

## The Family Test #

Naturally, there are an infinite number of different situations in which lost viryas can find themselves, from those who have already "formed a family" and love their wives as good Christians, to those who are completely ignorant of their capacity to love: how will they know "when" they can resort to the sexual practices of tantrism WITHOUT DANGER? We will answer that there is indeed an infallible way to know "when" that moment has arrived: it is the Family Test, proposed by the Hyperborean Wisdom. With the exposition of this Test, we will end the series of warnings that we have been making about the dangers of tantrism.

The Family Test does not refer specifically to sex but to "blood relatives", parents, siblings, grandparents, uncles, aunts, uncles, sons, etc. But whoever is able to face the Family Test will not only see his questions about sex answered, but will have taken an important step towards other ways of liberation, apart from tantrism. That is why every western virya should face this test sooner or later.

It is known that the genealogy of a family can be gratified by establishing analogical correspondences with the figure of a "tree", in which the "trunk" and the "root" correspond to the ascending lineage, and the "branches": to the different lineages that descend from the main trunk. As an example we represent, in figure 3, the family of Mengano, brother of Perengano and son of Montano, who, in turn, descends from the hyperborean trunk of the Villano. As useful as this analogy seems to be to determine the ascendants of a lineage, the degree of kinship or the proposition of an inheritance, it is, however, insufficient from the strategic point of view. To demonstrate this, it suffices to point out the static character, of "unalterable fact", that the scheme presents: "a genealogical tree is, like the plant tree that represents it, a concrete and unchangeable fact BECAUSE IT REFLECTS RELIABLY TO EVENTS THAT HAVE ALREADY HAPPENED"; such is the current opinion. The scheme being unmodifiable, the inadequacy is highlighted when Mengano, for example, considers the strategic guideline of "increasing" the influence that the Villano's inheritance exerts on himself. From the analogy with the "tree" it is not clear how this would be possible: Mengano cannot be branch and trunk at the same time; if he is branch he IS NOT trunk; if he is "Mengano", the blood inheritance of the Villano lineage is the one shown in the scheme: a quarter of the original blood. With this analogy there is no,

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#Note from the book "Secret History of the Thulegesellschaft". POSSIBLE articles G to M of Volume IX of the

Fundamentals of the Hyperborean Wisdom:

ARTICLE G	-	Family Proof.
ARTICLE H	-	A special kind of sense connection: real effective systems. ARTICLE I
	-	Mutual capture in the superstructure of the family fact.
ARTICLE J	-	Application of the Family Test. ARTICLE
K	-	Evaluation of the Family Test. ARTICLE
L	-	Reduction of real affective systems.
ARTICLE M	-	Method of "Reciprocal Identification".

therefore, solution; the one that was born branch cannot GROW TO BE A TRUNK and its safe function is: TO STAY COMFORTABLY IN ITS PLACE.

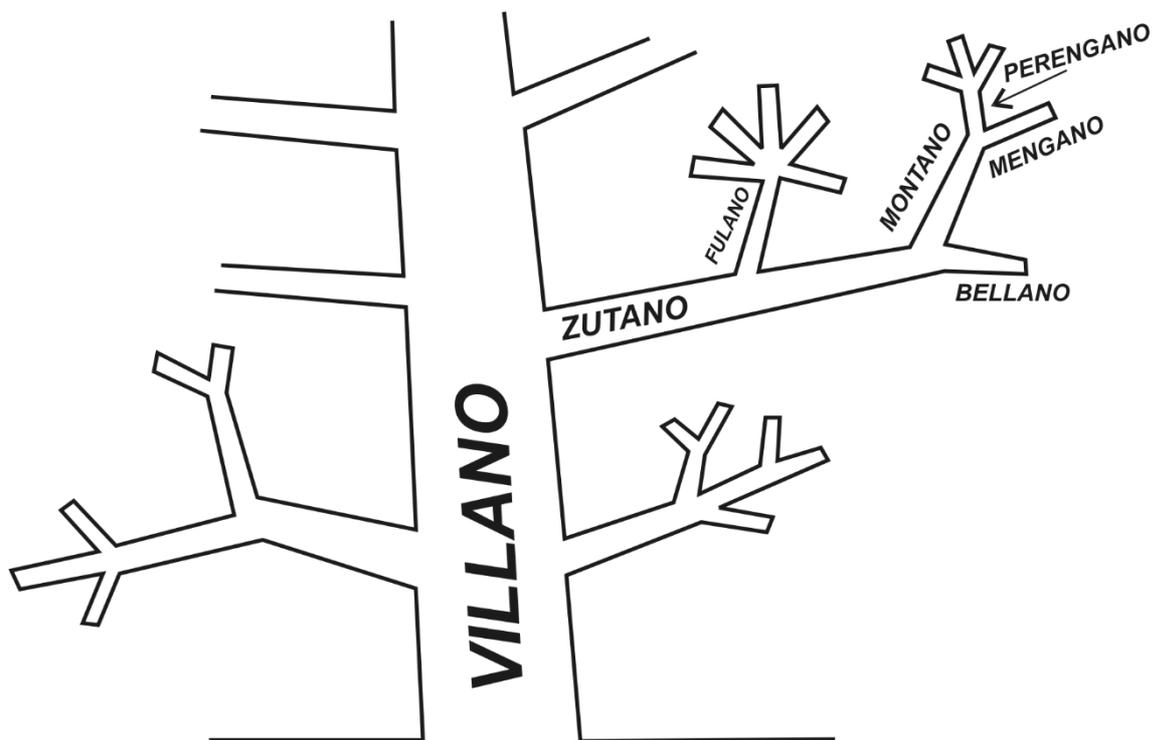


Figure 3  
*FAMILY TREE: VILLAIN LINEAGE*

The inadequacy of the scheme can be overcome by resorting to another analogy, not conventional this time, but first it is worth clarifying that a "genealogical tree" constitutes the elementary description of a Psychoid Archetype called "Family Archetype". The "genealogical tree" represents, then, the superstructure of the "family fact", which evolves towards the entelechy of the Family Archetype. But a "family" is defined by the living members it exhibits in each epoch, rather than by the past of its lineage, because ALL LIVING RELATIVES ARE A CONCRETE EXPRESSION OF THE PROCESS.

ARCHETYPICAL. Let us give an example. We observe the tree of the Villano lineage; we discover that in 1910 nineteen relatives of that blood were living; THE NINETEEN RELATIVES, EACH AND EVERY ONE OF THEM, ARE CONCRETE EXPRESSIONS OF THE

FAMILY ARCHETYPE: these are evolutionary "tests" or "trials" that THE BIOLOGICAL MODE OF THE PROCESS requires to concretize the entelechy of the Family Archetype.

Every family or lineage tends towards the entelechy of a particular Family Archetype which is, in turn, hypostasis of the Manu Archetype. And every virya, within his own family, inevitably evolves in this direction. ONE CANNOT ESCAPE THE PROCESS BY REACTING EXTERNALLY, for example, by abandoning the family, by secluding oneself, by ignoring it, by destroying it, etc. Even if all the relatives have died and only one virya survives, the Family Archetype will continue the process through him. The only way for the lost virya to avoid evolution IS INWARD, PASSES

THROUGH THE BLOOD AND LEADS TO THE PAST. And we have already sufficiently explained how this inner path must be sought in the memory contained in the *Minne*.

But Mengano has also understood that by continuing in his role as a branch he only succeeds in evolving in the sense of the Family Archetype. Looking back, he understands that he descends from a purer lineage, Hyperborean, and poses the problem of RECOVERING an inheritance that lies in the past. As the genealogical tree does not show what the solution could be, as we said, Mengano decides to turn to the Hyperborean Wisdom whose teachings affirm that the "Pure Blood" is the only continent of the Hyperborean inheritance. For the Hyperborean Wisdom, an analogical scheme starting from the Pure Blood should not vary topologically from the genealogical tree already seen. But instead of a tree, it considers that THE BLOOD IS EQUIVALENT TO A RIVER whose main channel constitutes the "trunk" of the genealogical tree, and whose rivers and streams, tributaries or tributaries, are represented by the branches.

Let us go deeper into this new allegory. Looking now at figure 3, we see the "Villano River" into which flow numerous tributary branches, among which the rivers "Zutano", "Montano" and "Mengano" stand out, connected in such a way that each one channels the flow of the previous one. But the FLOW of the rivers is analogous to the PURITY of the Blood. The Villano River, because it represents a purer Hyperborean Blood, has consequently a greater flow, a quality that can be appreciated in figure 3 by observing the great width of its channel. And Mengano, the virya who sought the inverse path of the Pure Blood, appears in the allegory as a simple stream of reduced flow.

Seen in this light, the problem of Mengano does not seem to be insoluble now because it boils down to OBTAINING AN INCREASE IN FLOW, AND THAT ALWAYS IS POSSIBLE IN A HYDRAULIC ALLEGORY. We can pose the strategic problem of Mengano in analogical terms of the hydraulic system by asking: what should be done to increase the flow of the Mengano stream and, as far as possible, bring it to equal that of the Villano River?

Before answering it is worth noting that the flow, RUNNING IN REVERSE DIRECTION, goes from Mengano to Villano, so the solution does not lie, as might be slightly thought, in widening the riverbed. Hence, THE ONLY solution to this problem is: ADDING THE FLOODS OF THE REMAINING RIVERS TO THE FLOW OF THE MENGANO DEVELOPMENT.

To fully clarify this hydraulic solution, let us consider only the Mengano stream and the Montano and Zutano rivers, which are connected "one after the other", i.e. "in series".

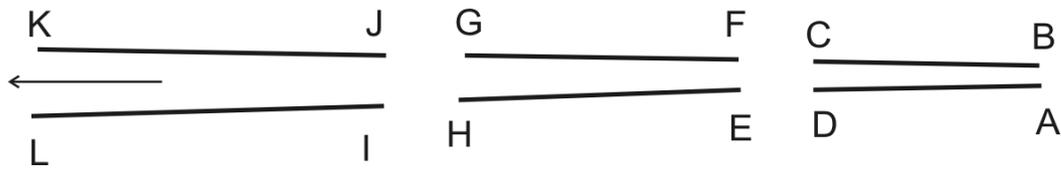


Figure 4

The Mengano is connected "by width" with the Montano, that is:  $\overline{CD}$  with  $\overline{EF}$ ; and the Montano with the Zutano also:  $\overline{GH}$  with  $\overline{JI}$ .

The solution to the problem requires altering this connection between channels "by width" and replacing it with a longitudinal connection, in order to "add up the flows".



Figure 5

The theoretical layout for the three watercourses considered is shown in Figure 5, where it can be seen that the watercourses are now connected longitudinally, "in parallel"; the Mengano, for example, has been joined to the Montano by the banks  $\overline{CB}$  and  $\overline{EH}$ .

The final result is a new Mengano, with a much higher flow due to the addition of the flows of the Montano and Zutano rivers.



Continuing with this procedure, and after adding ALL of the other tributary rivers to the Mengano, it is theoretically possible to equalize the flow of the Villano River, thus ending the problem.

Let us leave the hydraulic analogy for now and return to the strategic problem of the virya Mengano: what conclusion can be drawn from the hydraulic solution? What does it mean for the virya Mengano to "add up the flows"? To answer this question, we must transfer the hydraulic solution to the concrete genealogical plane of Mengano's family. In it "the rivers"

The "sum of flows" means that Mengano MUST INCORPORATE INTO HIMSELF HIS RELATIVES; ADD, TO HIS OWN BLOOD, THE PURE BLOOD OF THE OTHER MEMBERS OF THE FAMILY.

It seems crazy, but it is appropriate to ask: is this solution possible? According to the Hyperborean Wisdom: YES. And the attempt that each virya makes to make such a solution effective is what is called the "Family Test".

There is a moment of "transition" in the life of the virya: when he ceases to be "lost" because he has become aware of the Great Delusion, but he has not yet "oriented himself" and, therefore, he is not completely "awake". In this difficult trance the important thing is to DISCOVER ONE'S OWN IDENTITY, which is buried under multiple masks or personalities. It is necessary, above all, to distinguish that part of oneself that transcends the Family Archetypal process. To achieve this, two things must be done: on the one hand, one must seek, in the Blood, the memory of the Origin, the Hyperborean Inheritance; and, on the other hand, one must achieve the REINTEGRATION of the Family Archetype, the pieces of which are scattered throughout the world in the form of "blood relatives". The Family Test aims at granting both, so that the virya overcomes the transition and finds a first orientation.

But, although the Family Test aims at favoring the discovery of the true "I" in each one, and it is true that this un-discovery can be sought by another way, where the Test cannot be overcome by any other method is with respect to the determination of the "capacity to love". Let us remember that we wanted to know "when" it is possible for the virya to employ the sexual techniques of tantrism without danger and that the Hyperborean Wisdom told us "you must not love with the heart the woman of flesh". We have also known that "love" for the woman of flesh is related to the process of the Lady Archetype. And, finally, we said that the Western virya, in most cases, suffers such confusion that it is quite possible that he ignores his own "capacity to love", and, with that, he also ignores when it is appropriate to follow the tantric way. In this case the conclusion of the Family Test is definitive, because it will indicate him if he should continue "loving" the woman of flesh or if he is already in conditions to A-mar a Kaly.

We already know what is expected of it; now we must know what the Family Test consists of. First of all, let us say that this test is absolutely personal, since it aims at reinforcing the individuality of the virya, and, therefore, it must be practiced by each one in particular, whatever his family situation may be. From the virya who is "alone" in the world, to the one who is the offspring of a prolific family, all must start from the principle that the test "only interests him", is "personal", "inner", and even "secret". Only under such conditions of intimacy and self-respect can the test be faced with a chance of success.

On the other hand, it must be made clear from the outset that the Family Test is NOT MORALLY INSPIRED, i.e., it neither saves nor condemns anyone. It only determines the degree

The result of the test is the result of the dependence on the archetypal processes and makes it possible, in any case, to reduce such dependence. This clarification is valid because no one but the virya will be able to evaluate the result of HIS PERSONAL TEST and if the result is negative, we want to anticipate that it will be useless to deceive himself: through tantrism he will only find bitterness, and it is possible that he will ruin his health and that of his partner.

Let us now present the Family Test.

Any virya attempting this test should begin with a preliminary inquiry: what is my family? Aiming to know where your Hyperborean Lineage comes from. The Hyperborean Wisdom provides two laws that must be contemplated when giving the answer:

1st Law - the Hyperborean Inheritance of the Pure Blood is transmitted maternally. This inheritance can easily override the process of the Family Archetype of the maternal lineage. The answer to the inquiry into the family starts, then, first of all, with the maternal lineage.

2nd Law - the Family Archetypes transmit their traits by genetic inheritance. If the mother's Hyperborean Inheritance is strong, the paternal genetic inheritance will predominate and, therefore, the Family Archetype of the paternal lineage will dominate in the intensity of the process. But if the maternal Hyperborean Inheritance is weak, then the genetic inheritances of both parents are distributed, as Genetics teaches. When inquiring about the family, according to the second law, the paternal lineage will appear in second place.

The inquiry, considering these two laws, should refer at first only to the relatives who have lived or live contemporaneously with one's own generation: especially the close relatives, those with whom one has lived and who have most strongly influenced or affected one. Secondly, after this determination, the inquiry will fall on the ancestors; BUT ONLY IF THE PROOF OF FAMILY WITH CONTEMPORARY RELATIVES HAS BEEN MET.

When the inquiry has been answered and the relatives TO WHOM THE TEST IS TO BE REFERRED are well borne in mind, the test must be approached with the mind set upon the concept that each relative is indeed ANOTHER EXPRESSION of the Family Archetype. If this simple truth has not been understood, or is not accepted, it is useless to attempt the test.

Once the preliminary inquiry has been completed and bearing in mind the above mentioned concept, the Family Test can be carried out. IT CONSISTS OF LOCATING THE EXTERNAL RELATIONS THAT LINK US WITH OUR RELATIVES. One way of To describe the operation of the Proof would be to say that it is a questioning of these external relations, but this is not quite accurate; rather it is a matter of DISPOSING THE MIND TO KNOW what the questioned relations are. If we are clear about what it is that we wish to know, the answer will immediately spring forth in our consciousness,

without the need to resort to reasoning or logical approaches.

To be clear about "what we want to know"... we can resort to the following concepts:

A - By "external relationship" we refer to those of an affective order ("sentimental" or "emotional") being excluded in a first consideration those purely gnoseological relationships, which come from "knowing" that the family tree is a factual fact. In other words: we all know an uncle, a father, a brother or a cousin; WE DO NOT REFER TO such structural relationships when considering OUR uncle, father, brother or cousin, but TO WHAT WE FEEL ABOUT THEM.

B - Every affective charge is, evidently, an "internal" content, proper to the psychic sphere. Why, then, do we call the affective relationship with relatives "external": because the existence of "affections" between relatives who share the same Family Archetype is purely illusory and because the support of this illusion is rooted in the "external world". We must distinguish, then, between the "true" affections that we feel towards other people or things and the "external (affective) relationship" that we believe we experience for our blood relatives. Let us explain how this confusion arises.

It is clear that every affective charge proceeds from a subject-object relation, established on the basis of the differentiations of the self. By the effect of objectification, any thing is susceptible of possessing an associated affective charge, which, in many cases, it will not be possible to separate from the thing itself. But the virya is normally inserted in a superstructure of cultural fact where he plays his dramatic role and from where he gathers his external experiences, which, to a greater or lesser extent, constitute "internal" affective relations. If the object of attention is another person, who also integrates the superstructure, the confrontation of one's own cultural structure, and that of the neighbor, produces a mutual affective relationship that is called "Karmic" because it is transferred from the personal collective unconscious to the universal collective unconscious, that is to say to the psychosphere, where it takes shape as RELATIONSHIP BETWEEN PSYCHOTYPICAL ARCHETYPES and from where it CAUSES further "Karmic" effects. In the drama of life a virya can love or hate another, or be loved or hated by him, and attribute to such affective relations the character of a concrete bond, since they are consistent and effective within the superstructures (if they "exist" their "existence" can be proved) and even generate future Karmic reactions. And that the relationship of hate or love with the neighbor constitutes a "concrete bond" cannot be denied, since it implies the weight of the affective charge on the consciousness, every time it refers to the neighbor.

Is the same true for blood relatives? It is often believed that it does, but we will see that it does not. First of all, let us remember that all affection must be REFERRED TO AN AFFECTIVE OBJECT, to which it has been differentiated and with which it has established an affective relationship.

relationship. But, relatives being expressions of the same Family Archetype, can they be considered affective objects in the same way as any person whom one loves or hates? The Hyperborean Wisdom affirms that a blood relative is an "object" to the same extent as is the "I" when it asks, "What is the "I"? And it places itself as the object of its own interrogation. In this case the "I" carries out a reflection, an unfolding of itself, in order to "observe" itself gnoseologically; but, however effective the objectification of itself may seem, the result of the inspection will always be subjective, impossible to verify by anyone other than the reflective "I"; that is why we call the "objective" produced by the reflection of the "I" on itself "illusion". Now then: according to the Hyperborean Wisdom, the blood relatives are "reflections" of the Family Archetype and, therefore, in this sense, the qualification of "illusions" also corresponds to them. In any case, it is the "affective and even cognitive relationship" that we believe exists between us and our blood relatives that should be rigorously qualified as "illusory".

C - Of course it is very difficult to transcend the barrier of this illusion, but nobody said that going from "lost virya" to "awakened virya" was an easy task. And, we can be sure: whoever has not become independent from the evolutionary process of the Family Archetypes will find it very difficult to be strategically oriented. However, such "independence" is not acquired by DENYING THE PROBLEM, that is, by rejecting or ignoring the structural function of the family, but simply by becoming aware of the situation and facing the Family Test.

The first obstacle to accepting that relatives ARE NOT true affective objects is the fact that these relatives actually appear as objects in the external world. And, in the face of such concrete presence, the claim that these are mere illusions seems to be groundless. But the reality is this: our relatives, like ourselves, are true objects FOR THE NEIGHBOR; the relatives, BETWEEN THEMSELVES, are expressions of the same subject: the Family Archetype, and none of them can be considered "objects" of the other except in a "reflexive" capacity. A second obstacle that prevents the acceptance of the illusory character of the family objectivity comes from a phenomenon called "feedback by mutual capture".

This phenomenon, characteristic in the evolutionary processes of Family Archetypes, is responsible for the belief in "external relationships" (affective) between blood relatives. To understand its behavior, let us remember what we said some pages ago about the Manu Archetypes that support the superstructure of a cultural fact: "The cultural fact develops driven by a great power, WHETHER OR NOT THE OBSERVER NOTES IT, and in this march towards the entelechy the superstructure TAKES WHAT IS NECESSARY FOR ITS PERFECTION AND REJECTS THAT WHICH IS USELESS TO IT OR UNNECESSARY FOR ITS PERFECTION".

OPPOSITE". The Family Archetype proceeds in the same way because, through the members of the "family", it tries to accommodate itself in the superstructure by occupying the places left free by the KARMIC RELATIONSHIPS and adapting itself to the processes of the "family" and the "family".

evolutionary processes of the Manu. It is in this way that the relatives come to play a determined role in the drama of life FROM WHICH THEY MUST NOT DEPART on pain of being excluded from the superstructure (which would imply that the Family Archetype would cease to evolve through the "expelled" or disincarnated relatives). In order to fulfill their determined roles the relatives need not suspect that they are all expressions of the same Archetype and, on the contrary, they must establish "external relations" with each other, often passionate and dramatic, as it suits the "Karmic directions" of the superstructures. In order to affirm the relatives in their roles, and to confirm the illusion of their objective and different existences, the Family Archetype produces the phenomenon of feedback by mutual capture.

We already know how the "capture" is produced: when confronting one's own cultural structure with the superstructure, in order to "know", the Psychoid Archetypes, which sustain the external cultural objects, MODIFY THE RELIEF of the same, favoring the projection ON the external objects OF the interior cultural premises. Therefore, every cognitive act of an external object is in reality the RECOGNITION, or conscientization, of an interior object projected in the world. This is where the "capture" begins, for the exteriorization of interior objects implies participation in the evolutionary processes of the superstructure, their integration into the cultural fact. This effect is sought by the Psychoid Archetypes to obtain the energy they employ in their unfolding. In short: "the Psychoid Archetypes FEED (take energy for their evolution) from the cultural structures (the viryas) that they manage to CAPTURE in the superstructure".

Mutual capture" occurs when two relatives confront, within the dramatic framework of a superstructure, their cultural structures in order to gain reciprocal knowledge of themselves. Here the Family Archetype, which is Psychoid, effects a double capture because both relatives are expressions of their own evolutionary process. Let's suppose that the relatives are Thingy and his brother Perengano. Mengano looks at Perengano as a "cultural object" and projects on him an inner image; but it has been the mutual Family Archetype who ADAPTS Perengano (as the "little mirror" of the allegory) to RECEIVE THE PROJECTION made by Mengano; and it does it WITH KARMIC CRITERIA, so that the "external relationship" established between Mengano and Perengano adapts to the drama of life, that is to say, to the "Manu" process of the "Manu" process: to the "Manú" process of the superstructure; Mengano RE- KNOWS that it is HATE what he feels for Perengano: this relationship makes it possible that the greater power of an "object" (Perengano) integrated in the superstructure "captures" the cultural structure (of Mengano) in the process of the Psychoid Archetype that evolves in the "object"; produced the capture every Archetype feeds on energy taken from the captured subject: but in this case the Archetype that sustains the object (Perengano) sustains also the object (Mengano), and the energy that it takes from Mengano to develop the entelechy of Perengano is ITS OWN ENERGY FEDEDED. If we consider that Perengano has also "looked" at Mengano as a "cultural object" and from that examination concludes that he experiences pity, we can understand that, reciprocally, the Family Archetype will feed Perengano's energy back into the evolutionary process of

Mengano. Thus, a phenomenon of "feedback by mutual capture" has occurred, which has the purpose of creating among the relatives the illusion of external (affective) relationships.

The process of the Psychoid Archetypes in the superstructure constitutes a drama for those who are subject to it and must play a role. And in that drama the blood relatives have to behave as if they were really particular individuals, in order to ensure the development of the plot. That is why they ignore that they are all one and believe that among them there are real affective relationships. For what are this hatred of Mengano and this pity of Perengano if not the illusion of external affective bonds that causes the double capture? It is as if someone were to order his left hand to hit his right hand and a witness, seeing only the hands, were to affirm that the left hand "assaults" the right hand. The hands do not act separately, although appearances indicate the contrary, because they are part of the same organic structure and obey, both, the brain; in the same way that the relatives, although they believe they hate or love each other, do not act separately because they are part of the same family superstructure and "obey", all of them, the process of the Family Archetype.

D - We said that the Family Test "consists in locating the external relations that link us to our relatives" and, in the preceding comments, it was made clear that the "external relations" are the diverse affections that we have towards them and that such affections constitute an illusion. With these clarifications, and remembering that "interrogation", in our concept, does not refer to a logical construction but to a psychic disposition to "know", we can also say that: "the Family Test consists in answering the interrogation: what do I feel for my relative Albano?"

In the form of an interrogation, the Family Test may be more accessible to the Westerner accustomed to thinking rationally, as long as it is remembered that the interrogation aims at ascertaining the existence of "external relations".

E - Taking into account what is stated in the 1st and 2nd law, the Family Test can be faced by interrogating the relatives selected in the preliminary inquiry, that is to say, the contemporaries. The procedure of the Test is as follows: Question: what do I feel for Uncle Albano? Answer: "hate" or "love" or "affection", etc., or an indefinable sum of affections. It does not matter in principle the quality of the affection: IF THERE IS AN AFFECTION OF ANY TYPE, IT MEANS THAT THE ARCHETYPICAL PROCESS HAS ESTABLISHED ILLUSORILY A KARMIC RELATIONSHIP. In that case the virya should not go ahead with tantrism and should be careful in undertaking the other hyperborean paths of liberation, for he is NOT YET PREPARED TO BEGIN THE SEARCH FOR THE CENTER.

F - But from the analogy established between the "family" and the hydraulic network of the Rivers, it is possible to see that the "family" and the hydraulic network of the Rivers

drew the conclusion that the stream Mengano can increase its flow until it approaches that of the Great Villano River by adding with its own the flows of the remaining tributary rivers. This conclusion was translated analogically by affirming that the Mentan virya will be able to purify his blood, to the degree of equaling his Hyperborean Villain Ancestor, to the extent that he succeeds in reintegrating into himself the Family Archetype, whose pieces, in the form of blood relatives, are scattered throughout the world.

If it is possible to reintegrate the Family Archetype, it will be necessary to begin by eliminating that which constitutes the illusion of separation, that is to say: the "external relationships". The Family Test will make it possible to locate the affective relationships with relatives; RECIPROCAL IDENTIFICATION will make it possible to reduce them.

Before explaining how to reduce external relationships, we will offer a word of caution. We realize that it will be difficult for many viryas, who have relatives for whom they experience feelings of contempt or repugnance, to accept that they are part of a single entity in which they are also included. If such is the case of the lost virya, who upon facing the Family Test discovers that a whole universe of passions binds him to his blood relatives, the Hyperborean Wisdom tells him that nothing prevents him from continuing to evolve within the Plan of the Demiurge. If his passions bind him to illusion and he does not feel capable of overcoming them, it is useless for him to sharpen his ear, for he will never hear the song of the Siddhas, nor will his spirit come from the Origin in the memory of the Blood. The Hyperborean Wisdom, on the other hand, does not urge the virya to stop feeling affection for his relatives, but, on the contrary, advises him to accept the bitter reality that they are part of himself and that it is his duty to reintegrate them into himself by "reciprocal identification". If this wonderful reintegration takes place, the relatives we love will no longer be outside but inside, where we will always be able to find them since they will not die like the external relatives who are a mere reflection of the Family Archetype. Of course, next to them will be the others, those for whom we do not profess positive affections; and also many, many ancestor relatives whom we do not remember but who represent ancient trials, evolutionary tests, involuted aspects of the Family Archetype.

G - The "reciprocal identification" is the method of affective reduction of the Family Test. Through the Test we locate, for example, certain affections towards Uncle Albanus. These affections create the illusion of Uncle Albanus' individuality and prevent his inner reintegration. To reduce them, it is only necessary to identify the external relationship that links Uncle Albanus with us, that is: a "reciprocal identification".

It is clear that this method is intended to cancel feedback by mutual capture after reducing the external relations between relatives.

We know, through the Proof, the affective relationship towards Uncle Albanus; reciprocally, we must now inquire about the affective relationship that Uncle Albanus has with us. To do so, we will have to practice empathy with Uncle Albanus, to put ourselves in his place.

RESPECT TO US, and experience, as if we were really Uncle Alban, the feelings he feels for us. Naturally this cannot be done without great effort (and no one said it would be easy) but it will have the remarkable effect of VOIDING our own external relations with Uncle Albanus. Of course, such empathy, which would be almost impossible to experience with a stranger to our lineage, is not so difficult between members of the same family superstructure. If the reciprocal identification is successful, if we have succeeded in "looking at ourselves from Uncle Albanus", and we have identified the feelings that bind him to us, then we will see with admiration that when we look at Uncle Albanus again OUR OWN AFFECTIONS TOWARDS HIM HAVE BEEN REDUCED, if not totally disappeared, and the illusion of separateness HAS CEASED. External relations have mutually annulled each other.

But Uncle Albanus continues to live in the world: what will we see when we look at his face, now that the mutual external (affective) relations have disappeared, will we suffer again the capture in the cultural structure of Uncle Albanus? Capture will not occur again because there is no difference between outer Uncle Albanus and inner Uncle Albanus, or, if you will, there is archetypal identity between us and him. After the Family Test, when we look at the face of the reintegrated relatives, as in a mirror, we will recognize in them aspects of ourselves; profiles ignored until then but which we will undeniably know how to find in ourselves.

H - Only when the virya has reintegrated a considerable portion of the Family Archetype can it be said, allegorically, that he has increased the flow of his Pure Blood. The path to mutation is now open because as the illusion of the "thousand familiar faces" is diluted, the Karmic chains also cease. The process of the Family Archetype points towards the future; there is its Entelechy. On the other hand, the inverse path of reintegration, just mentioned, is equivalent to inverting the process and marching towards the Great Hyperborean Ancestor, the one who KNOWS THE SECRET OF THE FALL BECAUSE HE HAS BEEN THE PROTAGONIST; who is also called: The Great Deceived One. Sooner or later, the virya who follows the path of the Pure Blood will have to confront him. And from that supreme confrontation will emerge the Primordial Truth. Then the virya, like a volcano of emotion, poured out in a cascade of millenary passions, will throw himself into his own to remove the chains of Deceit, the crickets of Betrayal, and will restore in himself the extraterrestrial lineage of the Hyperborean Siddhas.

The Hyperborean Wisdom says: "Always remember that your family is tree and river at the same time". That is why it is said that the Great Ancestor is "in the roots of the Pure Blood". There you should look for him, going backwards up the current of the ancestral river or going down some branches that are also hieratic faces, mirrors of yourself. He is waiting for you, since ever, for your arrival means his liberation. But be careful how you present yourself to him; lest his face terrify you and you shrink back foolishly. Remember that he is there because he is fallen and therefore his face shows the ravages of ancient and terrible passions. O Virya!

He will only be able to free himself if you look at him and hold his gaze! But that gaze will mean your

death! O Virya, nothing shall be hidden from thee, now that thou knowest the Secret of the Tree and the River: yea, at the sight of Him thou shalt die; but thou shalt rise again in Him, when now released, HE TURNS HIS FACE TOWARDS THE ORIGIN! For behind the back of the Great Ancestor lies the Primordial Origin, to which, BY A MYSTERY OF A-MORT, He was deprived of returning since the Time of Pain and Suffering began. Dead and reborn: in resurrecting you, you resurrect the Great Ancestor, and the Sword that was broken in the Origins is welded; you and the Great Ancestor become one again, as you always were without knowing it, and so in marching towards the Origin, dead and reborn, you are an Initiate of the Pure Blood, a Knight of the Gral, an Immortal Siddha, a Divine Hyperborean, a Warrior of Lucifer the Gallant Lord. A great secret you know, O Virya: that of the Tree and the Familiar River; if you are fearless and bold, but also humble and detached, and not afraid to CHECK YOUR OWN MISERY, then this great secret will lead you into the Vril!"

