful woman, dressed in this world?

Dr. ...?

Croy. For no one, Dr. For no one, and if she did it, she did it for herself. This beautiful woman could have had all the men she wanted, politicians, sportsmen, all of them wealthy, but she was an awakened Virya, she was a Vraya. All the women of *the order*, and all those who were related to *the order*, would have to look at her.

Dr..... I do follow Croy.

Croy: Can a woman who frequents the hairdresser's to dye her hair be chosen by the Gods? Why does she do it? Can a woman who wears tight pants or a short skirt be chosen by the Gods? For whom does she wear such clothing? Let alone those who smoke. That a Virya smokes has extenuating circumstances, let alone a woman! This is also valid for those who call themselves awakened Viryas, but here we are talking about women. It will be their turn too You understand, don't you? As I said, let's take a shortcut in order to understand what is ethical and aesthetic from the Hyperborean.

Dr. I do understand and agree with what you are saying, even though in some ways it touches me. To what do you attribute that women do not understand H.S., or that it is difficult for them to do so?

Croy. It would take too long to explain. Synthetically, it is because the man has transferred his masculinity to the woman. This is the reason why men always say Yes! and women generally say No! Needless to say that in the hierarchy of a family structure or in any couple relationship, saying "No" is more luciferic than saying "Yes", don't you think? In this

In this case, it is the woman who uses "no" most frequently. This transference of masculinity is highly harmful to the spiritual integrity of women.

Dr. Do you mean that a woman should not say "No"?

Croy. If it is a question of a couple of awakened Viryas, the woman must neither affirm nor deny, she must limit herself to "be" to see, to "download things" from our world, from the spiritual world, which the Virya will take with total seriousness and will put them at the service of his strategy, or of a common strategy. The Virya woman does not have the capacity, by her own nature, to form a strategy, hence the impossibility of assimilating or understanding The H.S. If you do not think so, I give you the time you want to get a woman strategist, if you wish you can also look in the history of humanity that you know very well. She knows everything innately, because she is purer than man. Remember, those who have been deceived in this world have been the male spirits, not them. In fact, women are spiritually purer than men, which is why they beat them, beat them, and will beat them so much. To break a man or many men is very difficult. If you go against them head on, he will resist, it is his nature, and if he is subdued sooner or later the man will rebel against his oppressor, but he will never do so against the woman who has fagocitó him. This, and no other, is the reason why the enemy makes use of the woman to subdue him. Once the man has been phagocytized by the sacred symbol, which is the same as saying, in love, he is lost, unless he has recourse to the H.S. And understands it, of course.

Dr. It's unbelievable...!

Croy. What's amazing, Dr.?

Dr. That it is as you say. Just look around us to see what you say is the truth, the man is totally dependent on the woman, and in some respects I include myself.

Croy. My opinion is that it should not be included. Remember the day we talked about love and honor in the family as seen from Taoism?

Dr. I will never forget that conversation, I will always remember it.

Croy. That's the reason why I tell you not to include yourself, you understand?

Dr....

Croy. The spiritual situation in which women find themselves today is, to say the least, pitiful; it is conflictive, chaotic and insecure. It is false the aspect of security and self-sufficiency that she shows in a given social environment, "the procession goes inside", she only has to look at how she behaves when she is alone. A woman without conflict, with psychic order, and who feels secure, will never relate in an affective way with mediocre people, who only know how to pay the expenses and always say "yes".

Dr. Judging by the aphorisms he wrote it is difficult to doubt, because they have a great content of truthfulness.

Croy. What need did they have to go to a meeting of *the order* wearing make-up and tight pants? I want you to know that I looked at them, they were beautiful women.

Dr..... Was that an erotic look Croy?

Croy: And how else can you look at a woman?

Dr. ... If you had been given the opportunity, would you have dated any of them?

Croy.... "Prima facie" yes.

Dr. ...?

Croy. Are you wondering if you would have been able to cheat a comrade, right?

Dr....! Yes Croy, that's what I was wondering.

Croy. Assuming they are comrades. Look, Dr., what I am about to tell you is fundamental. The popular saying states: "The man proposes and the woman disposes" What does this mean?

Dr.... I'm not sure what you mean.

Croy. Dear Dr. Who said "Yes" to Lancelot, was Guinevere, and who said "Yes" to Tristan, was Isolde. Do you understand?



Dr. I think so, but I am not sure.

Croy. Ha.ha.ha.ha. Do you know the amount of Gins and Isolde's that are out there ha.ha.ha.ha.

Dr. What's Croy laughing at? I look like a fool.

Croy. Dr. Lancelot and Mark of Cornwall, the latter being the name of Isolde's husband, were knights of the round table of King Arthur's saga. I mean by this that both King Arthur and Mark of Cornwall were deceived by comrades. But were they deceived? Draw your own conclusions.

Dr. ...?

Croy. Those who have the mission to "seek" and "find" the Grail, I can assure you Dr., are more than Viryas awake. As it is evident, in *the Order* of the Knights of the Round Table there was no place for women. Can you imagine King Arthur fist-fighting with Lancelot over Guinevere?

Dr. It's unbelievable! No, I can't imagine it. There's no way that could have happened.

Croy. The objectives of the spirit for its liberation are beyond the animal pleasure of sex, dear Dr. If even John Dee himself was deceived by the parasite Kelly, something that the wise Englishman knew very well and never gave importance to it, can you imagine Dee arguing with his wife for infidelity?

Dr. No Croy, I'm embarrassed to even try.

Croy. It is true Dr. it is embarrassing to try. *The order of Tyrodal Knights* also has a spiritual purpose. What are women doing in *the order*? It is obvious that they were fulfilling a mission without their knowledge. The answer to your question if I had dated a woman in *the order*, is no longer "Prima Facie". It is yes.

Dr. I now understand what Croy means.

Croy. It is not difficult to understand. *The order* has a King Arthur and twelve knights who are called Lancelot, Tristan, Parsifal, Palamedes etc. I can assure you, Dr., that those who attended the meetings with their wives did not belong to the round table. That is: to the *order of Tyrodal Knights*. How could they belong if they attended with Isolde, Guinevere etc.? You understand, don't you? This is the second time I make this argument, the first time I was almost hanged.

Dr. Were you assaulted?

Croy. No Dr. I was alluding to their attitudes, but it didn't do them any good. They go around panting after a woman. So, those who were part of the meetings were gentlemen in the social and formal sense of the term, but not gentlemen warriors as they were intended to be. A gentleman attends with his lady to a dinner or a party, but never to a meeting where it is intended, among other things, to purify the blood and destroy the inner hell that dwells in everyone.

Dr. My God, how can I not understand! Then what is it that unites man and woman?

Croy. Ja.Ja.Ja.Ja.

Dr. ...?!

Croy. Love! Love! For the woman and the lost man, love is closely related to hormonal segregation. I mean by this, that it begins one hour before, half an hour during, and thirty seconds after sexual intercourse.

Dr.....! I don't know Croy, I have never talked about this, but if you say it for a reason it is.

Croy. For these animals, because a lost Virya in a certain way is, sex is an end in itself, they live with and for sex. The H.S. teaches that the Pasu was ruled by eating, and the lost Virya by sex, there are paradigms of lost Viryas that are ruled by both, but that is another story. Needless to say that these "specimens" are those who transfer their masculinity to the woman who will then exercise against them. This kind of man ignores that when he enters into dramatic tension with the woman, he actually enters into tension with the transfers that he himself deposited in the woman.

Dr..... You mean you dramatize with Croy himself?

Croy. Let's say that part of it is his, there are components of all the men who transferred masculinity to the woman he has in front of him, or with whom he enters into dramatic tension. This and no other is the reason why I affirm that with many reservations it can be said that a woman loves or falls in love with a man, do you understand?

Dr. Gods! I do understand.

Croy. From this perspective, it could also be said that the man, when having sexual intercourse with this type of woman, is performing it with himself, which would be a metaphysical onanism if not homosexuality.

Dr. ...?!

Croy. Ha.Ha.Ha.Ha. Why are you looking at me like that Dr. Ha.Ha.Ha.Ha.

Dr..... What you expose is disturbing Croy, and to top it off it is true.

Croy: How do you know it's true?

Dr. I don't know, but it's true. Something tells me it is.

Croy. It is the mystery of mayeutics Dr.

Dr. What? Everything we've been talking about this time pertains to maieutics?

Croy. To what else Dr.? If you wish we can redefine what is meant by... **Dr. No**

Croy, it is not necessary! There are no doubts Ud.....

Croy, don't give me that I'm more than an awakened Virya, Dr.!

Dr. Forgive me Croy. Don't take this as disrespect, but I don't care what you say about it, I choose my guides. To me you are more than an awakened Virya, period!

Croy....

Dr. Please don't take this the wrong way, I mean no disrespect.

Croy. No disrespect whatsoever, I was just trying to see. So there are two aesthetics and two ethics. The one accepted by the superstructure and ours, the spiritual one. It is obvious that the women of **the order**, and by extension, all the women I know, belong to the aesthetics and ethics of the soul. That is: they are Isolde, Guinevere and in some respects Brunhild.

Dr. Brunilda?

Croy. Yes, one of Wotan's daughters, who also had a hand in these matters.

Dr. Did you know or have any relationship with any of them? I mean... More than comradeship?

Croy. Yes. He did not belong to *the* formal *order*, but any man or woman who charismatically relates to a member of *the order becomes* part of the order.

Dr. What happened to her? Is she still with you?

Croy. Look Dr. For a man and a woman to separate, first they have to be together, and this was not our case. A woman with a high degree of masculinization will never accept the authority of a man, especially if he is an awakened Virya. The masculinized woman, that is, the cultured one, will never accept a man who does not celebrate her. This is so, because zeal, in this case, is closely related to sex.

Dr. How is that Croy?

Croy. This is something complex to explain and even more complex to understand. There is no doubt that sex is closely related to pleasure and pain. I want to clarify that there are two ways of experiencing pleasure and pain. One is sensory, or if you like, psychological, and the other is physical.

Do you think there is a difference between these two terms?

Dr. ...? For me they do exist. One is pleasant and the other is not.

Croy. Let us see. You will agree with me that both pleasure and pain are manifestations of the soul, that is: they are archetypal.

Dr. Claro Croy is like that.

Croy. There is a point at which pain and pleasure are confused...

Dr. You mean it's the same thing?!

Croy. Yes, it is the same thing. Look Dr. this is extremely complex if you do not have a deep knowledge of the concepts expressed in the works of Sacher Masoch and the Marquis de Sade, from which we get the adjectives "masochism" and "sadism" Why do I name these two writers? Because their works are closely related to sex. In Masoch "The Venus of the skins" and in Sade "One hundred and twenty days in Sodom" and "The boudoir" among others. And what does this have to do with women? I will summarize it for you. Cruelty in man is closely related to the transference of the feminine that the woman made in him, and cruelty in woman to the transference of the masculine that the man made in her. These role changes are evident in social behavior, but where they are most manifest is in sex. This is a mystery in the highest degree that very few have the ability to discern, especially if seen from "this side of things". Sadistic, gratuitous and unfounded aggression must be sought within each human being, whether male or female. Dr. Jung has taught us that the female soul is masculine (animus), and that the male soul is feminine (anima). These aspects that belong to the collective unconscious is the origin, the foundation of all the artistic creation of man, and in some aspects, of the woman, and not only the artistic creation! Do you follow me Dr. Jung?

Dr..... Yes Croy.

Croy. The meaning of these two terms that describe the collective unconscious of man and woman, as it is easy to imagine, is due to spiritual enchainment. The Pasu, being an animal, possessed only a soul. What does this have to do with woman and love? These two aspects, animus and anima, were worked through the evolution of culture and put at the service of the enemy strategy. What was the cause of creation and artistic beauty, the enemy turned it into something evil and destructive, a fact that is aggravated after the destruction of the Cathars when all the feminine psychophysical energy accumulated in the psychosphere without being able to precipitate it in a strategic way, remained in the hands of the enemy who used it by changing its spiritual objective, and put it at the service of evil. Woman does not have the faintest and most insignificant idea of all this... and neither does man.

Dr. ...?!

Croy, can you hear me, Doctor?

Dr. I can hear you. This is all new to me. Jung I know from references, and Sade I have as a sexual pervert, and the other one...I don't remember the name.

Croy. Masoch Dr.

Dr. Yes Masoch, I do not know who he is.

Croy. To stay on topic. If by prevention we mean the pleasure caused by generating suffering associated with sex, or what they call "lower instincts", it is a prevention, but let us not be hasty. The typology of these two despicable subjects nests inside every man and woman who is "on this side of things". It is from the creator that these two typologies emanate. Look Dr. In the sexual act, the creator is found in the man and the woman, or to be more exact: in the male and the female, and also in pleasure and pain. I do not say love, because for me, love is something else.

Dr. ...?

Croy. How all the things appointed in this hell, are managed by you, or by the Lord Creator.

Dr. From your point of view, can you generate pain to a Croy person?

Croy. Yes, but we're getting off topic Dr.

Dr. For me it is of no great importance to leave the subject, as long as you do not think otherwise. I have never talked about this, I have never even thought about it.

Croy. Okay Dr. Imagine that we are in combat, and that one of our own is taken prisoner by the enemy, with the certain possibility of being tortured to extract information from him. A prisoner we have knows where our comrade was taken. We turn to him to give us the location. The prisoner refuses to tell us, I resort to torture to get it. The screams of pain are terrifying, but the prisoner refuses to speak. More pain is inflicted and the prisoner speaks, tells us the place where our comrade is being held, and a party will try to rescue him.

Dr. ...! Would you perform such an action with a man?

Croy. If it is to rescue a comrade or one of my loved ones, I will do it. No hatred, no sadism. The end justifies the means. Outside of that context I would never do such a thing.

Dr. ...!

Do you think the enemy would not do the same, Dr. **Croy**?

Dr. I don't know Croy, I don't think everyone would.

Croy. I only allude to those who would.

Dr. If so, there is no doubt that they would.

Would you torture a man to save a comrade?

Dr. It is disturbing. I don't know what to answer.

Croy: And if it's to save your son, would you do it, Dr.?

Dr. ...!

Croy. Don't answer me, think about it. There is no middle ground in borderline situations. Let's leave it there and return to the subject. The woman has to divest herself of the masculinity contributed by the man, and this will not be possible if she does not reintegrate the femininity that she transferred to him. That is: in the same proportion that she reintegrates the femininity, it is the same proportion that she will free herself from masculinity. This, which seems easy to understand "prima facie", is impossible for the woman to achieve...

Dr. Why is Croy so difficult for you?

Croy. Because for there to be a certain possibility of performing such an operation, the woman must first see, and secondly, have the courage that will bring her the spiritual purity to perform it.

Dr. Do you know or have you met women with that possibility?

Croy. I met and I know Dr. Croy. They are women of an immense spiritual power that gives them the certain possibility of externalizing through artistic creation an aspect of the spiritual world, but the enemy does not give them respite, with the aggravating factor that they have their eyes set on the future, that is, on what does not exist, plus the social comfort achieved from masculinization places them "above" the Vrili, or spiritual power, which is the same thing.

Dr. So from where you are speaking there are no women who are awakened Viryas.

Croy. That's right, I don't know them except for one. A woman who seduces by painting herself cannot be awake, or as the popular saying goes, "when the Indian paints himself it is because he wants war".

Do you know the saying?

Dr. Ja.Ja.Ja.Ja. Yes, I do. Would it be possible to say, according to you, that the woman will not be able to see, I mean, will not be able to wake up?

Croy. Yes it can, but it lacks the necessary courage.

Dr. Then you should forget about relating to an awakened woman.

Croy. I have long since forgotten Dr. But I don't care about that, since my wife is not of this world. This is true, it is my truth, it is so true that I even know her name. This is so true that I even know her name. How can I care about the women of this world, Dr. Croy?

Dr. What is the name of this Croy woman?

Croy. I'm sorry I can't tell you, Dr., at least for now. I will tell you something that I never commented on, and that is what concerns the so-called love that a woman says she feels for the man with whom she has intimate relations...

Dr. Why do you put the word intimate in quotation marks?

Croy. Why always the so called intimacies are shared with friends, sisters, mother etc. In women there is no such thing as intimacy Dr., they only keep it with men, except for some homosexuals as it is easy to understand. I want you to give me your word of honor that you will not comment to anyone what I will tell you.

Dr. You have my word Croy.

Croy. There are four fundamental rules to know if a woman loves a man. 1°: The woman who claims to love a man, has sexual intercourse when the man wants, as the man wants, and where the man proposes. These demands can be acted upon by the woman, but the awakened Virya knows when this happens by using the other three.

Dr. ...?! I don't know what to answer.

Croy. It is not for you to answer, it is for you to meditate 2°: The woman who claims to love a man, will always find herself..... 3°: The woman who claims to love a man, will never..... 4°: Finally. The woman who claims to love a man would have herself skinned alive before she could .ever have seen these truths without the help of my guides.

Dr. Croy, you're right, that's how it is! My God... my children should know about this!

Croy. That will not be possible, Dr. You are on your word.

Dr. I will never go back on my word! That's why I used the potential.

Croy. From this "hotbed" of women and their gadgets how to make awakened Viryas? Look Dr. To be able to accurately evaluate these aspects, one must be situated beyond animal sex. To open the door to the mystery of sex and not fall into a gnoscological error, it has to be evaluated from the species and not from the gender. Here the species is sex, and gender, its various practices. That is: heterosexual, homosexual, bisexual, etc. To have this comprehensive vision of sex is not easy at all, especially if we are talking about women, don't you understand me?

Dr. I'm not sure Croy For you there is no difference between a homosexual and a heterosexual?

Croy. From where I am speaking No. It is as if you were saying that there are differences between a hunting dog and a guard dog.

Dr. There are differences in their function, but they are dogs.

Croy. That's right. The difference lies in the functional matrix. The homosexual and the heterosexual fulfill, let's put it this way, different functions but it is sex. It is analogous to the prostitute and the so-called housewife. From where I am speaking, do you think there is a difference?

Dr. I'm not sure I understand.

Croy. It is my intention that you see **sex** from another perspective, that is, from understanding, otherwise you will never understand the woman nor know who she is, because woman and **sex** are one and the same thing, the man here is "a guest of stone". Synthetically one could say that **sex** for the woman is a means to achieve things. For man things are a means to achieve **sex**. What for the woman is a means, for the man is an end. It is not difficult to understand.

Dr. All this sucks Croy, it's just like you say!

Croy. That's right, where is the love? This is closely related to the four items above. **The sexual relationship** between a Virya and an awakened Virya is the result of a common commitment, either in what concerns the social responsibilities of cohabitation, or in attitudes of reciprocity in cohabitation, no matter here if the cohabitation is in a ranch or in a palace. In this case, the couple of Viryas, when performing the sexual act, are performing an animal act without being animals. In the case of **the stray Viryas** it is the opposite. Here it is in sex where every relationship and social commitment rests, in which reciprocity is a game of interests in which the aforementioned items are always manifested. That is to say: they **do animal things because they are animals**.

Dr....

Croy. These are some of the reasons why there are no awakened Viryas, at least that I know of. Dr. Do you know what time it is? It's one-thirty.

Dr. I was about to invite you to lunch Croy Do you have time?

Croy. I'm sorry Dr. I have things to do. Next time we meet we'll have lunch.

Dr. As you wish. We haven't talked about what is pending, remember?

Croy. Yes Dr. About virtuosity. We'll talk about it next time.

Dr. As always it is a pleasure to talk to you.

Croy. We are seeing each other, Dr., and I hope you are well.

Dr. Likewise. If I can be of any help to you, please let me know.

STRATEGY

A few days ago I witnessed a dialogue between an awakened Virya and his girlfriend (I didn't know that awakened Viryas had girlfriends!). The dialogue was about the trust each had in the other. I was unwittingly put as the mediator of the dialogue, arguing that they trusted my impartiality and the way in which I made them understand the "unseen things".

I will call my comrade by the name "Yang" and his girlfriend by the name "Yin".

Yin was upset because Yang arrived early the night before.

Dialogue.

Yin: *Does it seem to you Croy that I didn't sleep waiting for him, and he doesn't move a hair?*

Croy: not moving a hair is one of Virya's qualities Were you warned that I would be late?

Yin: *Yes, but he didn't tell me where he was!*

Croy: And why would you want to know where he was?

Yin remained unanswered, Yang wanted to intervene but did not allow him to do so.

Croy: Tell me Yang, where have you been?

Yang: *In a meeting with people you know.*

Croy: If so, what's the problem Yin, or do you think Yang is lying?

Yin: *I don't know, I don't know!*

Croy: I know, do you want me to tell you? He looked at me without answering.

Croy: I'll tell you anyway. You think he was with another woman, don't you?

Yin: *Yes.*

Croy: So what's the problem?

Yin: *(looking at me with wide eyes) What's the problem! Troy, you've always been impartial, how can you say that!*

Yang, who looked very uncomfortable, wanted to speak again, but with a gesture I did not allow him to do so.

Croy: Look Yin; last time I was with you also until the wee hours of the morning, something that Evangelina, whom you know, and I think, loves me, knew, and she only asked me how you were.

Yin: *I don't know what you mean.*

Croy: That being with a woman doesn't necessarily have to be . . . as you say "making love"!

Yin looked at Yang as "in love", the strange thing is that Yang returned the look in the same way. I swear I was wondering what I was doing there! What follows is the finish.

Yin: *Is it like Croy says, Yang, you weren't with another woman?*

Yang looked at me before answering, since the two times he wanted to do so, I did not allow him to do so. I made a gesture as if I were assisting him.

Yang: *how can you think that my love, you are the only thing I love, and Croy knows it.*

Croy: Sorry! All I know is that you want each other, love is up to you. Well, I have to go to cooler places. That is, to my pension.

I give Yin a kiss and walk Yang out the door.

Yang: Thank you comrade, I don't know what else to say.

Croy: My dear Yang, you don't have to say, you have to do! By the way, what are you doing with that woman?

Yang: I don't know what to answer.

Croy: I'll answer it. As you well know, you are totally phagocytized by an astral archetype!

Yang: I know Croy, I know, but I will win this war!

Croy: Assuming you haven't already lost it.

Yang: Croy, you're an old fox, but it's the comrade I like the most.

I gave him a smile, shook his hand and left.

.....
It was this dialogue that inspired me to write the following:

Principles for moving correctly in a hostile environment that is occupied by people and institutions that wish to impose their will on us.

As a general rule it is not known that time and space are of the same nature, strictly speaking they are the same. As we know, time is the consciousness of the Creator, or God, if you will. The entities (matter) created by him and **designated** to evolve in his consciousness-time is what the conscious subject perceives as space. From this perspective it can be affirmed with certainty that space is the quantifiable illusion of time as consciousness of the creator. This is what led a Superior to affirm that: "Space is a fallen time".

It is of fundamental importance to know in its totality these concepts of time-space that in spite of having the same "nature" are measured with different parameters: Time with the illusion of duration, and space with the illusion of extension. For strategic planning these two variables are indispensable, but this understanding has an aggravating factor; and that is when they are transferred to the immanent time (consciousness) of the Virya. The solution to this problem is found in what the Hyperborean Wisdom calls "inverse pathential symmetry". To know this "principle" is neither more nor less to know the cause for which we perceive a part of reality in which the above-mentioned space-time parameter has relative **(1)** and/or oblique values.

It must be clear to the Virya that this war takes place in the most significant and deepest part of his archetypal structure, in which his enemies have their strongholds and which, to make matters worse, have allies in his habitual world, for example, everything to which he has given non-strategic meaning. This sense-giving is proportionally equal to the energy that stabilizes the entity in the sphere of light (consciousness). It is clear and patent that this tactical movement is an action of war of the enemy planned in the advanced "general staff" that the Hyperborean Wisdom gives the name of "strategic weapon of the synarchy; that is to say: the Culture.

If in a confrontation the warrior moves in a linear-transcendent time, this will be tactical-relative with respect to space, which will be strategic-constant. If the planning is asymmetrical, the values are inverted, with time becoming constant and space relative. In the first case, time is subjective and space is objective. In the second case, the terms are reversed; time is objective and space is subjective. This is closely related to how the competing forces perceive "reality". There are two reasons for this:

(1): Because the superiority in men, technology, logistics, etc. causes the enemy to be underestimated **(2)**. In this case, space will be taken as strategic **(3)** and time as tactical **(4)**. This is fundamental for the one who is in inferiority before a stronger enemy **(5)**. I will give an example:

Whatever the axiological context in which the Virya has to deny or affirm a request, criterion or opinion, this rule must always be kept in mind: Never say NO! Never refuse in any way whatsoever.

This puts the interlocutor on guard and will cause him to lose immanent (conscious) space indispensable to move in a tactical way in the immanent time of the interlocutor; that is: to manage his emergencies. The Virya always has to manage both spaces (time is managed in addition), and the way to do this is to always have an affirmation, and if this is compromised, to have an ambiguous position. The objective of such behavior is to remove the alertness of the interlocutor, which the refusal will strengthen.

The "no" previously evaluated would have tactical value as long as what you want to achieve is an ally, in this case the "yes" has strategic value. The strategic advantage of the Virya resides in the fact that the interlocutor seeks an accomplice and the Virya, to impose his will.

Synthesizing: the Virya by saying "yes" will gain immanent time to the enemy, and therefore physical space. The "no" will cause these variables to be capitalized by the enemy, with the aggravating factor that will strengthen the state of alert and you, far from gaining an ally, will have gained an enemy with the aggravating factor that you have been left at a strategic disadvantage.

This way of moving among enemies is not easy at all, the "combatant" must first strip himself of all elements that the enemy tactically "infiltrated" in his "rear". I refer here to the components of the archetypal structure that provide logistical support to the **sacred symbols**.

Is it understood? In this context the strategic weapon by autonomasia with which the enemy counts on, is, without a doubt, the woman; or more precisely, the archetype Lady. So dear Virya reader, the enemy to defeat is neither more nor less what is manifested in the woman who loved, loves, or will love, for the case is the same. As in any war, logistical support is fundamental, without it, any action taken against the enemy is doomed to failure. It is needless to say, dear Virya, that this logistics is found in the Hyperborean Wisdom, wisdom that you undoubtedly read, but did not understand with the depth that the fight requires. That is, you did not receive the necessary logistical support, which is the same as saying that you did not know how to ask for what you really needed because you evaluated incorrectly the variables in play. That is: the above mentioned with respect to time and space.

All this is not difficult to understand if it is a conventional war in which war material, combatants, logistics, etc. come into play. What is really difficult is when this conflict with its subsequent confrontation takes place in an undefined time and space with a camouflaged enemy, if not disguised, and to make matters worse, considered as an ally! (6) I will be clearer: I am referring here to the woman they claim to love. This woman is nothing more than the psychological resultant, or if you will, the projection of one of the four feminine aspects exposed in other writings, namely: The mother, the daughter, the wife and the sister. It is obvious to say that it is these projections that I call camouflage or disguise.

Let's not beat around the bush. How can we face such a large enemy, especially if the one in camouflage or disguise is the One?

This is so, because "behind" every sacred symbol or universal archetype that is the same, He is found as the strategic support of every relationship, whether this is *fasta* (harmonic) or *nefasta* (dramatic tension) of which will be fed with the psychophysical energy produced by the dramatic tension of the "lovers".

Combat must not be engaged "on pain" of heavy losses (here losses are measured in orientation and purity of blood). What do I mean by that?

1). it is necessary to identify the enemy and what tactical weapons and logistical support he has. Here it is clear that the tactical support is provided by the **design**, the logistics is provided by the archetypal structure, or if you want the culture. The strategic deterrent power here is the One itself.

2). The Virya must have a perfect knowledge of the forces at his disposal, tactical, logistical and strategic. Here the tactical is provided by the Vril and the gnostic predisposition, the logistic support by the Hyperborean Wisdom, and the strategic support by the spiritual force provided by the Paraclete in the mystical continent generated with gracious attitudes by the Virya.

In order to achieve victory, the end always justifies the means, as long as the tactical-strategic evaluations are planned from a time of their own; that is: outside the variables of the transcendent time mentioned above. Otherwise, the means condition the end. It is obvious to say here that the end is the objective of imposing the will on the enemy. This is so, because what is planned from the transcendent time is contaminated by preeminences, elements that are a part (a slice concept) of reality which are those that conform the tactical variables. In other words: the strategic end justifies the means to be employed as long as they are not made from a part of reality, which is the same as saying from a time that is not one's own, otherwise it will be a gnoseological error of the evaluations of the variables in play, an error that will be capitalized by the enemy, and the enemy, as we have made clear, is the archetype Lady. This archetype is the actualization of one of the projections of the four feminine aspects mentioned above.

So, dear Virya, if you are in love, are a prisoner of this emotion, or are in the process of being so, you are in danger of succumbing in a shameful way to be defeated by a disguise that will care nothing about what happens to you, don't you believe me? Pick three tangos at random, and by extension any so-called romantic song, and listen to or read their lyrics. If after this you do not feel a deep disgust to the point of vomiting, or at least a little retching, my dear Virya, you are lost.



This illustration is quite similar to the astral monster that manifests on the material plane, which is the archetype Lady.

I will transcribe some thoughts-sentences (with the corresponding interpretation from the Hyperborean Wisdom) of a man who, in my opinion, knew deeply the interiority of the woman (the **design** we would say). This **knowledge**, this **seeing** was not gratuitous; this exceptional man to whom I am indebted for what his works taught me, was celibate, he never put animal sense (sexual) in a woman, hence his objective and totalizing vision (from the present understanding we would say). Only he who deeply loves the true woman can know her; a woman who will never

he found, for which he went mad. I am referring to one of the philosophers most respected by the awakened Viryas, and most hated by the human herd. His name: **Friedrich Nietzsche**.

Virya, here are some of the logistics required for combat!

"There are women who, no matter how much one looks for them, have no interior, they are nothing but masks. One must pity the man who abandons himself to these almost phantasmal beings, necessarily incapable of satisfying; but these are the most capable of awakening a man's desires more rabidly: he searches for his soul and continues to search for it eternally."

Only the awakened Virya sees within the woman, knowing that these masks are nothing but the disguises of the One. The lost Virya is to be pitied, or without will, for having been phagocytized by the sacred symbol. They are the ones that most awaken the animal desire in man, for which he will seek her as long as she does not awaken.

"There are few men here: that is why women are masculinized. For only he who is man enough will be able to "redeem" the woman in the "woman".

There are few awakened Virya, which is why woman takes the place of man. Only the awakened Virya can redeem woman from her caricature.

"When a woman has manly virtues, she must be fled from; if she has none, she herself flees."

The Virya, for strategic reasons, has to move away (not to make sense) of this type of dominance because it will suffer significant wear and tear. If she does not have such virtues "she herself" runs away...from the woman.

"Sometimes a pair of prescription glasses is enough to cure the lover, and whoever had enough imagination to represent a face, a waistline with twenty years more, would be very free of worries in life."

That is: it is necessary for the lover to see with the appropriate gnostic elements so that he becomes aware of his lost situation; then from there he would walk through life without desiring anything. He is already a strategic subject, an awakened Virya.

"Women become through love what they are in the mind of the man who loves them."

Very significant! This objective is achieved by the sacred symbol when the Virya in his objective misguidance believes to live in the woman the projection of one of the feminine aspects, when in reality it is the sacred symbol (archetype Lady) that is totally nourished by his psychophysical energy.

"The sexes deceive each other: this comes from the fact that, at bottom, they neither love nor esteem each other more than themselves (or their very ideal, to express myself in a more flattering way). Thus, the man wants the peaceful woman, but the woman is "essentially feisty", the same as the cat, whatever her ability to keep the appearance of peace."

The relationship between lost Viryas is always a relationship between hypocrites and egoists; who, as the master says, love only what they believe they are. The man who wants his wife to be peaceful, is showing his lack of authority; a lack that will be exploited by the woman from her apparent passivity. Just look at the behavior of today's couples.

"In every kind of feminine love there is something of maternal love".

Why does every woman, by **design**, project upon herself the mother aspect!

"Women pale at the thought that their lover might not be worthy of them; men pale at not being worthy of their darlings."

Not to be worthy of them is nothing more than to be at their service (to be phagocytized). And men, in order to be accepted, give in (lose masculinity).

"Love desires, fear avoids. In this you knew that one cannot be loved and respected by the same person, at least at the same time. For he who respects recognizes power; that is, he fears."

It is clear and patent that the woman desires the power of the man, and the fear of not achieving it makes her speculate, but in this case the one who recognizes the power is the man; that is to say, she fears...to lose the woman.

The awakened Virya is a spiritual warrior, who in this war waged against matter, which represents all that IS NOT, Loyalty is the only path that will lead him to the transcendent. This loyalty is manifested in action as the highest value, a quality that is synthesized in "blind" obedience to the superior. An order is fulfilled, without hesitation, without questioning, without distrust, the superior gives an order and we obey, the only thing that really exists is *the order* of the superior and its subsequent execution, everything else is an illusion, including the certain risk of losing our life! That's all!

If you, dear Virya, are not at the ethical level of these demands, throw these writings in the trash and dedicate yourself, if you are Argentine, to dance with "Los Wachiturros" or any similar filth where you will find a filthy complement with which you will fall in love.

So, dear Virya, you are at a crossroads, or rather, you have to make a Manichean decision, obey the spirit through the superiors with the certain possibility of BEING, or obey the "woman" with whom you will fall in love, because there is no doubt, dear Virya, that you will fall in love and obey her! I tell you this with full knowledge of the facts because I have come out the winner of this combat. You will face a fearsome and merciless enemy, next to whom jumping the trench with a bayonet, or withstanding the artillery cannonade, or the advance of enemy armored vehicles are child's play. If you don't believe it, it is for one simple reason: you are not in love!

There is a curse that only a mind of refined wickedness can conceive (There is nothing more refined than woman), which I believe I have quoted in other writings. It goes like this: I HOPE YOU FALL IN LOVE!

As you can see, dear Virya, this curse, which contains a deep metaphysical meaning, is more dangerous and bloodthirsty than any war that takes place in the phenomenal world. And this for one simple reason: there the real blood is lost! But there is still more. In this war you will fight alone, no comrade will be able to help you, you will only be given logistic support, for example: opinions, interpretations, affirmations, etc. all this reaffirmed with funny attitudes and nothing more (7). Only the Superiors will be able to do more, but you must know how to call them, understand?

With these logistical contributions, which are no less valuable for anyone who has decided to "put his chest out" to that monster that has been harassing him from the cradle and even further back, I want to s o m e h o w clarify the situation of confusion in which many of those I consider comrades, including Yang, find themselves.

To conclude, I will quote a sentence from the Hyperborean Wisdom that all my comrades have read, and of those I know, none of them understand.

"The immortal man of stone, the son of death, will be able to love the woman of flesh if he reserves, but she will never be able to ignite in his heart the hot fire of animal passion. HE WILL THEN SEEK IN THE WOMAN OF FLESH ONE WHO POSSESSES NOT ONLY A SOUL BUT ALSO AN UNCREATED SPIRIT".

(1). This relativity has nothing to do with the concepts of Einstein's theory of relativity, be it special or general.

(2). The economic power of the lost Virya, as well as the beauty of the woman, among other things, must be considered of great power in the context of social relations.

(3). That is: physical distance, not visual.

(4). That is: To have personal communication.

(5). Time or space can be given indistinctly tactical or strategic value because they are essentially the same. This fact was evidenced in the Vietnam War where the U.S. Army believed that by restricting space the Vietcong would be defeated, this was not so because the Vietcong using asymmetric warfare took space as strategic, and time (guerrilla warfare) as tactical, that is, by not underestimating the enemy (never

underestimate the strongest) took it objectively.

(6). The man in love will always believe that his beloved will be on his side, hence the ally.

(7) I thank my superiors for the logistical support provided in this combat where everything I am, and everything I am from, was at stake. When a Virya wins this battle they celebrate and smile. When the Virya loses it they retire in silence to their eternal abode.



Posted by [Ur-man Croy](#) at [16:36](#)

7 comments:



1.

Rafael Esquivel [Mazón1 April 2013 19:29](#)

I have read the dialogues and find them very interesting I will make comments in future communications.



2.

Ur-man Croy28 April 2013 22:50

Hi Rafael, soon we will upload more dialogues that contain my vision of the Hyperborean Wisdom, the idea is that as many people read it and we can communicate to exchange concepts on this subject, greetings to you.



3.

[Luciano8 June 2013 21:33](#)

It is very interesting what you write here, you clarified some things that I had not understood in the Fundamentals. I hope you continue uploading others. It would be very good if we could communicate.

Greetings



1.

Ur-man Croy29 August 2013 19:10

Luciano: we will upload some attachments, one is a monologue which was also uploaded to the internet...the address is <http://www.youtube.com/watch?v=N-ITbVzoICg>, it consists of five parts and soon we will upload one about the pasu...I hope you like them, if you want to communicate with us, the e-mail address is in the blog...greetings to you.

[Reply](#)



4.

[Anonymous5 July 2013 15:36](#)

Thank you very much for sharing this wisdom, it helped me a lot.


I understand that the woman of flesh is a mask of fucking Jehovah, but what is the real woman like, the hyperborean woman?


She says all "yes" and she has no say?

I ask because in some points I understood that but I would not like it to be so, nor do I imagine such brave hyperborea women as Frya, Ama and Belicena herself "submitting" to their husbands without questioning anything.

I know it is inconceivable to imagine the hyperborean woman from this hell but could you tell me what you know or interpret?

Thank you very much

1. 
Ur-man Croy29 August 2013 19:06
Dear, if the woman is awakened, she can say yes or no to an awakened virya, this is so because in her negation or affirmation there is no speculation... I mean by this that she does not seek profit or gain. I repeat...this is only valid if the woman is awakened. Greetings

2. 
Anonymous29 August 2013 22:46
Yes, I imagined that, by the way, how do I distinguish a woman who has the possibility of being, that is to say, who possesses a spirit, no matter how lost she may be, from a pasu? Does a Kaly woman have a spirit?
Greetin
gs 88

PHOTOGRAPHY AND ART.

(Or the experience in the image).

The purpose of this photographic exhibition is to justify why photography is art, a rationale that I have not found convincingly in any of those who call themselves "art critics" despite the fact that I have sought such a definition in many of them.

Although it may seem contradictory, photography is not art, unless it fulfills a "sine quanon" requirement. This requirement is not framed in what is called "artistic language", but to an experience that transcends all language, I allude here to what I gnostically call vivencia, an inner transcendent experience not discernible by any subject of the archetypal structure, because it is perceived and experienced by the I in an oblique plane to reality, or if you will, of another reality.

The works of art, mainly the Renaissance and Baroque as we know them, are very pleasant and rejoicing, for example the oil paintings of Diego de Velázquez (1599- 1660), in my opinion, the greatest painter of the Baroque. The pictorial "techniques" of this artist in which the "aerial perspective", "depth", "alla prima" (1) painting, among others, stand out, are still a description of the world that surrounded them, or if you will, of reality, which is why culture, to a greater or lesser degree, "assimilated" him, that is, degraded him to a market price, to his works, of course.



"Las meninas" by Diego de Velázquez (1656).



Close-up of "Las Meninas".

Let's see: Art, being a manifestation of the spirit, differs fundamentally from the definition of academic critics, because it is an expression of **culture**. How is this understood? Culture is nothing other than **the archetypal structure**, whose purpose is to make sense of the phenomenal world (superstructure) from which it is nourished in order to evolve towards perfection. Thus, an artistic creation could never be realized from **this structure** because it perceives this structure as a slice of the relation, a part of the thing. This and no other is the reason why any aesthetic evaluation of a work of art will always be subjective, which is the same as saying: cultural.

The aesthetic-objective value of a work is found not only in the message, but also from where it is "heard", which has nothing to do with the schools and trends of modernity, as this is an expression of culture. This appreciation or sentence is valid for any artistic expression, including photography, of course.

It will be objected, and rightly so, that a work of art as an expression of the spirit is also nourished by or takes as a reference the phenomenal world (superstructure). To this statement I answer: what is more aesthetically hairy: "Las meninas" by Velázquez, or the Royal family that he took as a model of the superstructure? How is a two-dimensional image painted on a canvas more beautiful than the three-dimensional model?

The answer to these inquiries can never be answered by culture because it is the essential enemy of the transcendent-spiritual.

When observing a work of art (in this case "Las Meninas") two things happen: it is observed from the soul (archetypal structure), or from the spirit (the "I"), which is the same as looking at it or seeing it. In

in the first case a slice of the relationship (reality) is perceived, which, as the Primordial Wisdom teaches, is a mutilation, in this case of the "object" painting.

In the second case it is a totalizing "holistic" vision or, if you will, a gnostic vision of the object of painting, it is to see from outside the consciousness, it is to see from where Velázquez saw, is that understood? This is so because between the observer of "Las Meninas" and Velázquez there is a non-causal, if you will, synchronistic nexus from which one can say without fear of being mistaken, that when observing from the "I" one does not only see from Velázquez, one is Velázquez! So that art as an expression of the transcendent is outside of any cultural fact; with rigor of truth it is of another order, of the spiritual order. With the above arguments I ask: Is photography Art?

The answer to this question is found not in the "message" as from where it is seen; moreover, it is not the image that has to integrate the observer (which would be a phagocytic act), on the contrary, it is the observer who has to integrate the image where, to which "topos" should the image be integrated: to the "I".

What would happen if a painting, or in the case that concerns me, a photograph, were not assimilated or discerned by the culture as in the case of "Las Meninas"? Does such a painting and photography exist? To this question I answer yes, as far as painting is concerned, it is found in Tao and Zen. What about photography? Does Tao or Zen photography exist? Yes, it exists, it is which I would like to substantiate with the photographs below.

I will make a synthetic exposition of what I understand by Tao and Zen. Taoism is a non-theistic conception of the spiritual world on which the whole culture and artistic creation of the Chinese civilization is based. This statement may be rejected out of hand by dogmatic minds, which I do not care about.

Within the esoteric Taoism (Hyperborean) there is a "technique" of meditation (2) that could well be what the Primordial Wisdom calls actual infinity and the Taoist spiritual guides Wu Wei (not to do). This way of meditating passed to Japan under the name of Zen with the aggravating factor that it was assimilated by the nefarious Mahayana Buddhism, which in spite of that kept aspects of the Taoist art, in which the most important and relevant thing is the oblique (3) and the emptiness.



Taoist painting.



Zen painting.



Zen photo by the author.



Tao photo by the author.

For the Taoist, and in a certain way for Zen, nature has a fundamental value on which his whole spiritual conception revolves. But this nature is not the phenomenal world, the world that surrounds us; that is to say the reality, which could well be called designated because it is discernible, assimilable, too real because it is accepted by reason. So the reality to which the Tao and Zen allude is oblique, or if you will, contiguous to the surrounding reality. This "other reality" would be the alchemical product of the artist. This is so because the objective of alchemy (in this case Taoist) is to reintegrate, to harmonize heaven and earth (Yin-Yang) and to mutate them, in this case in a pictorial work. One could say, taking a western term, an alchemical practice of "the right hand". This is so because of the fact that in the Taoist triad man is the third element that stands between the other two, viz: Heaven and Earth. If this is the case, there is no doubt that for the Taoist the woman is nature, since the latter is the "prima mater-ia" (raw material), or if you will, "la mater natura" (mother nature).finally I will say that the more oblique a given phenomenon (in this case the exposed photographs), the more irrational for this subject, but for this very reason the more real; a reality that will place the observer on a plane contiguous or oblique to the world he holds as real.

He who has eyes to see, let him see!

Here are the photos.



Coexistence



Coexistence 2



Inner balance



Wait



Waiting for the rain



We are inside you



IndifferenceStony portal



Stony fear



Stillness



Angular rest



Aggressive loneliness



Zen HarmonyZen



Atlas



Whiteness



Near stillness



Rest



Zen Balance

More zen photos by the author







ON ASPECTS OF HUMAN BEHAVIOR

I will speak today about aspects of human behavior. These behaviors are of a net **animal** nature, which make the Virya fall prey to them with certain ease, especially if he is not familiar with the H.S. To be more precise, they are psychological typologies, which for methodological reasons I will only take three, from which the remaining ones will emerge. These are: "anger", "weakness" and **love**. These qualities have their origin in the archetypal structure, as it is easy to see, and belong to the area of emotion, t h a t is, to the soul.

If we take the **animal**, in this case, the mammals to which the **Pasu** belonged, we will see that the only difference it possessed was a precarious consciousness and a precarious rational subject, which did not mean that it ceased to be an **animal**. The behavior of this **animal**, which we may well call hominid, will make it relatively easy for us to see how **animalistic** the so-called rational man is. As you all know, because of the **spiritual** enchainment, this **animal**, by effect of the increase of the sphere of consciousness known in the H.S. as "transverse time", acquires ontic autonomy, but with the help of the rational subject, it will give meaning to the entities and will create culture, a purpose that the **pasu** could not fulfill.

I have arbitrarily taken **anger**, **weakness** and **love**, because I consider the first two as the extremes of **the animal behavior of man**, and the last one, **love**, as a nexus or "food" of both, for being one active and the other passive. Why do I say extreme: because between the extremes of these two behaviors there is another mode of behavior that also has its origin in the **passive animal**, such as: greed, avarice, gluttony, laziness, zeal, etc.

These execrable behaviors in the so called "modern man", in the **pasu** had an attenuating factor since it was a quasi instinctive **animal**, that as I said, lacked conscience; or to be more precise, it only possessed pre conscience that in man becomes conscience. The behaviors already pointed out, plus the **misplaced ego** and the well-known feeling of **love** are potentiated, placed in the world of the superstructure that conditionally turns it into social behavior.

We all know what I mean by the word "love". It is the "imprint", which **the Manu Siddha Traitor** leaves on the **pasu** in the maituna, that is known in H.S. as "**genetic key**". The cultural facts, or if you will, the superstructure is built with the energy contributed by these behaviors.

I could say that everything that has been built in the whole history of mankind, from a club to an artificial satellite, has been built with a high emotional contribution, which is not foreign to the behaviors alluded to. It will be objected that this is not so, because a club or a satellite is built with reason and not with emotion, and that is true. But is it true? Is it the whole truth? I will try to show that it is not.

We can say that many of the things built were made with and for **love**, and those that were not, were made to be consumed with **love**. For example, an automobile...which is manufactured by thousands in a large factory, which does not possess a shred of **love**, for the simple reason that a factory is an establishment, a cultural fact where thousands of men work who individually, without a doubt, are moved by **love** and not by reason. What do you think men who work, no longer in a factory, or anywhere, think or have in mind? For example, those who manufacture or work with housing, clothing, and everything that is produced in the superstructure for man to live a "better life", including the club and the artificial satellite. I mean by this, that the engine of the so-called evolution runs on a fuel called **Love**. This is so much so, that the lost Virya is ready for any sacrifice, up to the certain fact of losing everything, including one's own life for **love**.

Behind every man, whatever his profession, doctor, mechanic, military, painter, bricklayer, sportsman, etc., there will always be a bad or a good woman, who as a rule is bad.

Do you have any doubt that woman is synonymous with **love**? This is the reason why I say that everything done by man with the objective of a "better life" in the superstructure has been done and will be done with **love** and for **love**. Why I emphasize "better life"; because man does not always build from **love** or for **love**. By this I mean that he does not always do it from the emotional point of view. For example: assault rifles, anti-personnel grenades, cannons, armored vehicles, airplanes, etc. are not created out of **love** in the strict sense of the term. It is not difficult to see that the manufacture of these "instruments of death" as the cowardly pacifists call them, have nothing to do with the emotional or **love**, but rather have to do with reason. And do you know why? Because behind these weapons of war it is very difficult to find a woman, unless wars are fought for them, which happened to Mark Antony who betrayed Rome for a woman... I am referring to Cleopatra. They can also be found seducing in a military parade, which on the other hand no longer exist in our country.

It gives the impression that we are leaving the subject to be treated, but this is not so, since what has been said will be useful to relate the behavior of the lost Virya to the purest of the **Pasu**. I am saying that man is an **animal** in disguise with an aspect of the archetypal structure that is the **cultural subject** and the **conscious subject** whose foundation is found in the **imprisoned ego**, which is unaware that it is lost in him. Let us return to the behaviors of the **pasu animal**.

Before continuing with the **pasu**, I want to clarify that anthropology divides evolutionarily in three types of skulls, namely: "brachycephalic", "mesocephalic", and "dolichocephalic". This division or order, as can be seen, is eminently evolutionist for assuring that man has his origin in the monkey, which had and has a brachycephalic skull with a cranial capacity less than the mesocephalic, which then by the portent of the holy evolution became mesocephalic, concluding with the present man of dolichocephalic skull, this of course, is a fallacy for the simple reason that the **pasu** as the primates come from different phylogenetic structures. I will also say that the cranial capacity of man becomes dolichocephalic because of the need to "accommodate" a part of the brain called "neocortex" without which the rational subject would not have been able to manifest itself as we know it. This fundamental part of the brain, in the **pasu**, was precarious. In man, the neocortex is composed of approximately 25 million neurons occupying 74% of the brain, not even 20% of this figure in the **pasu**. A curious fact: in women, the neocortex is composed of 18 million neurons, and if intelligence, among other brain qualities, is linked to the number of neurons with their respective synapses, something is saying about the brain capacity of women, don't you think? This is the reason why an unintelligent man is said not to have "two fingers in front", alluding to the fact that he lacks a broad forehead, that is, an "evolved" neocortex.

The **pasu** had a brachycephalic skull, which after the mutation, a phylogenetic branch of this **animal** continued with the evolutionary process through its normal channels parallel to the archetypal or cultural evolution of man, or if you wish, Virya. After millions of years of evolution, the **pasu** came to form a mesocephalic skull, which is none other than the skull of Neanderthal man, which can be seen in some museums and universities. This **animal**, because Neanderthal man was, is what anthropology calls "the cave man, who was strategically swept off the earth by Cro-Magnon man, that is, by the current white race.

Let us return to the **pasu animal**. This animal had a tail analogous to the monkeys, lacked language, clothes, did not know fire, lived in groups, had an aspect similar to the primate that anthropology calls "Australopithecus", in no way formed a family. How did this **animal** live? How did it relate to the other animals of the group? The H.S. teaches that this **animal**, like all **animals**, was governed by eating and not by sex, with man the exact opposite occurs, he would not only stop eating for sex, but would even lose his own dignity for a vagina. This is not difficult to understand, since the sexual arousal of the mammalian **animal**, in this case, is not only for the sake of sex, but also for the sake of a vagina.

In the case of the **pasu**, and not only of the **pasu**! it is manifested by the sense of smell, which is a manifestation of the functional womb. This function is the one that receives the hormonal segregation of the female that as a general rule is evidenced by menstrual bleeding. By this I mean that the sense of smell has, in a way, the same value or more, than vision and touch in the sexual act. This pleasure using the sense of smell, as it is easy to see, is eminently **animal**, that is to say **passive**; this behavior can be verified in the canine, porcine, equine, bovine species etc. This is the reason why there are men who like to smell the intimate garments of women, and have sexual intercourse in the menstrual period, noting that many of them drink said menstruation, but this is a matter of which psychologists do not have the slightest idea. It is also evidenced in what is known in psychology as "voyeurism". This behavior in men, unable to achieve a certain type of woman for whatever reason, moves to watching women bathing, changing, undressing or consuming pornography, etc. It is the behavior of the **animal** that, not being able to possess the female, is satisfied with watching how the strongest male carries out the mating. Another fact is that of masturbation known as "onanism" this last denomination, as you know, is of religious character for being found in the old testament in the myth of Onan, become pathological today, although religion is the cause of most of the mental imbalances. The inheritance of the **animal pasu** in this practice can only be seen in primates, or more appropriately in monkeys, and not in other species. Why in monkeys and not in other species? Very easy to understand: because of the conformation of the hands. It is obvious that a pig could not masturbate with its hooves, much less a horse with its hooves or a dog with its paws, but they have another way to masturbate, licking or rubbing against an object, etc. These sexual behaviors and others, psychology calls them "perversion" and religion "lust". These behaviors in man, is nothing more than the "distortion" of a sexual **design** caused by the unconscious projection of one of the feminine aspects on the woman, and in the woman, these same aspects on herself, which as it is easy to see, by the fact of being cultural is karmic. I mean by this, that perversion or lust is found in the "ontic life" of the Virya. The man or woman did not begin in this life to be perverse or lustful, they have been so from countless past lives, reason why these facts are called karmic. All these aspects that make the sexuality of the **pasu**, become by effect of the chaining of the ego in the sphere of light (consciousness) as lust or perversion. These two behaviors in the lost Virya begin with everything that concerns sex outside of the act of procreation; that is, outside of a natural **design**.

Also the applause as a means of approval has its origin in the primate or monkey. All of us have seen monkeys, the chimpanzee for example, applaud before a pleasant or amusing fact, that is to say, of approval, well, man also practices it. I want to clarify something with respect to the word "primate" this word is vitiated of preeminences for having been a neologism of the Darwinist epoch that asserted that the man had origin in the monkey, of which it is deduced that the monkey was the first-primate. As we all know, this is not an error, it is a blatant lie as its most tenacious enemies assure and teach: the theologians, who also lie when they assure that man was created. The former are still looking for the "missing link" when in reality, they are the ones who are missing. The latter contradict what Genesis teaches that on the sixth day of creation "God created them in the image and likeness of male and female, male and female I created them", from which it is inferred that what was created, without a doubt, was the **pasu animal**. With regard to Adam and Eve, it also, without a doubt, alludes to the already mutated **pasu**, that is, the Virya. Thus, the "missing link" of science, which is none other than the mutant leap from **pasu** to Virya, will never be found for the simple reason that man comes by mutation, and not by evolution. Exactly this same gap, if I may say so, exists in Genesis between what was created in the image and likeness and Adam and Eve, which is translated as "the first man" and the "first woman", so what was it that was created in the image and likeness if Adam and Eve were the first man and the first woman? The answer is obvious: the **pasu**. I want to say something with respect to certain qualities attributed to God the creator of the **pasu**. Three qualities are attributed to him. Namely: "omnipotent", "omnipresent", and "omniscient". With reservation, it can be accepted that the first and

But the third, the omniscient?! How can a God who knows and knows everything, because that is what "omniscient" means, conceive or create such filth as the **pasu**? I say this so that you may evaluate with which oxen we are plowing. The power of this God is found in the fear and misguidance of the Virya, this being so, because the Virya ignores that he is also a God. Let us not go off on a tangent and return to the subject of the **pasu**. The **animal** is also evident in the so-called civilized man in the way he eats. As it is easy to verify, the mechanism that man employs in eating is eminently vegetarian. When man eats, the lower jaw, pressing against the upper jaw, makes a movement to the left, which could well be called ruminating. This movement is typical of animals that feed on vegetables, for example: cattle, horses, goats, etc., and of course, our friend the **pasu**. This procedure is by no means used by carnivores, for example: dogs, bears, hyenas, wolves or any feline that tears the meat and swallows it almost whole. Imagine a chimpanzee eating a roast, or a tiger eating a salad of chicory with tomatoes; this is impossible to happen because the functional matrices of each species are well determined to comply with a specific function. With this "hombroid", allow me the neologism, something very curious happens; wherever it is placed, no matter the place or what is eaten, this specimen which I call "hombroid" always falls "standing" And why is this so? Because it is the only specimen that eats any kind of meat, including raw meat, I am referring here to the Arabian "quepi crudo", and all kinds of vegetables, including mushrooms, thistles, fennel, not to mention the variety of gourmet junk. This shoulderid eats everything, drinks everything, preys on everything. Such is the degree of evolution it has achieved by making sense of nature, that it has built a hell that we call superstructure, which is why it calls itself "the king of creation", when in reality it is its slave. We are getting off the subject. Observe any gathering of people, be they male, female or mixed, no matter what they are talking about in such a gathering, and the heritage of the **pasu** will be evident in the expression of the face or in their gesticulation. Here it will be objected that the awakened Virya also gesticulates when he speaks. To this objection I reply: it is one thing to accentuate an argument with a gesture or with several gestures, which is common in the awakened Virya, and it is quite another thing to make use of gesticulation to make an argument understood which is impossible to give with spoken language. It must be clear that gesticulation is also a language, or if you will, a proto-language which, without any doubt, the **Pasu** used to communicate. This language, as it is easy to prove, is found in those hyperkinetic or neurotic people who lack intellectual capacity, or if you will, of habitual languages to communicate with their equals, which happily are not us. Let us continue with the sex of the **pasu**, which somehow, with a certain cultural disguise, is practiced by civilized man. How, in what way, in what position did the **pasu** have sex? Did they practice anal sex, oral sex, kissing and fondling? The kissing would come later with the man. The caresses were at the level of the face accompanied with a guttural sound, or if you will, a faint grunt; more or less as is customary today, with the difference that the faint grunt was replaced by an "I love you". As it is easy to understand, this expression is always used by men, as we know. So, in what position did the **pasu** have sexual intercourse? The common, natural position, used by the man and the woman, is the one in which the woman is lying on her back with her legs spread and open, and the man on top of her in the middle of her legs. It is obvious to say that the **pasu** did not use this position, what was it then? Answer: As any **animal** mates. Look at how any mammal **animal** mates, including aquatic mammals, for example the whale, which in spite of lacking legs, having only two front flippers, takes the position of any quadruped mammal, the female on four legs and the male perched on the hind legs at the back. Some of you may be wondering what this old fool is saying, that the whale and the **pasu** share the same functional matrix? I answer this inquiry with two answers: 1° that I am crazy but I am not

so old, 2°: as far as mating is concerned, the **pasu** and the whale share the same functional matrix. As you know, the whale and the dolphin are mammals and belong to the classification of cetaceans. We will talk one day about cetaceans, mainly about whales, the only mammal next to humans that takes its own life, or if you like, commits suicide. This is a very veiled mystery, which, as always, science does not have the slightest idea. It may also be objected that man, when mating, sometimes uses the same position as the **pasu**, which is true, but as a general rule the objective to achieve pleasure is another, which is not the objective of the **animal** as it is easy to infer. What I mean by this is that it is the position for anal sex, a position that is eminently cultural. The same position is also used to have vaginal sex, which would evidence the **Pashu** heritage. Many books could be written about the sexuality of this **animal** and what man inherited from it. For example, was the **Pashu** monogamous? Did rape exist in the **Pashu** community? Did homosexuality exist in the **Pashu** community? The answers to these questions will make us aware of the **animal** behavior possessed by the so-called civilized man. This inheritance, this behavior, manifests itself in man under the name of "social behavior" or "privacy". This social behavior or privacy, is nothing else than a behavior for the "other"; and the other here, is the one who shares a social space, neighbor, relatives, friends, etc. This is nothing more than saying that men, and also women, have a behavior in society, and another very different one when they are alone or with accomplices, that is, a group of friends. The more they are united by friendship, the more men behave as when they are alone because they belong or are part of the same astral archetype, don't you think so? I will give an example. A group of friends get together informally to eat or do anything that as a rule are always unimportant, what is abnormal about that fact? Nothing abnormal, if it were not that they all talk (grunt) at the same time with their mouths full of food, pushing the piece of bread they put in their mouths with their fingers, belching, and sometimes throwing gas, and this must be known to many of us here. This is very easy to verify if we approach and observe the behavior of the pigs in the pigsty when they eat the garbage given to them by their owners. These disgusting behaviors typical of the **pasu**, the Viryas are very careful not to perform them in the social context outside the group of friends. There are more examples but this one, I think, is enough. Another example concerns rape. Are there rapists in the **Pashu** community? If so, the answer is false. It is like saying that in a community of apes, for example, the orangutan, there are rapists, and this is not so. Sexuality in the **pasu** was regulated by well-defined cycles, which as I said depended on the hormonal segregation of the female, this and no other is the reason why the H.S. teaches that **the pasu** was governed by eating and not by sex. So that there were no rapist **pasu**, that would come later with the **spiritual** chaining, such as homosexuality as we know it, caresses and kisses, as well as monogamy being one of the foundations of what we call family, being this cause and effect of jealousy. There is a close relationship between monogamy and jealousy, but that is another story. I have to clarify here, that the jealousy of the Virya differs substantially from that of the **pasu** And how is this understood? Simple What do you call it when a mammalian **animal** for example, mare, bitch, or any female ape is ready to mate? It is said "is in heat", alluding with this statement, that the female is in an eminently **animal** state regulated by hormonal cycles that have to do with procreation, or if you will, with the preservation of the species. As it is easy to see, this preservation of the animal species has nothing to do with Darwin's theory of evolution, since evolution is neither linear nor constant. We will talk about this mystery someday. You may ask, what is the similarity between this and the jealousy of man? I will answer with an example: Imagine a bitch in heat that shares her master's house with another dog, something that I know because I own a Rottweiler and a Dogo Argentino. This bitch mates with the dog's total indifference, as long as the dog in question has mated before. It is clear that the dog's disinterest is due to the fact that it lacks what humans value the most: affection, or if you will, **love**. If we place the above in the relationship between man and woman, there will be no doubt that the jealousy of man has its origin in the relationship between man and woman, and that the jealousy of man has its origin in the relationship between man and woman.

origin in the **pasu**. Thus, estrus in the **animal** is conditioned by well-defined biological hormonal cycles, which in no way the male can violate because of the **designs** of the essential and functional matrices. There is endless evidence, both physiological and behavioral, that the so-called modern man is more of an **animal** than a man. For example, in physiological terms: the appendix is a remnant of the digestive apparatus of the **pasu**, which in man does not fulfill any function and can therefore be removed without major risk, analogous to the tonsils. In the bony structure it is evidenced in the terminal of the lumbar vertebrae whose last bone is the coccyx. To say that this bone was the beginning of the **pasu's** tail is a truism. In the dentition, the so-called "wisdom tooth", the fangs, among others, have the same origin. The human body has two pairs of ribs that are called "floating" because they are not attached to the sternum or to any rib, this "anomaly" being analogous to the tonsils and the appendix because they do not fulfill any function in man. Nor did it have the number of vertebrae of the so-called civilized man. Where remains irrefutably the inheritance of this **animal**. It is in a posture that undoubtedly everyone uses in some way, and it is the one that concerns the support of the hand, as a general rule, on the table. This position is that in which the fingers of the hand, the index, central, ring, and little fingers are flexed on themselves and rest on the phalanges, while the thumb resting on its phalanx and flexed towards the fingers acts as a support. This resting position can be seen in the orangutan, the papion, and even the gorilla among others. It will be objected to me that we do not come from the monkey, and it is obvious that it is so; what happens is that there is a phylogenetic approximation with the apes, analogous to the phylogenetic approximation between the mammoth and the elephant. To say that the ancestor of the elephant is the mammoth is the same as saying that the ancestor of man is the ape. That there is phylogenetic approximation does not mean that they are of the same origin, except that external, non-natural forces have corrected the **design** of the species in question, as happened with the **pasu**. Another irrefutable fact is the inheritance that this **animal** bequeathed to both man and woman, and this is the way it defecates in its natural state. By this I mean, stripped of all the comfort that a civilized house provides. Let's say, for example, in the middle of the mountains or in the jungle, and this is the same position that any primate would take today. Crouching down so that the quadriceps press on the lower abdomen to facilitate evacuation. To ask how the **pasu** cleansed himself, and how the Virya does it without the aid of cultural elements, would be in very bad taste. It may not be pleasant to talk about these things, but it never is when we describe how much of an **animal** man possesses. Finally, how long is the gestation period of the female **pasu**? In humans it is nine months, but there are also gestations of seven months. Have you ever wondered how many months is the gestation of an ape, for example, the chimpanzee, the mandrill or gorilla? Approximately seven and a half months. The **pasu**, because of its phylogenetic contiguity, would fit in that gestation time. With the alteration of the **design** of this **animal** with the device that we know with the name of "genetic key", all its genetic, physiological and psychic functions were altered, from which it is inferred that all the subtle rhythms that linked the microcosm correspondingly with the macrocosm were altered. So if the gestation of the human is nine months, it is not the same for the **pasu**. To speak of the world of this **animal** would take a long time and would take us out of the subject; I will only say that the mutation of the **pasu** into man, or if you wish into Virya, not only mutated this **animal**, but also the solar system and the galaxy itself. This subject is so deep and mysterious that science, whatever its school, does not have the slightest idea of what I am talking about. Can you imagine the face a scientist would have if he were told that the ancestor of man, which was not the monkey, did not begin here on earth, but on another planet, which for reasons which are not relevant here? fragmented into four more or less equal parts giving rise to the four moons that the earth possessed, of which three were precipitated for reasons of celestial mechanics, giving rise to what paleontology calls "primary", secondary and tertiary era, being our only moon that we have left, the one that governs the quaternary era? Theory developed by the initiate of "La Thulegesellschaft" Hans Horbiguer? Yes

the listener is an astronomer, who undoubtedly believes in that "bing bang" nonsense, will laugh with a grimace as a chimpanzee does when shown a banana. If the listener is an anthropologist, he, with a mocking chuckle, will say that the speaker has been captivated by the movie "Planet of the Apes", without even suspecting that he is the one who lives among apes, i.e., those who defend Darwin's theory of evolution. If the listener is a psychologist, with false seriousness, he will claim that the one who puts forward such an argument is an "oedipal" who, in reaction to paternal authority, degrades that authority by denying the evolution of the human species, to which the father undoubtedly belongs. Perhaps you will say that I am exaggerating, and I accept without sharing that opinion, knowing that you ignore the blindness of the so-called scientists. I say this, because science; that is: the so-called scientists, still defend and are supporters of the theory that man evolved from a primate. And not only that: in university circles, it is still taught that history began in Sumer approximately 4,500 years B.C.; that is: 6,500 years from today. 500 years from today, from which it follows that Homer wrote the "Iliad" in a cave, because according to these idiots of scientists, and judging by the date, Homer had nothing to do with civilization as conceived by official history; not to mention Atlantis, which for these "enlightened" belongs to the myth or fable that somehow is the same thing. This is so true that before the German archaeologist Heinrich Schliemann, it was believed that Troy belonged to the myth or fable of the ancients, from which it is deduced that Homer was delirious, until between the years 1870-1875, this archaeologist discovered in present-day Turkey some ruins. The ruins of the legendary and [dishonorable](#) Troy. Two things about this brilliant archaeologist

1°. The tenacious resistance that the imbecile archaeologists of that time exerted against the discovery of Troy, until their discoveries were corroborated with the originals of Homer's "The Iliad", is unknown.

2°. Schliemann met on a trip to Greece a woman named "Sophia" who accompanied him to the end in his research, unknown to both, that in another life they were participants in the Homeric epic.

Also these scientific dogmatists teach that the construction of the pyramids of Egypt, fundamentally the pyramid of Cheops for being the most important one together with the construction of the Chinese wall, to name constructions of historical relevance, they teach, I repeat, that the first one was built by order of Pharaoh Cheops, and the second one, the wall, to contain the Mongol hordes. So looking for the truth in science is more ridiculous than asking a quartet singer, the "Mona" Jimenez for example, to sing Schubert's "Ave Maria" a cappella. As it is easy to see, such an interpretation would be disgusting, as disgusting as the conclusions that these dogmatic scientists draw from these cyclopean contradictions. I will talk about this sometime. I will only tell you that the pyramid of Cheops was built more than 150,000 years ago. Maybe some of you will say that this old man is crazy, which is true, but the date I give is also true. It is so true what I say, that at the time of construction, the Sahara desert was a totally fertile region, but let's not get off the subject [pasu](#) How was the surrounding world of this [animal](#)? Surely not as we perceive it today... Did flowers exist? No, they did not exist! Did butterflies exist? They did not exist either! There were birds, even less! Flowers and butterflies and birds are too beautiful to be created by The One, so how was the plant world surrounding this [animal](#)? Answer: It was gloomy, dark, unreal; let us not forget that at the beginning of life on earth, the [pasu](#), like all plant life, was under the influence of four moons. As we all know, the gravity of the moon exerts influence, not only on the tides, but also on all life, be it [animal](#) or vegetable. It is not difficult to imagine that the four moons captured by the earth differed in their mass. That the moon of smaller mass was closer to the earth, from which it follows that the speed of translation and centrifugal force was greater than the one that was farther away and of greater mass. The oceans exposed to the gravitational influence of four moons of different masses must have had a chaotic behavior, not to mention the enormous growth of trees due to the effect of the same gravitational force. It is not difficult to imagine the

terror and terror that would cause the **pasu** the changes of the lunar phases and climatic changes, with its frightening storms with its no less frightening lightning and thunder, and not to mention the earthquakes and hurricane winds. The fear of storms, darkness and deserted places to which the so-called civilized man is prey, no doubt is a heritage of this **animal**, with the apparent difference that the **pasu** grunted and feared, and modern man asks God for help, which is a modern way of grunting. I make these clarifications to give you an idea of what the world where this **animal** lived was like. Undoubtedly the more or less constant force of gravity of the four moons had an influence on the height of the **pasu**, but this was not relevant; let's say, it increased no more than 30 centimeters, and in millions of years of evolution. Answer: it did not exceed 1.60 cm. This **animal** before the mutation possessed such genetic stability that its cloning did not exceed three centimeters between the shortest and the tallest. This is easy to prove if we observe any community of apes, which, as I have made clear, from the phylogenetic point of view, are contiguous to the **pasu**, for example: the chimpanzee, orangutan, gorilla, etc., making evident the cloning; that is: the little difference in the stature of the components of the community, because they are "quasi" genetically identical. As I have just said, the maximum that the **pasu** evolved was what anthropology calls "Neanderthal man", who also had a respectable cloning but did not exceed 1.65 cm in height. I want to make a clarification regarding what scientists call "man". Anthropologists give the name "man" to any critter that walks on two legs, for example: "Peking man", "Java man" and our well-known "Neanderthal man". It is not necessary to be a Siddha to know that these so-called Peking and Java men are vulgar hominids if not apes, except for the Neanderthal who was somewhat more evolved, but was by no means a man. For us, only the Viryas of **white** or **Cro-Magnon**, red or yellow **race**, or those derived from them, are men, whether they are awake or asleep, all the others are framed within zoology. This framing, as it is easy to see, is not because they lack the genetic; it is because they lack the **spiritual**. Let us not get off the subject. So, the **pasu** was the first **animal** that inhabited this universe, the others will come later, including the dinosaurs. To conclude, I will say a phrase that atomic physicists like very much. The phrase is the following: "Nothing is lost, everything is transformed" alluding with this maxim, that matter when it ceases to be matter is transformed into energy and vice versa. You have heard it, haven't you? Where this maxim is given in an irrefutable way, it is not only in atomic physics, as physicists may not like it, but also in anthropology. Quite simply. All the aggression, all the fear, all the instinct, in short: everything **animal** of the **pasu**, chaining of the spirit by means of man, became envy, selfishness, lust, gluttony, laziness" which can be synthesized as a playful and sacralizing typology. My dear comrades
As you can see, everything in the **pasu** was not lost, but only transformed into what we can call the archetypal structure of the lost Virya.

I will now listen to the questions.

ABOUT "JUSTICE", "TRUTH", "COURAGE", LOYALTY OR "HONOR".

In this opportunity I will talk about words or words used in everyday life by all of us, knowing more or less precisely their meaning. The vast majority of people have no idea of the meaning of the words they use on a daily basis, not being this our case, that with less depth, we understand the fundamentals of our [spiritual](#) weltanhang. If we take for example words like "democracy", "work", or any other word that identifies a certain cultural fact, we may or may not agree with its meaning, we may even agree with it because of the pre eminences, not being this our case. What would happen if we would have to agree with respect to the meaning of the word "[justice](#)", "truth", "courage", loyalty or "[honor](#)" assuming that there is an ethical difference between them beyond semantics, which for me does not exist. If this position is accepted, it means that these words differ in their meaning depending on whether the definition is cultural or gnostic. This is so, because [justice](#), truth, value and [honor](#) are transcendent aspects that remained "outside" of creation, because these manifestations are alien to the phenomenal world, or to use a Neoplatonic term: to evil. What is understood by being "outside" of creation? What defines the word "outside"? What can be the origin of "that something" that is alien to creation, which is the same as saying, it has not been created? Answer: The origin, eternity Is it possible to apprehend the meaning of these words that are alien to everything created, and to the experience of the origin or eternity, which is the same thing? Yes, it is possible. It is possible from what the S.H. calls "actual infinity". Many confuse the actual infinite with the present. The word "present" is in no way sufficient to define the actual infinite. This is so, because the present is differentiated from the past and the future, and the present infinite has nothing to do with this perception of time, which is totally illusory. In such a way that the actual infinite, although it may seem paradoxical, has nothing to do with the present because the latter belongs to the potential infinite. So that the understanding of the meaning of these words belongs to the realm of pure blood that only the awakened Virya can apprehend or comprehend. We shall try to approach the truth of the meaning of these words beginning with [justice](#). I will give an example: A gentleman has for rent, let us say, ten houses. A family of tenants, for work reasons, cannot pay the rent and is three months in arrears. The good Mr. enforcing the contract expels the family. They have to sleep in the open with all that that means. Question: Is it fair to apply the law and evict a family from their rented house, and for imponderables for which they are not responsible they have to sleep in the street? Undoubtedly it is legal, but the question is, is it fair? The answer is too obvious. The law or code is the consensual agreement of a certain ruling class, which, as it is easy to see, is a cultural fact and therefore false, illusory. The concept of [justice](#) is "brought" from the origin together with the spirit, and chained to matter, which in essence is rigorously the same. This [justice](#) placed in the sphere of conscience and interpreted by reason becomes law or code, with the aggravating factor that these laws are formulated and regulated by the ruling class that perpetuates itself in power so that these laws regulate its privileges, while the family thrown out for not being able to pay the rent sleeps in the street.

There is a fundamental difference between law and [justice](#), law has its origin in the cultural, not so [justice](#) which is eminently [spiritual](#), law has its foundation in psychological ethics, not so [justice](#) which has its foundation in the [spiritual](#). This essential difference between law and [justice](#) becomes evident when it is applied in a structurally corrupt society like ours. It is structural because the governing powers of this "democratic" system, which are the executive, legislative and judicial powers, far from being independent, as required by the constitution, are interdependent, that is, accomplices in perpetuating themselves in power and enriching themselves by stealing the wealth of the state, which is the same as stealing the wealth of the people. In this chaos, in this dis-government, in this democratic miasma, the only state policy that exists is that of subsidies, which consists of giving a few pesos to the population without resources so that they do not die of hunger.

What does this have to do with **justice**? Let's take another example: Have you heard lately of a "dignified death"? Surely you have. What is a dignified death? Is there such a thing as an undignified death? Surely it also exists; otherwise, how do we know that a death is dignified? Well, what is a dignified death? Those who make the laws say that a dignified death is one that does not generate suffering. From which it follows that an unworthy death is one that does generate suffering. Well, then, do we agree that a child who dies of malnutrition, which is a euphemism for starvation, and an elderly person placed in a nursing home who dies without care and in solitude is an undignified death? There is no doubt that this is so, since they are deaths that generate pain. What do you do to make these deaths, which are obviously unworthy, dignified? I will tell you nothing! If euthanasia is applied to a patient to put an end to suffering, it is legal because it is endorsed by the law of "dignified death" as long as the patient, if able to do so, agrees with such practice, otherwise, the decision will be taken by a direct relative. So far so legal. That is to say, the law is complied with. Let us go back to the deposit of suffering and lonely elderly people and children with parasite-infested stomachs and eyes bulging from hunger. There will be those who think that they should also be euthanized in disguise, e.g. birth control, abortion, etc. Whoever thinks like this is neither ignorant nor an idiot, he is a shit! What to do with the suffering? They will not be able to resort to the laws, since they plunged those old people and those children in such a situation, so what will they do? There is only one thing they can do that they will never do, and that is to make them have a dignified life. **Justice**, the just act, to be done, does not need laws or codes. The Virya must only know, must understand in its full dimension what is pain and what is suffering. Without a full understanding of the metaphysical implications of pain and the consequent suffering, the Virya will never have a vision of **justice**, much less an attitude towards it. No legislation, no code will abolish human pain and suffering, except in a community of Viryas as it was in the Third Reich. So that the law, to the maximum that it can reach is to legislate a dignified death, and this in a partial way, but never a dignified life, because this is the patrimony of **justice** and not of the law. It is not in vain that a popular saying, which is curiously repeated by lawyers, goes like this: "The law is made the trap". If the law is complied with, it is legal. If it is not complied with, it is illegal. The law has nothing to do with **justice**. The antonym of "just" is not "unjust". The antonym of "legal" is "illegal". The unjust is synonymous with illegality, because an unjust act is an act against the spirit, against eternity, against what "IS". What is "from here" cannot be antonym of that something that "is not from here", which makes it clear that an unjust act is an act of this world, since in the world of **justice**, being **spiritual**, the unjust cannot exist, from which it follows that the unjust is synonymous with illegal. An illegal act is to violate or not to comply with a law, which is the product of an agreement between cultural subjects, it is a cultural fact. To say that what is not "is" is antonymous to what "IS" is to give the category of **spiritual** existence to illusion. Synonyms and antonyms belong to the duality with which the phenomenal world was created. This easily apprehended approach will prevent us from committing gnoseological errors and will bring us closer to the inextensive point where the truth will be revealed to us.

So the only ones who can be just and who must be just are we, the awakened Viryas, who consider ourselves superior. Is it possible to separate what is just from what is true? In a way we have explained what is meant by being just. But what is truth? Both **justice** and truth are words that cannot be conceptualized, this is so, because a concept is an idea, and as we know that an idea is a mental image, it is impossible to have a concept of these words, since this mental image is an illusion, it does not exist. If we agree that **justice** is outside creation, I will also try to show that truth has the same origin. This is so, because truth and **justice** are transcendent, **spiritual** qualities. I will give another example: If we affirm that $2+2$ equals 4, and that 5×8 equals 40, are we telling the truth?

If we affirm that the best political system known to achieve harmony and happiness to a community is representative democracy, are we affirming the truth? If we affirm that a Mr. bought such and such a thing, are we telling the truth? Of course not! In the first case, it is an operation of reason, which compares and relates archetypal symbols, which is given the name of

numbers, is what is called certainty. That it is certain or certainty does not mean that it is true or true. The word "certain" or "certainty", analogous to the word law, is an "agreement", let us say it in some way, of those who are prey to the preeminences of cultural facts, something that we know very well for being deepened in the foundations of the H.S. What happens with democracy? If it is the best political system known to legislate with fairness to a given community, this is not true, because there are other political systems hidden or not taught that have been shown to be much more fair and effective than the representative democratic system as we know it. It follows that the democratic system is useful, but in no way is it the true political system that will bring happiness to a community, which means that it is not true what this system postulates. And finally the third case. A person goes out shopping and returns home with an endless number of objects that, as a rule, he does not need. No, it is not true. That person was "taken out" shopping, or if you will, "taken out". Very simple. To say that this person went out shopping is to say that he chose when to go out, what to buy, and where to buy it. However little meditation, this Mr. as everything that exists in the universe is determined a priori, so that our friend of the example did not choose to go shopping for being determined, which is the same to say, he lacks free will, and much less to buy useless things.

So it is not true that this person went shopping? That's right, it is not true that the person went shopping. It could be argued that the person was seen going out shopping and coming back with things that are generally useless. That statement is fallacious because it is describing an illusory fact that for that very reason does not exist. The gnosological error consists in accepting that Mr. went shopping by his own choice, when we know that he lacks free will, it is like assuring that in an election, whatever it may be, the suffragette chooses among the rulers, analogous to the mathematician who develops an equation to explain this or that aspect of nature of which he has no idea, or the landlord who throws a family into the street because they cannot pay the rent for reasons totally unrelated to them, arguing that the landlord is an honest citizen who only complies with the law, when what he really is, a son of a bitch who hides behind a law to continue maintaining a privilege that in the social structure is the product of that family being in the street. We could give more reasons about these attitudes, but I think it is not necessary. This exposition, synthetic by the way, leads us to the question of [honor](#). Let us imagine an ideal situation, which by the fact of being so, does not cease to be common in the behavior of many Virya in the social context. Here is the situation: A beautiful married woman, in a given situation, meets a Virya. This one, "dazzled" by her charms, is trapped by the seduction of the beautiful woman. After a certain conversation, she lets the Virya know, using the weapons of seduction, that she likes him. The latter, during the conversation, came to the conclusion that the woman is married. When asked directly by the Virya if this is so, the woman confirms it. Let's go to the question, would the awakened Virya have sexual intercourse with that woman? Because that is the objective that was implicit in the conversation.

You do not believe that one can be at the gates of love with such a woman, I say this, because if one is at the gates of something, it is hell. Is it ethical, is it [honorable](#) for the Virya to agree to such a relationship when the woman cheats and lies to her husband? Let us not forget here, that lying in this kind of women is not strategic, it is tactical. I ask: Is it known what is tactical and strategic in the actions of this kind of woman? At the end of this monologue I will accept and answer inquiries about this or other cases, which in no way will be a debate. Let us return to our 'seduced Virya'. Here it may be argued that the husband mistreats her, i.e. there are many times he says "no". He does not take care of her. That is: he does not work for her. He does not "make her happy", a euphemism for "I am tired of having sex with this man. All these arguments can be real. Now what do all these arguments have to do with Virya's ethics and [honor](#), with Virya's [noological conduct](#)? Except that the ethics of Virya has to do with the behavior and relationship of a lost man. Virya ethics has nothing to do with the husband's relationship to his wife or to the world, assuming she is not his world to him. Another aggravating factor is that these kinds of women always lie. From which it follows that the seduced one

Virya may be the first in that unfaithful relationship, but never the last. This is easy to understand. Our guides teach that the only morality of the Virya is [honor](#). As it is easy to see, [justice](#), truth and valor are seated upon this transcendent morality which is the invisible menhir upon which the Virya sits, which, in truth, he is the very menhir. So we are closer to the inextensive point to look from there to the phenomenal world, to the illusion in which our beautiful woman sits. This seeing is of cardinal importance for the one who wishes to flee from this hell. Thus we have arrived at the gates of courage, of what we understand by courage. I will come back to [honor](#). This quality is the "[spiritual](#) oxygen" of the awakened Virya, this fuel emanating from the Vril, which we could well call here, "[spiritual](#) potency". This potency is equal, or if you will, is proportional to the purity of the blood. The greater the purity, the greater the Vril. Our guides teach that courage purifies the blood and fear makes it impure, so how do we assure that the more courage the more Vril and vice versa, the more Vril, the more purity of blood? Because courage and Vril are of the same essence of the awakened Self. What about the other qualities such as [justice](#), truth etc. are they not? Yes they are. Could a Virya see, could he bear truth without courage? No, he could not. After the truth is revealed to him his [honor](#) will make him act against the lie. That action from the truth makes it a righteous act, an act of [justice](#). This value is manifested and consolidated within the Virya when he participates in the Hyperborean mysticism. This is the reason, and no other, why our guides recognize the only value they recognize is the value of the Self before the sacred symbol. Courage is the supreme act of the awakened Virya on the material plane, a plane that manifests itself with evidence as illusory for having defeated within itself the sacred symbol that sustained all symbols. This is also the reason why the Virya is despised and feared by the soul, because it has been deprived of its master: the sacred symbol. It is not at all easy to expose in a plane of understanding ethical aspects of cardinal values, fundamental for the [spiritual](#) formation of the Virya. Although this monologue may be insufficient, it is by no means useless for [spiritual](#) orientation. It will be possible to present critical arguments with respect to the methodology and the way of presenting them, it will be possible to question formal aspects of form, but never of substance, which are fundamental. I have no doubt that in these aspects, the fundamental ones, we fully agree. This is so for two reasons: 1° because I know the great majority of you, and 2° because of the attention with which you listen.

Let us return to our seduced Virya, who may well be some of you. Is it ethical to have sexual intercourse with the beautiful woman after what has been exposed? Nietzsche asserted that: "*Man has to rescue the woman who dwells in woman*". I, without being remotely Nietzsche, could say using this sentence that: Man has to rescue the man who dwells in him, which could well be this Nietzschean superman. If this is true gnostically speaking, there is no doubt that the man we would have to rescue is the husband of the woman who dwells inside the Virya and integrated into the cultural subject, which will be evident when we agree to have sexual intercourse with our lady. What I mean by this is that the Virya, when agreeing to the woman's invitation, is occupying the place of the deceived. In fact, he is the one who is deceived. In other words. At the very moment of the karmic act, because there is no doubt that it is karmic, our Virya becomes part of the phenomenal world and integrated to a dramatic event that will feed with its psychophysical energy who knows what astral monster. If the [luciferic graceful attitude](#) is an act, its effect in the phenomenal world will only be observed and accepted by another Virya occupying the same strategic place. For the one who is located outside the space of the Virya, that is, in the consciousness, he will not see the [graceful attitude](#), he will only see its effects. That the Virya missed a unique opportunity, perhaps because he is shy, or simply because he is an idiot. So one cannot be just or truthful if not from [honor](#), which as we said above, is the only morality recognized by our guides. All this exposition on [honor](#) has an aggravating factor. What is that aggravating factor? That the Virya may perhaps find himself in an analogous situation with the beautiful lady mentioned above in a fortuitous way, not sought, which is common in a densely populated city. The aggravating factor is that the Virya seeks this situation, that is, that the Virya seeks women, regardless of whether they are married or not. Seen from the noological ethics, this kind of Viryas, not only are not awakened, but in the situation they are in, they are in a situation where they are not looking for women.

described above, they do not care about **honor**. Let us return to **honor**. Question: Can a lost Virya act with **honor**? Yes, he can act with **honor**, charismatically under a mystique. Outside of charisma and mystique can he act with **honor**? No, he cannot, I mean, he does not act from **honor**. I will give an example. A man who does not see, gives his word of "**honor**" that he will fulfill this or that action. This good Mr. He fulfilled the given word in spite of the risk of losing his life Is not this attitude **honorable**? It does not necessarily have to be **honorable**. The reason why he kept his word can have many different origins. For example, he may have kept his word because of emotional aspects, for being a promise, for fear of God, for love, or to not look bad in front of acquaintances, society, etc., or for rational aspects, for example, to speculate for political or economic gain, among other things, what is **honorable about** the actions of such a subject? In no way is keeping one's word an **honorable** act. What comes close to a true act of **honor** is the one who, without giving his word, fulfills what has been agreed beyond the risks. Why do I say "comes close", because it is an act of responsibility, not before others, but before himself. Responsibility is by no means **honor**. Responsibility is found "beyond" things, it belongs to a social ethics, to a behavior, if you will, civic, that makes man a trustworthy being, but no matter how many adjectives we add to this good behavior, it will never cease to be framed in psychological ethics. It will never be a n act of **honor**. This Mr., who belongs to a class of citizens, can be defined as a "good man", "good father", "good worker" among other qualities, but never as a man of **honor**. It is one thing to be good, responsible, and quite another to be just and **honorable** from where we understand these words. Everything that is on this side of things, and the good behavior that is social responsibility is on this side, undoubtedly belongs to psychological ethics.

LOYALTY

I will say something about loyalty. This quality is undoubtedly the highest and noblest quality of an awakened Virya. It could be said that loyalty is more than a quality, it is where the above qualities converge with the exception of **honor**. I do not want to use the word "synthesis" so as not to sully the term, also the word "converge" is insufficient to qualify such a quality. There is a difficulty, at least for me, to make this word understandable, but we can come closer to understanding it. Loyalty is closely related to hierarchy, to the recognition of a hierarchy. For us this hierarchy is that of the spirit, of **spiritual** origin. I have used the term "recognition" because this **spiritual** hierarchy is not imposed, for if it were, it would not be **spiritual**, on the contrary, it would be archetypal. In the loyalty of the awakened Virya, "dwells", "is found", has presence, manifests the Divinity which was recognized in this **spiritual** hierarchy, which on the material plane, is exercised by the superior or guide. It is the supreme moment of greatest tension in which the black, the hard and the cold are confronted against the white, the soft and the lukewarm; in short: when the spirit is confronted against matter, I can say without fear of being mistaken, that the Divinity, the guide and the awakened Virya are one and the same manifestation. The awakened Virya is a warrior of the spirit who declared total war on the God of matter and his infernal work in which he manifests himself pantheistically. It is in this war that the Virya will test his loyalty, that is, the purity of his blood. Loyalty to superiors, which is the same as loyalty to their teachings, is synthesized in blind obedience: an order is obeyed, without hesitation, without questioning, without distrust; a superior gives an order and the Virya obeys it!

The only thing that really exists is the order of the superior and its subsequent execution, everything else does not exist, it is an illusion, including the certain risk of losing one's life! The loyalty of the Virya is the most precious treasure for our women, the awakened Viryas of this world and those of the **spiritual** world. The latter are the watchers who alert us from our blood of the dangers we are exposed to in this war, or as our poets say: "Loyalty is the eternal mirror in which courage looks". And they add: "These two words in the musical language of the birds are the eternal and most pleasant chords to the ears of the Gods". It must be clear, that loyalty when

manifests itself in the phenomenal world, it does so from courage. It can be very difficult for the Virya to express or explain everything that concerns the Vril, truth, [justice](#) and [honor](#), which does not mean that he is no longer an awakened Virya, but where he must manifest that knowledge that dwells in his pure blood, is in loyalty and courage. A sentence of our mother the Virgin of Agarta comes to my memory. It says: "...eliminated will be the unworthy of spirit, the coward, the traitor and cursed will be the womb that forged him...!"

Our guides teach that courage purifies the blood. This courage has its origin in loyalty to the superior and/or his teachings, and this, in [honor](#), and this [honor](#), which our Gods say, is the only morality of the Virya, which also manifests itself on the material plane in the noological ethical principles such as truth and [justice](#). So that these [spiritual](#) qualities which were left out of creation are found in potency in the blood of the Virya, or to be more precise, in every Virya who is charismatically related to the H.S. This merciless struggle in which the awakened Virya participates and every one who is on the way to becoming one, let there be no doubt that the front of this struggle is to be found within him, in his own blood. It is this supreme value that the Virya will have to make use of when he has to deal with [the sacred symbols](#). These enemies have nothing to do with trenches, cannons, grenades, rifles and all those weapons that are related to a frank combat in the phenomenal world; these combats will come later if they are strategically necessary. I will explain in a synthetic way what I want to mean by quoting a sentence of our guides: "The only value recognized by the Gods is the value of the Self before the sacred symbol". Draw your own conclusions.

We are strategically approaching, of course, to be able to discern what the S. H. wants us to understand by "luciferic graceful attitude". How to have a [luciferic graceful attitude](#) outside of the transcendent qualities above? Is it with an action that this attitude is achieved? Finally, are the words "action" and "attitude" synonymous? For the one who sees, for the awakened Virya, an action is an attitude strategically placed in transcendent time, is this understood? I will put it in another plane of understanding. The action of the Virya is an attitude placed in a space and a time of its own. Only in that proper time, action and attitude are synonymous. This is what the H.H. gives the name of Kairos. We must not make the gnoseological mistake of considering kairos as an antonym of chronos. I tell you this, because kairos is "no time". And "no time" is not contrary or opposed to time. For kairos time is not, it does not exist. Therefore that which IS, has no antonym, and much less if it does not exist, analogous to what was exposed with respect to [justice](#) and [injustice](#). I will explain in a synthetic way why the words that define attitudes or [spiritual](#) qualities lack antonyms.

If truth and [justice](#), together with the other [spiritual](#) qualities, remain outside the phenomenal world of illusion, how can we achieve such an action? The answer is: by achieving a space outside the consciousness, which is the same as achieving a space independent of the phenomenal world, something that you know in detail, because it is brilliantly exposed in the S.H., which is known as "Solution to the mystery of the right angle", or as "Wotan's solution to the problem of [spiritual](#) enchainment". So it is not possible to be just and truthful, much less, courageous and loyal if it is not from [honor](#), the only morality recognized by our [spiritual](#) guides. I said just now that we were approaching what the H.S. understands by "[Luciferic Gracious Attitude](#)".

This is none other than the [Grace of the Lord of Uncreated Light](#) who dwells outside of time as the [Black Sun](#) whose rays illuminate the pure blood of the Virya diluting the false light created. Lucifer is translated as "The Light-bearer", but this light is black, emanated by the Black Sun that somehow dwells in the blood of the awakened Virya as a result of the alchemical mutation of the qualities detailed above. By alchemical work is understood the mutation of "putrefied matter" into something pure, superior, which symbolically and exoterically is known as mutating lead into gold. It is not to this process that I refer, unless the putrefied matter to be mutated is the very microcosm of the Virya, which is the strategic objective of Hyperborean weltan chaung. I used the word "mutation" to signify the "convergence" at an inextensive point of the [spiritual](#) qualities which the Virya must possess in daily life. Do not think that

I am putting these concepts in a quantifiable context, nothing further than that, it would be impossible to quantify the uncreated, and if so taken, it would be a gnoseological error. This is so, because quantification in alchemy is linked to "putrefied matter", and putrefied matter is everything created, including the body and soul of the Virya, which is the same as saying the physical and astral body. I mean by this, that a [luciferic graceful attitude](#), is an attitude exercised from another world, with rigor of truth, from the true world. It is an action against the material and/or archetypal order, an action placed in a part of creation, be it in a transcendent and/or immanent time, that is to say in all of creation, because in the part is found the whole. From the above, it is easy to understand that the [gracious attitude](#) does not originate in this world, because [spiritual](#) grace is alien to creation, indeed, it is its essential enemy. It is clear and evident that the weapons of which the Virya has to avail himself to fight against the illusion of the created, fundamentally of the archetypal, must be uncreated weapons, among which are the runes. Runes have a graph, a sound, and a strategic tactical value, but they can also be identified with an action. It is a truism to say that these actions are closely linked to the qualities I have developed in this monologue. The whole magical warrior meaning of the runes, or of one in particular, in essence express the [honor](#) of the Virya with all that it means. So a [luciferic graceful attitude](#), is an attitude of [honor](#), from which are emanated charismatically the qualities exposed. It could well be said that the Virya is the uncreated rune Tyrodingibur that represents all the runes, because like them, its [spiritual](#) part is uncreated. So why are there 3 uncreated runes and 13 archetypal runes? The "uncreated" is understood but what is meant by archetypal? They are archetypal because they were created by our [spiritual](#) guides, these archetypal runes lack a counterpart in the archetypal plane, from which it follows that they are not created by the One. They are signs, the correct pronunciation of which constitutes the language of the birds. These concepts, as you will have read, are in detail in volume 9, if I remember correctly, where everything that concerns the psychological Semiotics, the noological runic and the pontonic is deepened. It is indispensable for the Virya to evaluate with precision the degree of dependence that links him to the superstructure, because in some ways all are linked to the superstructure, with the aggravating factor that this link is with [the sacred symbols](#). This is so, because our wisdom teaches that there is no point in knowing, knowing or explaining what concerns psychological semiotics, noological runic or pontonic semiotics if one has not had a previous ethical attitude. This attitude is closely linked to the action of the "I" before the sacred symbol. I repeat. It is necessary to know the degree of archetypal dependence that the Virya has with the superstructure, fundamentally what concerns his affective world. The self-respecting Virya will sooner or later ask himself these questions: How do we act with our affections? If we understand by affection our loved ones, for example, our parents, children, siblings or the woman we love or with whom we are in love, are our attitudes towards them from love or from [honor](#), when we well know that acting from love, the one who acts is the One? That is to say, from the emotional subject that has its center in the heart. I will tell you something that in my opinion is a beacon in the darkness of confusion: The "Yes", that is, the affirmation or acceptance, is in potency in the emotion, ready to manifest itself as a trap for the Virya, and not only for the Virya. On the contrary. "No," that is, negation, is found in potency in the pure blood of the Virya. Those of us present know very well that the acceptances and affirmations to which I allude do not refer to a peddler who offers us to buy a certain article, which we can dispense with if we so desire; on the contrary, I am referring to the woman to whom they relate emotionally and which they would fear to lose. But how can it be that an awakened Virya fears to lose something he possesses, when he knows that all he possesses is an illusion? It is a truism that if one possesses something, it is because one has previously desired that something. What need does an awakened Virya have to have a woman by his side every day? I do not ask this question to an awakened Virya because she will never allow a non-awakened Virya by her side. I insist, why would an awakened Virya have by his side a woman who is not an awakened Virya with the aggravating circumstance that he loves her, or worse, is in love with her? It is

It is fundamental to know the degree of dependence one has on the superstructure. Thegnoseological error of the Virya consists in believing that he has a woman by his side, when the truth is that he is "held" by the sacred symbol that will feed on his psychophysical energy after having integrated him into a karmic drama. There is no choice in the Virya because he does not possess this free will, then? It is clear and evident that the Virya is chosen. By this I mean that his Self has been phagocytized by a sacred symbol. The only thing left for the Virya to do, knowing the dissolving force of **the sacred symbols**, is to relate to them in a strategic way, fundamentally, as I have said, with regard to the woman. At the risk of being repetitive, I will insist that one must have a clear vision of the degree of dependence with the superstructure. To put it simply, how many times do I say "Yes" and how many times do I say "No" to the requirements of the superstructure? Here the requirements come from the hand of **the sacred symbols** that are closely related to our affections. Now it can be understood that the **spiritual** qualities above exposed that make the noological ethics of the Virya, are qualities that are manifested as war action in his blood, and the purification of this, is closely related to the acceptances or denials that we have with the requirements of **the sacred symbols**, which in my opinion, are closely related to the woman. So. Dear comrades, to be an awakened Virya is not a mere desire, it is something more than that.

FOR FRIEND'S DAY

(Other writings)

Sunday, September 1, 2013

"Would there be any man who would not be mortally wounded if he knew what his most faithful friends thought of him?"

("All Too Human" - NIETZSCHE).

Introduction to the book "El hombre mediocre" by the forgotten Argentine writer José Ingenieros.

"When you set your visionary bow towards a star and tend the wing towards such an ungraspable excellence, eager for perfection and rebellious against mediocrity, you carry in you the mysterious spring of an ideal. It is a sacred ember, capable of tempering you for great actions. Custody it; if you let it die out, it will never be rekindled. And if it dies in you, it remains inert: cold human swill. You live only for that particle of reverie that overlaps the real. She is the lis of your coat of arms, the plume of your temperament. Countless signs reveal her: when your throat is knotted when you remember the hemlock imposed on Socrates, the cross hoisted for Christ and the bonfire lit for Bruno; when you abstract yourself in the infinite by reading a dialogue of Plato, an essay by Montaigne or a speech by Helvetius; when your heart trembles thinking of the unequal fortune of those passions that you were, alternatively, the Romeo of such Juliet, the Werther of such Carlota; when your temples freeze with emotion when declaiming a verse of Musset that rhymes according to your feelings: and when, in short, you admire the precluding mind of geniuses, the sublime virtue of saints, the great deeds of heroes, bowing with equal veneration before creators of Truth or Beauty.

Not everyone is as ecstatic as you, before a twilight, they do not dream in front of an aurora or shiver in a storm; nor do they like to walk with Dante, laugh with Moliere, tremble with Shakespeare, crackle with Wagner; nor mute before "The David", "The Last Supper" or the Parthenon. That restlessness of avidly pursuing some chimera, venerating philosophers, artists and thinkers who fused in supreme synthesis their visions of being and eternity, flying beyond the real, belongs to few. The beings of your stock, whose imagination is peopled with ideals and whose feeling polarizes toward them the eternal personality, form a race apart in mankind: they are idealists. Defining his own emotion, he who feels himself a poet could say: the ideal is a genius of the spirit towards a perfection".

Can this thought be applied to a so-called **friend who is** ready to laugh at a mediocre joke, which is usually derogatory and/or offensive to people? Or one who leers at his **friend's** wife? Or one who brags to his **friends** about what he did in bed to this or that woman? Or one who lies to his parents in order to defend his **friend**?

Draw your own conclusions.

Those of us who defend ideals, even though they are not the same, we do not have **friends**, we have enemies and we are volunteers in the struggle! **Friends** are forced to fight.

"**Friendship** is not seated in justice, it is seated in complicity. Only those who lack honor are accomplices."

"It is not possible for **friendship** to prevail without hypocrisy and lying, whether among **friends** or to others."

"With **friends** we are accomplices, never loyal!!! With **friends** we act out of love, never out of honor!!! Love is for the woman we love!!!!

"**Friendship** is dangerous and harmful because it sits on complicity and love, which is why truth sits on honor and not on love."

"**Friendship** is characterized by being founded on the superficial, the tawdry, the playful and the fearful. This is the reason why **friends** don't get together, they get together."

"The main enemy of **friendship** is honor".

Whoever can wear the hat, let him wear it.

Let's celebrate comrade's day which is every day!!!!

CROY.



German Army entering Paris singing The March of San Lorenzo on June 14, 1940, as a counterpart the German Army had extended the authorization to the Argentine Army to use the stanzas of Alte Kameraden (Old Comrades) in 1910 on the occasion of the Centenary.

ON VIRGINITY AND PROSTITUTION

Good evening.

Today I will expose a subject that you have never heard of, and apart from what I will say about it, you will never hear about it, and that is what concerns virginity and prostitution. I had intended to talk only about sex, but when I meditated, I came to the conclusion that virginity and prostitution, by far, encompasses everything that concerns this not always pleasant practice that is sexual intercourse; I am referring here, of course, to heterosexual intercourse. It is necessary to define what is meant by virgin and prostitute.

The dictionary of the Spanish language reads about the word "*virgin*": (*From the Latin virgo*).

Person who has not had sexual relations. Person who, preserving his chastity, to be consecrated to a divinity.

Regarding the word "*prostitute*" we read: (*From Latin prostitutus*). *Person who has sexual intercourse in exchange for money.* Needless to say that these definitions, as will be demonstrated, apart from being preeminent, are naive to say the least.



Virgins

Let's start with virginity. The first definition reads: "A person who has not had sexual relations". However, this definition lacks semantic precision, because for us, those who pretend to see, we ask ourselves: Relationship with whom, where, and how? Both the "with whom", the "where" and the "how" can be real or imaginary if not fantasy. So the above definition of virgin begins to take on water all over the place. I'll ask a question: If a young woman, teenager or not, who has never had a relationship with a man or a woman who has never had a relationship with a man or a woman who has never had a relationship with a man or a woman.

sexual intercourse of any kind is masturbation, is it sexual intercourse? From the dictionary definition it isn't. Are you sure it isn't?

Let's see: We have all seen apes in captivity in parks, zoos, circuses, even in movies, masturbating in public. This action of the primate is found in its functional matrix as a pleasure reflex. I say pleasure reflex, because this animal lacks the help of the conscience, which possesses the faculty of imagining and realizing fantasies; which means that the ape does not practice masturbation with the mental image of a monkey as imagination or fantasy. What would happen with this practice of "self pleasure" if our young or not so young woman were to perform it with the help of the conscience? It is not necessary to be our esteemed and respected Dr.

C.G. Jung to know what happens in the consciousness of our young or not so young woman when she masturbates. It must be clear that there is no way to achieve pleasure with this practice if it is not sustained volitionally an erotic mental image, whether it is brought from the cultural subject as imagination, or as fantasy achieved by the conscious subject. From this perspective I ask: Is masturbation a sexual act? If the answer is affirmative, our woman has lost her virginity; and I am afraid it is so. You will say: on what does this old fool base what he affirms? Let us see: For the Virya, be he man or woman, there is no sexual pleasure without the aid of consciousness, unless the unbelievers are apes. I say this, because the sexual relation is always with "another", be this one real or imaginary. If it is real, it is a sexual relation in the phenomenal world. If it is imaginary, it is an act of masturbation whose erotic reference is a mental image. There are also men and women who, when having real heterosexual intercourse, imagine having it with another, this practice, which should be framed in what we understand as mental disorder, not in neurosis, but in psychosis because this type of practice is what I call, if I may use the term, "superior masturbation", since the object of pleasure is an imagination or fantasy, in which the partner acts as a hand.



Now then. If we affirm that a woman is a virgin because she has not had genital intercourse, we can say that she is a virgin.

Are we stating the truth? If the answer *is* affirmative, without any doubt from the above mentioned, it is framed in the physiological, from which it is deduced that it is insufficient, or to be more exact, it is a slice of the relation, or concept slice. For those who are not clear about this concept, I will say analogically, that it is like wanting to teach what a table is, taking as reference the table that you have at home, which is circular and has four legs, when there are millions of analogous tables, but different in the cylinder or relationship between knots, something that I will deepen at the time of the questions. Let's continue.

For me, and I think for you too, virginity, rather than being dogmatically based on physiological or religious grounds, is an ethical foundation, that is to say, it is a noological ethical attitude towards sex, which is beyond the phenomenal world in which pleasure or reproduction is a contingency. I repeat: pleasure or reproduction is a contingency.

contingency. So that the rigid physiological and religious definition as opposed to the noological ethical, as I said, begins to take on water on all sides. If virginity is an attitude towards sex, then, as I have said

Can the woman recover that condition, if with a volitional act from her own place she decides not to have any more sexual relations, which would be an action of war? Would this attitude, this decision "cleanse" her, allow me the expression, of that Karmic charge? Would an action or conduct make someone responsible, in this case the woman, for something that is alien to her and that she did not decide? As I am not quantifying sexuality, this inquiry fits the respectable housewife as well as a prostitute by profession. Note that I say profession and not professional. Where is the difference? The difference resides in the fact that a professional is a professional because she exercises said profession, on the other hand, who does not exercise said profession is not a professional. In the professional one the karmic conditions were given for her to exercise that profession, in the others they were not. It could be said that one is active and the other passive or, if you will, in lethargy. This can be extended to every attitude or action to every Virya, be they men or women, but here we are talking about virginity and prostitution that exists in potentiality or as a gnostic substratum in every woman. The Judeo-Christian monotheism has made of the virgin woman, the one who has not had sexual intercourse, an old-fashioned and boring one, it also demonized the prostitute, in the middle of these two typologies is found 80% of women. If a woman is not in the extremes of these typologies, when they refer to another woman with the adjective of prostitute, the adjective "prostitute" is used to describe her.

they are transferring that which in reality they fear or cannot exercise, because of the karmic conditions. From C.G. Jung's work "The psychology of transference" it is easy to understand what I am saying. Let us return to virginity, and we will come back to prostitution. The lack of consistency of these arguments on this subject is due to the fact that a virgin is a woman who has never performed any sexual act. I will ask a disturbing question: How do we know that a woman has not lost her virginity? Physiology does not give a convincing answer to this question, neither does religion, and even less so psychology.

With respect to the last two, we will leave them aside because they contribute absolutely nothing to the subject; and this for a simple reason: religion, whatever it may be, has priests, who are pontiffs of The One. Psychology, which is also a dogma, possesses priests: psychotherapists, who possess a God named Freud, who in a way is also The One. Let us continue. Physiology as a branch of medicine provides us with some data, one of which refers to what is known as the hymen. As it is easy to prove "grosso modo", this is a membrane that reduces the entrance to the vagina. The physiological teaches that in the fetal development, this thin membrane that is the hymen, covers the entire vaginal orifice that opens partially with the birth, being this the reference to know if a woman performed the sexual act, or if you want, lost her virginity, because it is in the sexual act where this membrane is broken producing a bleeding. This is neither a reference nor an argument, for the simple reason that the tearing or rupture of the hymen can be caused by multiple causes in childhood, puberty or adolescence due to certain practices. For example: horseback riding, using tampons during menstrual periods, playing sports, or masturbating with fingers or various devices among others. Seen from this perspective, the physiological argument to determine the virginity of a woman using the hymen, also makes water everywhere, with the aggravating factor that the so-called technique, with its contribution in favor of comfort, in this case, of deception, in the 90s of the last century, through a Japanese who I do not remember his name, invented an artificial hymen that bleeds when broken in the sexual act. If you are not interested in the physiological virginity of women, perhaps this invention will not tell you anything, since the virginity or purity of women has nothing to do with this gadget or with a membrane that is a product of the functional matrix of the pasu, but I can assure you, the interest that it produces to a type of woman who is the vast majority and with which you will have one more element of deception. Draw your own conclusions with respect to the devices used by this type of women to make men believe that they are pure and chaste. I will give you two facts. First fact: all mammals have a hymen, including our despicable and extinct ancestor the pasu. Second fact: This artificial hymen is

is forbidden in all countries that officially profess the Islamic religion, on pain of death by hanging or stoning as in Iran, or beheading as in Saudi Arabia. So puerile and inconsistent is the physiological argument that even doctors do not pay attention to it. I do not want to give here a physiological or sexology class; and this for two reasons: I am neither a physiologist nor a sexologist, nor do I want to be one!!! That is why I say that virginity is an attitude that has nothing to do with the phenomenological position of religion or, in this case, with physiology as a branch of medicine. From the ethical point of view, the question changes substantially when the woman conceives a child. Let us see. It is in the **design** of the female to conceive children; in the animal pasu to preserve the species as every animal and to fulfill the supra purpose of creating culture, which in the latter, as we all know, failed. After the spiritual chaining by the portent of what we know as "genetic key", the pasu female becomes a woman preserving the **design** of procreation with the spice, if I may say so, of what we know as "ontic autonomy".

This change, or more precisely, mutation, is the transcendent cause of all desire, fantasy, or those manifestations that are framed in the area of emotion, that is, of the soul, becoming a karmic fact.

It has to do, because an animal **design** placed in the desire to have children, apart from preserving the species, actualizes and prolongs karma. That is to say that conception in the lost Virya is the way to pontificate pain, which is nothing other than perpetuating karma.

There is a substantial difference between a woman who, having had innumerable sexual relations, has not been impregnated, and a woman who in the first sexual act, or any of them, becomes pregnant. In the first case the woman is not the bridge through which karma (reincarnation) will manifest; in the second case she is. I am not saying that the first is a virgin and the second is not. I am saying that the first one can revert her attitude towards sex, the second one cannot. Because the second one, being a mother, changes her ontic meaning from woman to woman-mother. The first is only woman, the second is woman-mother.

This woman-mother has formed a family, living or not, with the father of the child. The karmic aspect of the desire to have children is so strong that the formalization of a couple to conceive the child becomes secondary.



Modern prostitutes

This is so true that there is no marriage without children, and if for any cause or reason they cannot conceive them, they adopt them, steal them, or buy them. So strong is this **design** in the woman and the man

If for karmic reasons they did not form a couple, the archetypal structure will use a psychological device, a non-conscious device of course, which in the case of the woman is closely related to the projection of the mother aspect on herself, and in the man the projection of the father on a child or adolescent. On the other hand, there are mothers who, by the mere fact of being mothers, form a family. For this, it is not necessary to live with the father of the child, something that, as always, psychologists do not have the faintest idea about. Therefore, a woman without children, or one who cannot conceive them, is unlikely to form a stable couple, that is to say, a family. This is so, because the purpose of forming a legal couple or not, is to have children, which is the same as saying, to perpetuate the pain or if you want, the karma, among other things. We could talk for endless hours about what concerns the family and the implications, not only psychic and social, but also strategic-historical, but this is not the purpose of this monologue. Undoubtedly, the childless woman has a strategic advantage over the woman who has a child. Could it be said that the woman who has not given birth is more of a virgin than the woman who has? Do not interpret that I am quantifying virginity; nothing of the sort. The transcendent concept of virginity is an adjective that gives Gnostic foundation to a quality that is not of this world, because this quality alludes to the clean, pure and immaculate of the eternal spirit, qualities that are not exclusive of the woman, because they are also of the man, because there is no doubt that it is so, since the eternal spirit IS, and the created universe "IS NOT". Strictly speaking, the spirit is the only thing that IS, everything else is an illusion, including the hymen or any definition or justification of virginity, because this, representing the pure and immaculate, was also left out of creation. The latter contains a profound metaphysical meaning that can only be understood by that Virya who has achieved independence from things, that is, has achieved a space of his own outside of consciousness, and intuited by all those who possess strategic orientation and predispose the spirit to see, which is the case with you at this moment. There is a substantial difference between intuition and revelation, which if you wish, we will elucidate at the time of the questions. But I have something to say with respect to these two words and their difference, not so much semantic as gnostic. Intuition is of this world, subtle, but of this world; it is like a revelation "fallen" to this world, allow me the expression. Revelation is not of this world; which in our spiritual gnosis is closely related to what we call paraclete.

This succor, this help, for this is what is meant by paraclete, is the manifestation of the Holy Spirit, of the true God in the Virya who dwells under hyperborean mysticism; it is a direct communication with the eternal because the Virya is of its very essence. It could be said that intuition is the distorted manifestation in an alien time of something forgotten (chronos), and revelation the patent manifestation of the remembered truth (kairos). We will return to the subject of virginity. I only want to add that the word "virgin" is used to call indistinctly chaste, both man and woman, and not as I have heard certain wise men call virgo the chaste and pure man, ignoring that virgin comes from the Latin Virgo. The immaculate, the chaste and pure is not of this universe, it is outside the creation for being of the same essence of the eternal.

Now I will talk about prostitution. I am referring here to female prostitution, and not to male prostitution, which is practiced more than you might think, but that is not the purpose of this monologue.

The same dictionary defines prostitution as: "A person who has sexual intercourse in exchange for money". This definition to frame this practice is as ambiguous as it is insufficient because it refers only to money. Here the relationship between money and prostitute becomes eminent because this relationship is preeminent. Here it happens as in the case of physiological virginity, it is a slice of the relationship, or slice concept. It is not necessary to be a Shidda to know that this definition is insufficient if not fallacious. I will ask a question: What is money useful for, if not to buy things? There is a close relationship between money and things. An object as a cultural fact costs more money to the extent of its perfection. For example: a car that was manufactured 10 years ago costs less money than one that was manufactured this year. So there is a close and relative relationship between money and things, and from where I am talking about the relationship between money and things.

sexual is a thing because it is a goal to be achieved. This classification of "thing" is so in the Cartesian sense because sex, as it is practiced, is a being for man. This is so because sex is an objective and its practice is eminently cultural.

What does the above have to do with prostitution? It is said that prostitution is a job, and this is not so, and we will see why. I believe that it is not necessary to clarify, or is it? That this behavior is the effect of the spiritual enchainment, which by the subsequent making of sense becomes the cultural fact, that is to say, of the lost I that makes sense of the entities of the phenomenal world, giving extensive meaning to all that opted by reason after comparing and choosing, or of the area of emotion. If this process that becomes desire is given on sumptuous objects, which is the same as saying, banal, the woman will try by all means to achieve it with tactical elements provided by the superstructure and framed in the ludic typology, such as: working, stealing, cheating, asking for a credit in money, which as a general rule they will never pay, at least they, among other devices; and if these tactics do not give the expected result, they will use the strategic weapon par excellence: the vagina, or if you want: sex. Perhaps this statement may sound violent to certain mainly feminine ears, but the truth, because it does not belong to this world, is feared or hated because it destroys the mask of cynicism and hypocrisy.



The reason why prostitution is not work is the following: If we socially define work as a physical or intellectual activity to achieve or produce something, either individually or collectively, whose purpose is linked to an economic remuneration, usually in cash, without a doubt, prostitution is not work, unless the vagina, mouth and hands in this sexual act are instruments of production, which is not so because they fulfill a purpose that is to give pleasure among others, and not that of a cultural instrument, as would be a tool, for example, a shovel or a hammer. As a general rule, work is not pleasant because it is an undesirable social imposition. There are pleasant jobs, but the exception does not make the rule. From this perspective, far from prostitution being a job, it would be rather an activity, as a general rule, not pleasant, because it is carried out with a man who is not wanted or loved, but which brings a certain income. Because all work is an activity, but not all activity is work in the productive and remunerative sense of the term. Example: Men who are building a house are said to be performing a work activity. Some imbeciles who are dancing at a party, also have an activity, but as it is easy to see, they do not put their backs into it as those who produce, and if they do, they do it as a rule, to have money to have fun. So

that all work is an activity, not so, all activity is work in the strict sense of the term.

It is easy to understand that a woman is a prostitute in the above sense, but what about those who are in a relationship with couples, for example, married couples who are united by interest? As it is also easy to understand, the one who is united by interest is always the woman. Here the interest is not only for money, it is also for security, and social reputation, and how could it be otherwise, as a trophy won to show their competitors, among other things. This interest in money and all that derives from it, is not exclusive of a particular social class, it is of all civilized humanity wherever a commercial exchange value is used, in this case money as a means to achieve an objective; that is: to achieve things, and here the objective is to achieve things that as a general rule are banal, typical of the desires of a lost Virya that is phagocytized by the subtle and not so subtle proposals of the superstructure, which uses the mass media known to all of us. In one of the many aphorisms I have written about women, it is possible to synthesize the above; it says: "For women, man is a means to achieve money-pleasure.

For the man, money is a means to get a woman for pleasure". This aphorism evidences the fact that we are living in a gigantic brothel in which the vast majority of women are prostitutes, and all men are potential clients.

Prostitution could be categorized as the spectrum is very broad. It is not the same that the whore who prostitutes herself for banal things, for example, to achieve a life of comfort and opulence, than the one who prostitutes herself for a kilo of bread and a saché of milk to feed her children, which is not a banal act at all, although it is also karmic. This way of obtaining what is indispensable to live such as food for subsistence, especially if it is to support their loved ones, has nothing to do with the ethical filth of those who disguise themselves as "cheerful", "liberal", "independent", "modern" women and are vulgar prostitutes who become unconcerned if not abandon their children because they bother their "respectable activity", don't you think so? Take a close and sympathetic look at the surrounding world and you will see for yourself. From the above, it is not difficult to see the close relationship that exists, not only with money, but with the desire for things or objects in general, and what can be achieved to achieve it. In the context in which I am speaking, as a general rule, it is clear that the so-called love among these "lovers" is the highest manifestation of hypocrisy if not pathology. This is so, because the so-called love, is nothing more than a miscellany, a nuance, a disguise, because what prevails is money and interest. There is an exception to this rule; and it is the love that is felt in a time of the life that is the adolescence and in some aspects the childhood, in which the things do not have importance; it only has importance the girl or the adolescent of which one is in love and that we that have lived it as children or as adolescents we know it. Everything else, what has become is a lie.

I just said: we are living in a gigantic brothel in which the authentic prostitute, the one who has sex for money, is used as a "ground wire", that is, where women and effeminate men of this hypocritical and cowardly society dump all their moral and ethical garbage in this practice that they call unspeakable and amoral, when they practice it systematically, camouflaged with the above mentioned qualities, whose purpose is to make money at any cost. This is what hypocritical politicians, and not only them, call "evolution of society". Do not think that I am making an apology of the authentic prostitute, that on the other hand there are educated and responsible ones, and this I know; I only want to separate the wheat from the chaff. Here the wheat is that woman who fulfills the mission that her spiritual integrity assigned to her; to be a respectful daughter of her parents and siblings if she has them, that is to say of her family; and if married, to be respectful of her husband and her children if she has them. This respect for her parents, and for the family she generated, is nothing other than respect for the homeland, or if you will, love for it, because family and homeland are one and the same thing.

If you want to destroy the fatherland, destroy the family! If you want to destroy the family, destroy the father! Without wanting to leave the subject I will only tell you something that is hidden

deliberately. In the Malvinas war more than 200,000 volunteers showed up in all the military barracks of our homeland to go to war to fight against the British, of which it is estimated that more than 3,000 were women who showed up to serve as nurses, cooks, among other activities. A comrade commando witnessed that in the line of volunteers in the parachute commando regiment of Cordoba there were 4 prostitutes known to him. Let's continue. This type of woman would not evaluate cost to defend the integrity of her loved ones, in which her family is included, going as far as prostitution if there was no other way, and this is also known to us! Why do I say known to us? Because the Goddess Freya, sister and wife of Wotan, worked as a prostitute to save the great Ace from the chains of illusion, from which it is inferred that there is a prostitution that we could call Divine, in which we must include the Goddess Kaly, who with rigor of truth, in the current infinity is [the same Goddess](#).



This and no other is the reason why our Gnostic weltanchaung affirms that Lilith on earth is Kaly. With respect to this affirmation I will say something for you to meditate, because it is closely related to prostitution, with prostitution spiritually speaking of course. This is the reason why the western tantric, lacking a yogi, strategically uses a prostitute as taught by our spiritual gnosis. If virginity is an attitude towards sex, prostitution is an attitude towards pleasure and not always towards money. In the first case it is a means, in the second it is also a means. If the attitude towards sex in the first case, and pleasure in the second, are means, what are their objectives, their ends? The answer to this question can be found, as our wisdom affirms, in the typologies, playful, sacralizing and gracious.

luciferic. It does not matter here from where one is a virgin or a prostitute, in the case of the virgin it will never be from the ludic; it will be from the sacralizing. In the case of the prostitute it will rarely be from the ludic, it will be from the luciferic funny even if she ignores it. False virginity from the sacralizing point of view can be understood as being closely related to the devotional. I say this, because it is one thing to be a virgin in a polytheistic culture, as for example, the pythonesses of the Delphi oracle in ancient Greece who were the Vrayas of the God Apollo, that is to say of Lucifer, and quite another a virgin who goes to St. Peter's Square to listen to the papal angelus. As it is easy to see, the first is framed in the noological ethics, and the second in the psychological ethics. The same is true of prostitution. It is one thing to be a prostitute in a polytheistic society, as for example, the "hetairas" in ancient Greece where there were no pimps, who were respected and independent and of great political influence, in which the "good Christian customs" did not exist, and quite another those prostitutes of that great brothel called farándula, which curiously in the high Middle Ages farándula was called to a group of vagabond comedians and fakers, the latter not derogatorily. Put these medieval faranduleros in the context of modernity, that is to say today, and tell me if we are not living in a gigantic brothel where the most important thing is a juicy contract or pay, because for these modern sluts the variable of love is money, no matter if they have a good performance or not. Do you still doubt what I say? Tune in your TV set to any TV show, that here in Argentina, in that great pigsty that is Buenos Aires, there are several trash programs that are seen throughout the Republic, and try to find out what ranking these trash programs have. If one ranking point is equivalent to approximately 100,000 homes or TV sets tuned to a given program, and the percentage of each program is approximately 25 points, we are talking about 2.5 million TV sets, which are watched by an average of two people, 95% of whom are women. To summarize: here in Argentina, from Monday to Friday, more than 4 and a half million women identify themselves with the dramatization of which the faranduleras are prey; that is to say: the prostitutes. Of the 5% of those women who urinate standing up, called men, it is not necessary to talk about here. What does this have to do with prostitution? Let's see: Every manifestation in the material plane, in the superstructure, is the manifestation of an astral entity called psychoid archetype. We all know that this is an astral entity originated and nourished by the setting of sense of a given flock. To say that it is the feminine aspect that founded and feeds this monster is a truism. By feminine aspect I mean, not only the woman, but also the feminine that governs the pusillanimous man lacking will, who together with the woman, mother, sister, daughter or wife, or any feminine aspect that has enslaved him, make up on the material plane what is known as "showbiz family"; strictly speaking, the archetype family in plain words and phagocytized by the astral monster that is the showbiz archetype. So this psychoid archetype has become independent of the flock that gestured it, providing the observer, or if you want the family, the psychophysical energy indispensable for its entelechial evolution. This astral menstruum is the one who imposes the "way of being" to the phagocytized woman-boss. This way of being is not just any way, but impositions such as, for example, social behavior, fashions, tastes, and social behaviors in general. If the show business archetype is immoral, hypocritical and lacking the slightest spirituality, what makes you think that those so-called family and honest women who are manipulated by this archetype do not act from the morality that it imposes? How to have a respectable and harmonious family when the woman in the family context pontificates the orders of the astral archetype, in this case, the show business archetype?

This monologue does not intend to expose the psychopathology of virginity or prostitution, and this for one reason: it is not the strategic objective of this monologue; it intends to place the comrade in a place where he can evaluate the concepts exposed from the understanding; that is to say: in an impartial way. I am not saying that partiality and understanding are the same, nothing of the sort. Understanding, as our wisdom asserts, is to see from a new perspective; that is to say: from outside the phenomenon, to observe the phenomenon without being part of the phenomenon even though both, phenomenon and observer, are in transcendent time. Only in a state of alertness and the

In the subsequent strategic orientation, the Virya will achieve the comprehension of a given phenomenon; a perspective that can only be achieved if the Virya is under the Hyperborean mysticism. Not so the impartiality that outside the mysticism alluded to is contaminated with preeminences and subjectivism. To simplify things, one could say, if I may qualify it, that understanding is objective impartiality. **THUS, IN ORDER TO ACHIEVE A COMPREHENSIVE READING OF VIRGINITY AND PROSTITUTION, ONE MUST NOT BE IN LOVE; IF BY IN LOVE WE MEAN TO FIND ONESELF PHAGOCYTIzed BY A SACRED SYMBOL, WHICH IN THE CASE IN QUESTION IS WOMAN, OR MORE STRICTLY SPEAKING, THE ARCHETYPE OF WOMAN.**

Let's get back to the subject.

Virginity in women is manifested in her Vrila as a spiritual power, being of cardinal importance in rites whose objective is to communicate with the divine, prostitution in this context, has the same meaning, which is explained in detail in the kaulic initiation

Do you know a woman with these spiritual qualities: a mother, a sister, a wife, a daughter? I'm sure you don't; neither do I, except for one. Prostitution in this context contains an immeasurable mystery that is closely related to incest, but that is another story, the true story of the chained spirit of which psychology, as always, has not the faintest idea.

This behavior, this way of being a woman, by the way, is very much in vogue today.

With the phrase "nowadays" I mean, more or less, after the end of World War II, that they have turned this civilization into a gigantic brothel. It is as the greatest Argentine writer of the 20th century, J.L. Borges, wrote: "We are not united by love but by fear, that is why I love her so much". If they are not united by love, they are undoubtedly united by an interest; the interest of counteracting the fear that, as a general rule, is experienced by women or men with a high percentage of femininity. So the sentence should read: "that is why they put up with us so much", and this is what unites the prostitute and the client: fear, especially the woman. This is why the woman puts up with the client so much, and here the client can be the husband, the lover, the boyfriend or any man who serves as a means to achieve money-power. Wherever there is desire or interest, whatever it may be, there is no doubt, prostitution nests. To the woman who can wear a hat, let her wear it! I hope the hats are enough!!! Don't you think so? let's continue.

Continuing with the phrase "we must separate the wheat from the chaff", we can understand that we must separate the useful from the useless that are found in the ear of wheat. As far as we are concerned, this sentence alludes to the fact that among women, very few are grains of wheat, the others, the majority are chaff, from which it is inferred that there are virgins and prostitutes who are chaff, and virgins and prostitutes who are wheat. The first are the virgins for fear of Divine punishment, and not by conviction. The second are those who officiate as prostitutes, whether they know it or not, which as a rule, they do. This statement made in a certain meeting in which three women were present, if they could have lynched me, which shows the veracity of the statement. What would you call a virgin woman who after masturbating, as it became clear, with a fantasy, feels an enormous guilt-sin and goes to confession to a priest to wash that fault?

What would you call a woman who uses a sexual relationship or several, with the objective of obtaining money, information, comfort, gaining the favor of an official to acquire a job that as a rule is not, to obtain a credit, a guarantee, to get a role on television or in a mediocre play, whatever it may be? Watch any television program and tell me if we are not living in a gigantic brothel. I repeat, what would you call these two types of women? So you have to know how to separate the wheat from the chaff. And who will know how to separate the wheat from the chaff if not us, what we see? Just as virginity is of cardinal importance in rites whose purpose is to achieve communication with the divinity, prostitution has the same transcendent value. The difference lies in what these typologies understand by "sexual intercourse", and this is so, by defining "sexual intercourse". And this is so, because this word defines a celestial and an earthly stage, that is to say, a spiritual and a psychic one; and it is from the spiritual that we use to affirm if a fact is transcendent or not. One of the reasons for which the Virya is trapped by the seduction of the sacred symbol, in this case of

The fact that the woman, ignoring this fact, because she is submerged in the same objective deviation, acts from the emotional in the context of culture, which, as we well know, is the strategic weapon of the enemy. To know in depth the enemy strategy with its tactical variables is fundamental for the Virya in order not to fall into the trap set by the enemy, and where this trap becomes evident is in the gnoseological errors product of the evaluations of which the preeminences are not alien.

For example, as it became clear, a preeminence is to affirm that a virgin woman is one who has not had sexual intercourse, or that a prostitute is one who has sexual intercourse in exchange for money. These affirmations, apart from being gnoseological errors, are socially pure foolishness and hypocrisy, with the aggravating factor that they are committed by those who seek the truth. So it is indispensable to approach the truth of these two modes of behavior, to have a comprehensive view of the phenomenon. On a certain occasion, talking about virginity with a comrade, he was astonished when I said that for me virginity and prostitution are irrelevant contingencies. And I added: "the limit of our knowledge is the species, beyond the species is the genus; that is to say, the gnoseological error", and I added: "Comrade, here the species is the woman; the virgin or prostitute belongs to the genus". He answered me that how could I think that way and say that virginity and prostitution are contingencies; to which I replied: "I love women, I do not fall in love with them; to which he asked me: "Which one would you prefer to live with? To which I answered: "With neither of them". But which one would I have sex with? To which I answered: "With either one of them". She insisted: "And if you had to choose? I answered: "With the prostitute. We are warriors comrade and we despise what is easy". To this day he never spoke to me again. This leads me to affirm that the weak and pusillanimous man prefers the virgin woman, not because of spiritual foundation, but because the virgin woman is not dangerous. This choice is not strategic; on the contrary, it is based on the psychological immaturity that made him cowardly and fearful, and with a virgin woman, as I said, he is not in danger.

This kind of man would never associate with a prostitute unless she pays him.

The prostitute will never give herself to a weak man because he is not up to her demands, and I am not referring to money. Draw your own conclusions. At the other extreme is the client, those who have sexual relations with prostitutes, those who lack the integrity and maturity to integrate a couple with the responsibility that this demands.

The Virya who is in the process of awakening and understands from a place of his own, that is, outside of things, what concerns the virgin woman and the prostitute woman, has to get used to living alone, because there will be no woman who wants or desires him, much less who loves him, indeed, he will be despised by them, which on the other hand will not matter to him, except that he is an awakened Virya; to this I can swear. I will now listen to the questions.

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ABOUT THE VIRGIN OF AGARTHA

Something to know.

The Russian Orthodox religion has among its icons, one that they call "Theotokos" (Mother of God); being this the only sacred feminine representation that this religion has, and that in its origin, they did not call her virgin. This icon, undoubtedly of pagan origin, comes from Greece, more precisely from the monastery of Mount Athos, which the Greek Orthodox called Eleusa "the kind". It is closely related (not only for its phonetic simile) with the Eleusinian mysteries, also known as the mysteries of Demeter-Ceres.



Eleusa-Our Lady of Vladimir-Theotokos (note the gnostic gesture of the child)

This image was painted on Mount Athos from where it was transferred to Byzantium and given in the 12th century to Prince Vladimir when the nascent Russia embraced the Greek Orthodox religion of Byzantium. Calling her by that fact "Our Lady of Vladimir, which today is known by the popular name (exoteric) "Virgin Mary Mother of God". To the different representations of this image is given the name of "Hdigitra" (those who show the way) which has a hymn (Akatiso) that says: *"Let the men (the initiated, those who see) who point the way to the men (lost, those who do not see) who walk in the shadows, be greeted"*.

The mysteries of Eleusis, which like all mysteries are initiatory, were governed by the Goddess Demeter-Ceres, from where the word cereal comes from with a clear allusion to wheat and the Virgin of Agartha. In these mysteries were initiated Pindar, Sophocles, Plato, Justinian the apostate, Maximus of Ephesus and his disciple Priscus among countless others. Pindar wrote about the Eleusinian mysteries: *"The uninitiated crawls in this realm in the mire of matter; while the man purified by initiation has known before coming to earth the beginning and the ends of life, and after death dwells with the Gods"*. The brilliant Pindar had some foundation when he asserted: *"Neither by sea nor by land will you find the road that leads to the feasts of the Hyperboreans (sic.)"*. And Sophocles asserted: *"They with whom she wants to be honored, and returns to Olympus (Agartha); but she and her daughter (Demeter and Persephone) watch henceforth over the earth and grant a happy life to those who invoke her after having been initiated in their*

mystery (sic.)". It is with Plato in his "Allegory of the cave" and in his neologisms applied to his philosophy (idea, archetype, anamnesis, etc.) that it is evident that he was initiated into the mysteries of Eleusis.

Another religious representation that is closely related to our gnosis (Hyperborean Wisdom) is [the Virgin of Candelaria](#).

There are hundreds of representations of this Virgin, being the real one the one found in the Jesuit estancia in the mountains of Cordoba in the Argentine Republic. This image, which curiously does not exist on the internet (until now), does not occupy the main altar, but is found at the edge of the nave in a glass box, and it is forbidden to photograph it. It was carved in wood by a group of whites and indigenous Comechingones in the XVII century having an approximate height of 75 centimeters. Years ago it was stolen from the estancia although it is not known who did it. A short time later it was found abandoned in a lagoon, missing part of the right arm and the right hand of the child where it can be clearly seen making a gesture. Judging by her clothing, this virgin is clearly of Nordic origin. Her hair is undoubtedly blonde, and her clothing is clearly Germanic, judging by the belt around her waist.



Our Lady of Candelaria (Córdoba, Argentina)

Another representation (in this case a drawing) is that of ["Our Lady of Thule"](#) which is not found on the Internet either. It is a mystery, or to be more exact, it is as Nietzsche asserts: "They are chances full of sense". Or as C.G.Jung affirms: "*They are a-causal facts*"; that is to say: synchronic, which for us is the same thing. He manifested himself in this way to a comrade by the name of "Pocho" Montesana. According to this comrade, Our Lady of Thule, which is in a small monastery in Greenland, was drawn with charcoal by a Tartessian initiate by order of a Viking chief named... who took as a model the face of a Tartessian woman.



Our Lady of Thule

From the present infinity, Eleusa, the Virgin of Candelaria, Our Lady of Thule, and, and the Virgin of Agartha, they are all the same virgin.



Image of the Virgin of Agartha, carved by the Circulus Domini Canis Bolivia, according to the description of the same in "The Mystery of Belicena Villca", by Nimrod de Rosario.

Note: A comrade once told me that "The Lady of Elche" was also the Virgin of Agartha, to which I replied that it was not so; that she was a woman of the royalty of Tharsis.



The Lady of Elche

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ABOUT THE STRATEGY

(2016)

Hello, good evening.

Today I will talk about strategy, a subject of cardinal importance for anyone who finds himself in conflict with a potential or manifest enemy. In our case, the **Virya** who pretend to see, the enemy to beat is obvious. As a general rule, the mistake is made of considering that the enemy is external because it appears in the superstructure. This is so, because the external enemy is easier to see, understand and discern, ignoring that what happens in the phenomenal world is a part of reality, and this, by ignoring or not understanding that it is contiguous to reality, there are countless events that are part of the same reality, which because of the preeminences, are not given the value they deserve, which is what we will talk about next. By this I mean that the enemy to beat, as many of you suspect or know, is found within us; that is: in **the archetypal structure** as a **sacred symbol** or as a manifestation of psychoid archetypes. I have to clarify that there is not only a semantic difference between the words "**sacred symbol**" and "**psychoid archetype**", but also a difference in terms of the Strategic Tactical value that both entities have for **the archetypal structure**; to synthesize, I will say that the sacred value of a given symbol belongs to the area, if I may say so, of each particular individual that is closely related to his karma; not so the psychoid archetypes that include these. I will give an example: a given **Virya** has as a **sacred symbol**, let us say his mother, and his brother has his sister, that is to say, both are phagocytized by these symbols, which, as it is easy to see, integrate a **psychoid archetype** that our Wisdom gives the name of "family archetype".



ARCHITECTURE LADY

So there is a substantial difference between **sacred symbols** and psychoid archetypes, that one could well say that the latter, **the sacred symbols**, are the dramatic fuel that drives the family archetype, which is psychoid, towards entelechy.

For strategic didactic reasons, we will take war conflicts in the valplads; that is, in the world of external phenomena to serve as an example. Our guide Nimrod defines Strategy in this way:

"A strategy is the means or the planning of the means to obtain an end." "In war, strategy is the total set of measures that must be arranged to obtain success, that is, to impose one's will on the enemy."



FAMILY ARCHETYPE

In an armed conflict there are four variables to be taken into consideration: strategic objective, logistics, intelligence and the weapons to be used. The term "means" should be understood as the weapons, logistics and intelligence, and by "total set of measures", the tactical planning of those means and their consequent actions. Taking the definition of our guide it is obvious that the first thing to do is to identify the real or potential enemy. I will give some examples of historical relevance in order to understand what is meant by identifying the enemy, being clear that always between countries or peoples that share the same objectives of domination, there is what is called "hypothesis of conflicts". These hypotheses are formed by the tensions that are related to the economic, political and geographical, for example, Peru-Chile, Peru-Ecuador, Chile-Argentina, just to name those of Latin America.



When it comes to alliances between regional or intercontinental nations, the hypotheses of conflict are geopolitical and geostrategic,

The case of the Western alliance of the "North Atlantic Treaty Organization (NATO), opposed by the "Shanghai Cooperation Organization" (S.C.O.) and the "Collective Security Treaty Organization" (C.S.T.O.), whose main members are the Russian Federation and China.



SHANGHAI COOPERATION ORGANIZATION

There is also the "Central Asian Cooperation Organization" (C.A.C.O.), which is eminently commercial and strategically supported by the S.C.O. These tensions generally lead to armed conflicts in the West, which are settled with similar criteria because the parties share the same world view. The situation changes when the conflict is between two different worldviews, for example between the West and the East: in the Vietnam War, not only did two ideologies and two substantially different worldviews clash, but also two diametrically opposed strategies planned from these worldviews. For example, the U.S. prioritized space, which in its strategy was constant, a meter was a meter wherever it was placed, that is to say, it was valued as absolute, from which it is inferred that time was a tactical variable of the same. The Vietcong and the regular army of North Vietnam prioritized time, which for them was relative, they gave it a strategic value, and to space, which was absolute, they gave it a tactical value; that is, strategic time and tactical space; what was strategic for the Westerners, for the Vietnamese was tactical; what was tactical for the Westerners, for the Vietnamese was strategic. In the first case the superiority had to be overwhelmingly superior in troops, equipment and technology to succeed in occupying and then dominating what for the US was strategic, i.e., space. In the second case, that of the Viet Cong and the North Vietnamese regular army, it was the other way around; what had to be dominated was time, and this domination was achieved with speed and fluidity, which made it impossible for the enemy to gain a foothold on a given line. As it is easy to understand, the US strategy was static, while that of the Vietcong was dynamic. Nguyen Giap, the brilliant North Vietnamese strategist, taught: "Our soldiers must be like water among stones, and if the enemy is water, we must be fish". In short, the US was defeated in Vietnam because it had four tactical-strategic variables against it, among others:

1°). To move away from own means of supply. 2°).

Partial knowledge of the terrain.

3°). Underestimating the resistance and the value of the invaded, and

4°), to expose themselves to the harassment of the invaded because the Vietnamese did not have fixed lines of resistance and attacks, that is to say, to what today we call "guerrilla warfare".



NGUYEN GIAP

After the shameful defeat at the hands of the North Vietnamese army and the Viet Cong, the USA began to fall into the dark and gloomy abyss of history, and with it, **the Judeo-Christian civilization**. This new Babylon that is the USA has only to fight to preserve what it still has left, and not to win by exploiting the world as those fools who believe and are brainwashed claim. After the defeat of the US, all of Southeast Asia, which geo-strategically is all of Asia, came under the influence of China, and not under the influence of the Soviet Union as the same fools believed. This wise and patient millenary people, China, together with the youngest and most indomitable people in history, Russia, plus allies such as Iran and North Korea, are digging the grave of Israel, the USA and England, that is to say, the satanic triangle. The only thing left for the US to do is to invade the weaker countries such as Grenada, Panama, Libya, etc., and for Israel to invade the unarmed Palestine. The first with the complicity of Israel will never achieve the unipolar world government, and the second with the complicity of the US will never achieve the so-called "Greater Israel". The West, i.e. the US, knows it has fallen into a big trap set by China and is desperately struggling to get out of it; no matter what it does, it will never succeed. What is the trap into which these fools have fallen? I will tell you with a Mongolian proverb and some quotes from Sun Tzu's "The Art of War": The Mongolian proverb says: "Gold that is too shiny blinds".

Sun Tzu's quotes say: (these premises must be framed: If the enemy attacks me; I retreat, if he stops I harass him and if he retreats I attack him).



"War is the Tao of deception. So even if you are capable, show them incapacity. When you are determined to use your strength, feign inactivity."

When your target is close, make it appear as if it is distant; when it is distant, create the illusion of being close."

"Exhibit gains to tempt them. Create disorder in their forces and attack them." "If they are weak, prepare for them, if they are getting stronger avoid them."

"If they are angry, disturb them; be deferential to encourage their arrogance. "If they are rested force them to act."

"If they are united, make them separate." "Attack when they are not ready." "Advance when they don't expect it."

"In order to make the enemy come of his own free will, show him some apparent benefit. In order to prevent the enemy from advancing, show him the potential harm."

This is synthetically the trap into which the West has fallen. If they have the ability to transfer these strategic principles to the field of economics and finance, the certain defeat of the US will become clear.

Let's get back to business.

By way of advance I will tell you that if we transfer by induction these strategic concepts to the inner war of the **Virya**, and affirm that **the sacred symbols** are the stones and the **Virya** the water, it would be a truism.

Whoever has read about the "aberro typology" will realize that in this analogical case the **Virya** has to observe the **sacred symbol** from the *Present Understanding*, which we will talk about at the time of the questions. By changing the perspective of seeing and evaluating, it is possible to make it understood that this is a strategy, even for those who have never asked themselves this question. In the Western world, that is, in the Judeo-Christian and rationalist world, the strategist par excellence is the Prussian Karl Von Clausewitz (1780-1831).

This strategist read in all the military academies of the Western world is **dogma**, what



means that its principles are undeniable. As we shall see, this **dogma** is based on the perception of the phenomenal world, a world that is governed by the two variables just mentioned that reason takes as constant: time and space, and it is here where Clausewitz's doctrine fails. In no way is this a criticism of the brilliant Prussian strategist, what happens is that seen and evaluated from another perspective, Clausewitz's is what **the H.S.** calls a "slice concept" or a slice of the relation, which is the same as saying, a slice of reality that leads to gnoseological errors and errors of evaluation of the variables in play in which preeminences are not alien. So the Prussian is not useful for us to shape a strategy by inducing his concepts. Is there a strategist from whom we can nourish ourselves to shape a strategy by nourishing ourselves with his concepts? Undoubtedly, such a strategist must have a perception of the variables mentioned above.

substantially different, i.e., neither rational nor dogmatic. Let us return to wars in the phenomenal

world. Since the spiritual enchainment until now, there have always been wars for diverse causes with their respective strategies, but the objective has always been, is and will always be to impose

will to the enemy. Strictly speaking, wars are the effect of such chaining. There were wars between peoples or empires in which one of these peoples or empires emerged victorious, a verdict provided by history that is clearly false because the official historiography is phenomenological and dogmatic.

From where we observe the historical facts, there are wars that history has considered finished when they are still being fought. For example [the II World War](#) that was, historians say, the defeat of the [III Reich](#), event that not even they believe, they ignore that [the fight moved to the interior of the spiritual man](#). They also claim that the Ottoman Turkish Islamist Empire, i.e. Islam, was defeated in the battle of Lepanto. If that was so, could you explain to me why Arabs and Jews, that is, Islam against Christians, are still fighting in the Middle East today? Unless you believe that there is a difference between Christians and Jews.



with respect to Islam. Let us not get off the subject. The objective of this monologue is to try to transfer by induction [the](#) conflicts of the phenomenal world, or if you will, of the superstructure, to the interior of the [Virya](#). In order to understand the analogical correspondences that exist between both worlds, we must not make the mistake of confusing these correspondences with the 7 laws of the Kybalion of the book of Hermes-Mercury-Tot-Apollo; which is the same thing to say, of a Loyal Siddha.

It will be objected to me that [the S.H.](#) explains in its foundations what is understood by the law of correspondence. I ask, has the meaning of the law of correspondence taught by [the H.S.](#) been understood? This law alludes to the correspondence that exists between the macrocosm and the microcosm, it is not necessary to clarify, or it is, that the microcosm alluded to is that of the Pasu. I believe that it is not necessary to say, or it is,

that after the spiritual enchainment these correspondences were altered because of the enchainment of the I which is the reflection of the [infinite I](#) which caused the increase of the sphere of consciousness, also known as transverse time or immanent time.

Understanding in some depth what is taught by [the Hyperborean Wisdom](#) concerning the conformation of [the archetypal structure](#) of the Pasu and its consequent inheritance in the [Virya](#) with the subsequent tactical value that this Self fulfills for the enemy strategy, it will become evident the unavoidable need for the Self to try to achieve a new perspective when not a place of its own to avoid, annul or defeat the attacks of the enemy that will manifest themselves in a tactical way on the battlefield that fundamentally is the archetypal structure and in its blood, It will be clear that the alluded enemy is crouched in the [sphere of shadow](#), which does correspond to the archetypal plane. So for us, the [Viryas](#), from where I am speaking the "inside" does not always correspond to the "outside". This is so because of the variables that are exposed as far as context and meaning are concerned. What do I mean by this? That the meaning of an action is in direct relation to and/or conditioned by the context in which it is performed. To know, to discern the context and what the enemy means in it, is of cardinal importance to evaluate it and its subsequent action to defeat it. Once the enemy has been discovered and discerned, only three tactical moves are possible

1) AVOID IT.

2): Harass you

3): ATTACK IT.

These three principles are synthesized:

1): If the enemy is superior and attacks me, I avoid him.

2) If the enemy stops the attack, I harass him. Y

3) If the enemy retreats, I attack him.

How can we illustrate what concerns context and meaning with an analogy? Let us see: let us suppose that there is an engaged couple in which the dramatic object of the karmic fact is the man; that is to say, the groom. Because in every dramatic relationship, and courtship as a couple relationship is, the members of this drama are composed of object and subject, which if necessary we will elucidate at the time of the questions. Let us return to the analogy.

For the groom (object), the bride (subject) has a meaning, since courtship is a well-defined context. After a prudential time they decide to unite in "holy matrimony".



Here the marriage is a change of context which is not discerned by the groom, for whom the now wife continues to have the same meaning as bride. Then they ask themselves: Why do we get along better as boyfriends?

Let's take another analogical example: let's take the same married couple, who, according to **plan**, suddenly have a child. It is obvious to say that a new change takes place in the marriage because the family is a new context, which our old boyfriend does not seem to be aware of. However little meditation, the dramatic relationship that begins with the romantic and paradisiacal courtship, becomes the purgatory that is marriage, with the consequent hell that is to form a family. Does this mean that it is not strategic for the **Virya** to form a family?



I was asked this question on a certain occasion to which I answered: No, it is not strategic for the **Virya** to form a family because he lacks free will, from which it is easy to deduce that the **Virya** is not free to form a family.

The decision to form a family is found in karma, or more precisely in the karmic **design**, in which man is the object of this drama. Also on that occasion I was asked

And if the **Virya** "sees" after forming a family, what does he do with it? I answered: the **Virya** will evaluate the variables of the relationship in the new context that "seeing" offers him acting with his family in that new context **with honor**, which could be synthesized that in the **Virya truth and understanding** must prevail. The truth because it underlies the ethical authority of the **Virya** who sees, together with the understanding that will be recognized by his wife if she possesses **Vril**. It must be clear that every self-respecting woman possesses **Vril** and the **Virya** who sees, that is, the **Virya** awakened from the above qualities will know how to act within the framework of the affective relationship that unites the family. Here understanding is not complicity, it is a strategic area that the **Virya** creates in a contextual space in which his affections live and coexist and in which the parents should be included if they have one. **The Vril** will never accept a lie or imposition because it is an essential enemy of them. So applying the three tactics detailed above; namely: "avoid", "harass" and "attack", will be impossible for the **Virya** who cannot or does not know how to discern the changes of context and its consequent meanings. Once the enemy is located and discerned, the variables of time and space come into play. These variables are what condition the context and its meaning. We will come back to this subject.

I just said that in a war the first thing to do is to identify the enemy, and since we are at war, I ask: What is our enemy?

There are not few **Virya**, lost of course, who will answer: "**The Illuminati**", **the Freemasons**, **the Theosophists**, **the Zionists** and other such nonsense, except for **the Synarchy** Why **the Synarchy**? Because to implant the **Synarchy** in the world, is the strategic objective of the other tactical variables which are Freemasons, Rosicrucians, Theosophists, Illuminati, Zionists etc. I will be asked why I do not include the Jews in the set of enemies. Because the Jews conform a religion and a psychological type product of culture as a strategic weapon that makes the **Virya** act as a Jew without professing that religion. So to be a Jew is to profess the Jewish religion and (or) to possess this typology and not a race as many fools believe, and not as these same fools also believe that the goal is Zionist, when in fact the goal is synarchic of which much less is known than is believed. But let's not get off the subject. So what are they, or what is our enemy? The enemy curiously embraces the singular and the plural And how is this understood? It is understood as being the creator, **The One**, the enemy to be defeated Why the singular? Because **The One** is a spirit, that is to say, it is unique. Why also the plural? Because **The One** manifests itself pantheistically through the gravis. So, paradoxically, **the One** is plural and singular at the same time. How to fight the size of the enemy? Let us see. Time as we perceive it is nothing other than its consciousness, but this perception would not be possible without a phenomenal referent. I want to clarify that time as the consciousness of the **One** is not a phenomenon; it is a faculty of Him. Simple to understand: the entities, that is, the material world.



This is the reason why **the Hyperborean Wisdom** affirms that time is the consciousness of the **One**, or as "The Kybalion" asserts in the first of the seven Hermetic Laws: "The universe is mental". This macrocosmic time consciousness of **The One** has direct correspondence with the microcosmic consciousness of the **Virya**, as asserted in another of the Hermetic laws of the same book: "As above so below". Analogous to any of us who volitionally hold an image in consciousness, with the same criterion and will **The One** in his consciousness holds the entities that he will precipitate into the plane of the microcosm.

This is the reason why **the Hyperborean Wisdom** calls space "fallen time". You may ask, what is this "fallen time"? I will try to put the answer in a context

of understanding. Atomic physicists teach that matter is condensed energy, and in a way it is so. We all know that matter is composed of molecules and these of atoms, and these in turn of particles called "electrons", "protons" and "neutrons" to name the three best known, the latter fundamental to a chain reaction known as "nuclear fission bomb" or simply atomic bomb.

This is the reason why atomic physicists affirm that matter is condensed energy. So much for science and it will never go beyond this limit; this and no other is the reason why they will always ignore the origin of matter. We will lend a hand to the atomic scientists by telling them what [Hyperborean Physics](#) teaches concerning the origin of matter.

Our physics affirms: *"Matter is time manifested on the archetypal plane as atom gravis which is the support of all ponderable matter on the material plane or phenomenal world"*. This ponderable matter on the material plane is none other than the so-called *entities*, and it is here that the concept of space becomes important. There was a foolish physicist and buffoon named Einstein who sought to unite the gravitational and electromagnetic fields by taking the time-space variables as magnitudes, one independent of the other.

In an analogous but opposite way, it is when a couple separates. How to separate what was never found together?

Pardon the humor. You may ask, *"And what does this exposition have to do with strategy?"* Let's see. One of the main affirmations of [the Hyperborean Wisdom](#) says: "Do not make sense of entities". You will see the metaphysical implication of this statement.

Our wisdom also affirms, using the law of correspondence, that transcendent time, that is, the consciousness of the **One**, corresponds to the consciousness of the **Virya**, also called transverse time, that is, the prison of the "I." One could well say that the bars that imprison the "I" are created by the "I" itself. It could well be said that the bars that imprison the "I" are created by the "I" itself. You will say, *"What is this crazy pagan saying?"* Yes, dear comrades, the "I" builds its own prison by giving meaning to entities. It is here that the time-space magnitudes become tactically important. The consciousness of the **Virya** or transverse time is a metaphysical tactical space, not so the macrocosmic time-space which for **The One** is, metaphysically speaking, strategic.

As a general rule it is not known that time and space are of the same nature, strictly speaking, they are the same. As we know, time is the consciousness of the creator, or God, if you will. The entities (matter) created and **designated** by Him to evolve in His time-consciousness, is what the conscious subject perceives as space. From this perspective it can be affirmed with certainty that space is the quantifiable illusion of time as consciousness of the creator. This is what led our Superior to affirm that: *"Space is a fallen time"*.

It is of fundamental importance to know in its totality these concepts of time-space that in spite of having the same "nature" are measured with different parameters; Time with the illusion of duration, and Space with the illusion of extension. Let us return to the subject that concerns us. For strategic planning, as I said, these two variables are indispensable, but this understanding has a difficulty, and that is when they are transferred to the immanent time of the **Virya**, that is to say, by induction. The solution to this problem is found in what [the Hyperborean Wisdom](#) calls "inverse pathential symmetry" (See Page 578 of FSH). To know this "principle" is neither more nor less than to know the cause by which we perceive a part of the illusory reality in which the above-mentioned space-time parameters have relative and/or oblique values. This relativity has nothing to do with the relativity of Einstein's foolish buffoon, be it general or restricted.

We will go deeper into these concepts at the time of the questions.

It must be clear to the **Virya** at war that deep within his **archetypal structure** lie the enemy's strongholds, which, to make matters worse, have allies in his habitual world, i.e., everything to which he has *given non-strategic meaning*.

This setting of meaning is proportionally equal to the energy that stabilizes the entity in the sphere of light, that is to say, in the consciousness. It is clear and patent that this tactical movement is an action of war of the **One** planned in the advanced "general staff" that **the Hyperborean Wisdom** gives the name of "strategic weapon of the synarchy; that is to say: the Culture.

Let's get to the heart of the matter.

If in a confrontation the warrior moves in linear time, i.e. constant, this will be tactical with respect to space, which will be relative and strategic. If this is not the case, the values are inverted, with space becoming constant and time relative. This is closely related to how the opposing forces perceive "reality". Because in conventional warfare, the superiority in men, technology, logistics, etc. leads to underestimate the enemy, since this false superiority is analogous to the economic power of the **lost Virya**, or the beauty of women in the social context. In this case, for example, fundamentally in the last two, space will be taken as strategic, that is: physical and/or visual distance, and tactical time, that is, to have only indispensable communication if one cannot do without it. This is fundamental for the one who is in inferiority before a stronger enemy, because the economic power of men and the beauty of women are. Time and space can be given indistinctly tactical or strategic value because they are essentially the same thing:

Whatever the axiological context in which the **Virya** has to deny or affirm a request, criterion or opinion, he must always keep in mind this rule: Never say NO! Never deny an argument or request outright, this will put the interlocutor on guard and he will not be able to gain his immanent space (consciousness), indispensable to move in a tactical way in the immanent time of the interlocutor; that is: to manage his emergencies. The **Virya** always has to manage both times, the immanent and the transcendent time of the enemy, the space will be managed in addition, and the way to do it is to always have an affirmation, and if this is compromised, to have an ambiguous position. The objective of such behavior is to take the interlocutor out of the state of alertness, which the refusal will re-strengthen this state.

The "no" previously evaluated would have tactical value as long as what is to be achieved is an ally, in this case, the "yes", has strategic value. The strategic advantage of the **Virya** resides in the fact that the interlocutor as a rule looks for an ally or an accomplice; there the **Virya** will impose his will.

Synthesizing: the **Virya** by saying "yes" will gain immanent time to the enemy, and therefore physical space. The "no" will cause these variables to be capitalized by the enemy, with the aggravating factor that will strengthen his state of alert, and you, far from gaining an ally, will have gained an enemy, also with the aggravating factor that you have been left at a strategic disadvantage, do you understand? This strategy can be seen in the high spheres of diplomacy of the great powers, fundamentally China, with the exception of the diplomacy of the West, fundamentally that of the USA, which with its idiosyncrasy and bravado for saying "no" has set half the world against it, which will cost it its existence, and with it, that of the entire West. Let us not get off the subject.

This way of moving among enemies is not easy at all, the "combatant" must first strip himself of all elements that the enemy tactically "infiltrated" in his "rear". I refer here to the components of **the archetypal structure** that serve as logistical support to the **sacred symbols**, do you understand? In this context, the strategic weapon that the enemy counts on, is undoubtedly the woman; or more precisely, the archetypal lady. So, dear comrades, the enemy to defeat, is neither more nor less what is manifested in the woman who loved, loves, or will love, for the case is the same. It is a truism to say that behind every **sacred symbol** is

finds **The One**. As in any war, logistical support is fundamental, without it, any action taken against the enemy is doomed to failure. It is needless to say, dear **Virya**, that this logistics is found in **the Hyperborean Wisdom**, wisdom that you undoubtedly read, but did not understand with the depth that the struggle requires, that is, you did not receive the necessary logistical support, which is the same as saying, you did not know how to ask for what you really needed because you incorrectly evaluated the variables in play. That is: the above mentioned with respect to time and space.

All this is not difficult to understand if it is a conventional war in which war material, combatants, logistics, etc. come into play. What is really difficult is when this conflict, with its subsequent confrontation, takes place in an undefined time and space with a camouflaged, if not disguised enemy, and to make matters worse, an ally! For example: the man in love will always believe that the woman he is in love with will be on his side; hence the ally. I will be clearer: I am referring here to the woman they claim to love. This woman is none other than the psychological resultant, or, if you will, the projection of one of the four feminine aspects set forth in other writings, to wit: The mother, the daughter, the wife and the sister. It is obvious to say that it is these projections that I call camouflage or disguise.

Let's not beat around the bush. How can we face an enemy of this size, especially if the one in camouflage or disguise is **the One**? Because that is a **sacred symbol**, a **disguise of The One**.

This is so, because "behind" every **sacred symbol** or **universal archetype**, which in a way is the same thing, there is "**Him**" as the strategic support of every relationship, whether it be a good one (harmonious) or a bad one (dramatic tension), which will be fed with the psychophysical energy produced by the dramatic tension of the "lovers".

One should not engage in combat "on pain" of great losses, here losses are measured in orientation and purity of blood. What do I mean by this? one must identify the enemy and what tactical weapons and logistical support he has. It is clear that the tactical support is provided by **the design**, the logistics is provided by **the archetypal structure**, and the strategic objective comes from **the culture**. The strategic deterrent power here is the One himself by possessing the power to alter **the designs**, i.e., to avail himself of **the second intention**. The **Virya** must have a perfect knowledge of the forces at his disposal, tactical, logistical and strategic. Here the tactical is provided by the **Vril** and the **gnostic predisposition**, the logistic support by **the Hyperborean Wisdom**, and the strategic support by the **spiritual force** provided by **the Paraclete** in the mystical continent generated with **gracious attitudes** by the **Virya**.



In order to achieve victory, the end always justifies the means, as long as the tactical-strategic evaluations are planned from a time of their own, that is: outside the variables of the transcendent time mentioned above. Otherwise, the means condition the end. At the risk of being repetitive, it is obvious to say here that the end is the objective of imposing the will on the enemy, and here the enemy, for what has just been exposed, are the sacred symbols.

This is so, because what is planned from the transcendent time, that is, outside the strategic time of the **Virya**, is contaminated with **preeminences**, elements that are a part, that is, a concept slice of reality, which are those that make up the tactical variables. In other words

way: the strategic end justifies the means to be employed, as long as they are not made from a part of reality, which is the same thing to say, from a time that is not one's own, otherwise he will commit a gnoseological error when evaluating the variables at stake, an error that will be capitalized by the enemy; and the enemy, as I have made clear, is one of the disguises of **The One**, that is, the lady archetype that is the actualization of one of the projections of the four feminine aspects mentioned above. Pardon me. I want to make a clarification regarding the term "gnoseological", because some days ago a comrade asked me about its meaning. "Gnoseology", as you know, comes from the Greek and is translated as: Gnosis=wisdom and logos=study, say the wise men, it is synonymous to "epistemology" which also comes from the Greek and is translated as episteme=knowledge and logia=study. It is also translated as "philosophy of science". These translations are clearly insufficient because they are taken as synonymous "gnosis" and "episteme", which in no way are, since knowledge is substantially different from wisdom, because knowledge is acquired and wisdom is brought. Knowledge is the result of the lost Self giving meaning to the entities that manifest themselves in the sphere of light or, if you will, in the consciousness so that the rational subject can compare and choose. They, the **lost Virya**, know the entities, in truth they discover them; we know that the natural or cultural entities are measurable matter sustained by gravis atoms that with the rigor of truth is one and the same atom distributed pantheistically, which is the same as saying, as "indiscernible point or Eye of Abraxas" the evil eye that sees without seeing, as taught by **the Hyperborean Wisdom**. For example, anyone can know the name of this or that person, know where he lives, what his tastes are, if he is married or not, etc., but he will never know who that person is. The same happens with any cultural entity, for example, everyone believes that a cross is a symbol that identifies the Christian religion, when in fact its meaning is much deeper. Dear comrades, let us return to the subject. If you are in love, you are in the grip of that emotion, or are in the process of being in love. If some of you find yourselves in this situation, there is a certain danger of succumbing in a shameful way to be defeated by a disguise that cares nothing about what happens to the lover. Choose three tangos at random and by extension any so-called *romantic* song, and listen to or read their lyrics. If after this you do not feel a deep disgust to the point of vomiting, or at least a little retching, my dear comrades, whoever is in this situation is lost. To summarize: the fight is against **The One**. Tactical space is taken away from this subject in the same proportion that sense is not given to the entities or that the **sacred symbols** are strategically observed from the comprehensive present. Let us take, for example, the consciousness as a space to be won, that is to say, the struggle for this space is between the entities, **the sacred symbols** against the oriented "I". In this struggle the I loses space to the same extent that it gives non-strategic meaning to the entities or has a passive attitude before **the sacred symbols**; and it gains space to the same extent that it does not give such meaning. That is to say: when an entity emerges from the sphere of shadow into the sphere of light, the I is impressed by this emergence which, by giving meaning to it, stabilizes the entity, that is to say, it is phagocytized by it. With **sacred symbols** something similar occurs with devastating metaphysical consequences for the spiritual integrity of the **Virya**. I will not elaborate on this subject because it is explained in a brilliant way by our guide in the "**Fundamentals of the Hyperborean Wisdom**".

To conclude this monologue, I will say that in this war in which the **Virya** has to win, he will have to deal with an implacable enemy: **the sacred symbols**; this frightful and heroic struggle that takes place in his interiority, or if you will, in his blood. It is a war in which the **Virya**, that is to say, the Self, will fight alone, frightfully alone against **the sacred symbols**, which, as I have made clear, is the One himself. If the **Virya** emerges victorious from this confrontation, he will have won a space of his own in the consciousness, which is the same as saying, he has won the Tau square. This achievement is what our wisdom gives the name of "Solution to the mystery of the right angle". This battle is won when the Ego with its back to the right angle withstands the colossal pressure of the **sacred symbol** emerging through Alpha. This symbol will be the one with the most dissolving power. From a karmic perspective it is the most powerful one.

of all the symbols possessed by the **Virya**, that when he is defeated, with him, all the **sacred symbols** are defeated.

To conclude, I will quote a maxim of our spiritual guides: "The only value that guides recognize is the value of the Self before the **sacred symbol**".



Luis Felipe Moyano

So dear comrades, as our guide and pontiff Nimrod teaches "... the **Virya** is a strategic subject".

I will now listen to the questions.

URMAN-CROY

3 comments:

Anonymous [January 3, 2016, 12:11 am](#).

I have to say that I am waging a terrible war to the death against that siren, that succubus, in short, against the lady.... That demon harasses me even in my dreams and always comes back. It is curious to "see" when it manages to enervate my will and I start behaving like an automaton until the fagocitation culminates in sexual sublimation. To my glory, she has already lost a lot of strength over me and soon I will make her disappear from my consciousness. Her dominion over me becomes more and more sporadic.

In my case the lady manifests herself in pornography and a "friend", and from there she goes inside (Obviously as a friend she has nothing, I simply desire her in a sexual way and I remember very well the day that desire began, which has been fulfilled in my mind countless times).

But I think there is a difference between the woman archetype and the lady archetype, it is in the fundamentals. And I am at war with the latter and not with the former, because I am not in love with any woman.

And I know this because I have a sacralizing type comrade to whom I tell that he is "very impressionable and passionate".

He admires everything! the woman, the monuments, the gigantic cross of the valley of the fallen, etc. Well, he has projected, and then introjected, the female archetype on a young woman (this is the second one), before whom he says, and this is true, that he does not feel sexual desire and feels small in her presence. I will not comment on the latter, but it certainly seems to be a very big balloon for him. As an addendum I will say that my comrade is a racist to the extreme and this woman is a mestizo, which he clearly denies.

My question Croy is whether I am correct about the **female archetype** and the **lady archetype**.

I have not yet finished reading the Fundamentals, I know little about superstructures. The second part is hard for me to understand, especially from "the microcosm as an organism" onwards. But it is something I have a good intuition about, I know what the luciferic funny attitude is, because I have been doing it since I was a child, for no other reason than I have been called "passive and left behind", by giving me all the same and abandoning all my projects for a better future (read university). Deep down I knew that this was worthless and it is possible that it would even make me a beggar.

What difference does it make? If everything is a future corpse, what difference does it make? If I don't care about anything anymore, what difference does it make?

If I petrify myself in pride and loneliness, so what! I cry out silently, I am a metaphysical artist and I am my own work of art! And the world can curse me or praise me, according to its taste for my work!

[Reply](#)

Anonymous [January 3, 2016, 5:01 PM](#)

One more question comrade, is it healthy to laugh at one's own conscience when all the ravings begin to emerge, about money, plans for the future, images of voluptuous women, delusions of grandeur and

bragging, among other symbols? My head sometimes resembles a circus. Just from witnessing it every day, a smiling and sincere smile begins to appear on my face, telling the world, "You are a miserable illusion!"

Well, I'm going off on a tangent. Best regards and thanks for your advice. And I hope you all feel with me the joy of war.

Anonymous [January 4, 2016, 5:14 PM](#)

If it were for the personality there would be no other possibility than to succumb to sexual and sensory "pleasures".... In order to find the path of disillusionment it is necessary that an ego (reflection of the spirit) be born, capable of opposing and killing the legions of demons that inhabit the absolute disorder of man's soul and stop wasting time with nonsense, which is really succumbing to the enemy strategy...

[Reply](#)



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Requirement suggested by the Editor: to have read "The Mystery of Belicena Villca" and "Fundamentals of Hyperborean Wisdom".
