The terrible Secret of Maya

We are going to touch here on one of the most hermetic Mysteries that

exist, which is the one that refers to Maya, the illusion of the real. But

such hermeticism does not obey this time, as in many well-known occult

hoaxes, to the mere desire to veil a sacred symbol, that is to say, to

the intention of making the truth represented by the sacred symbol

esoteric. What happens in this case is that maya is the word that

designates a terrible secret, one of those ideas capable of

upsetting the most balanced and rational mind. For this reason, the

secret of maya has been completely veiled. And if we decide to

reveal it here, because it is necessary to explain the theory of the

archemonic technique, we will do so after a clear warning.

We suggest to the reader, in fact, that even if he has learned Maya's

secret, he should not dwell too much on this idea, for it can have

unforeseeable and disastrous consequences, especially if the reader

finds himself in a situation where he is not aware of the secret of Maya's

secret.

imbued with the preceding text on the Fundamentals of the

Hyperborean Wisdom. Only the awakened virya has the means to

operate safely with the secret of maya. The reader, while

Therefore, he can try to awaken from the Great Delusion by adopting

the luciferic graceful attitude described in Part Two. By that path he will

at last succeed in becoming an awakened virya: only then will he be

able to dwell safely in the Terrible Secret of Maya.

Of course, we will expose the secret of Maya ANALOGICALLY, based

on the structural model developed in this work: the objective will be that

the terrible idea IS IN-DUCED by the analogical example.

Let us begin, then, without forgetting at any moment the strict ana logical correspondences that exist between microcosm and macrocosm.

When the cultural subject of the pasu thinks of a system of cultural

structure, according to what we have seen, he/she CAN NOTE IT IN

ANY ONE OF THE MULTIPLE PLANES OF MEANING THAT INTERSECT THE

ITS EXTENSIVE AXIS XX. Each of these planes corresponds to the

meaningful context of a language, a context within which, the language

system can be used as a language.

xx thought, acquires CONCEPTUAL meaning. THE CONCEPT of a system

xx is, thus, the meaning noticed in the plane of a contextual language. On

the other hand, the system xx CAN BE THOUGHT by the cultural subject

because it SUBSISTS IN PAST-CENDENT TIME.

Well then, let us now look at things FROM THE POINT OF VIEW OF THE

DEMIURGE THE ONE, whose consciousness, transcendent time, is

diffused isotropically in all successive entities, except in those internal

directions of immanent time. According to the hermetic correspondence

between macrocosm and microcosm, the Demiurge must also perform an

operation analogous to that of "thinking a system". But what

is "a system" for the Demiur-go? Answer: ALL CULTURE OR

SUPERSTRUCTURE OF CULTURAL FACTS. Indeed, as will be explained in

Part Two and has already been advanced in the article "H".

of the subsection "Func. of the Estruc. Cult.", the meaning-postor

presence of man transforms the designated entities into objects.

These are organized in the world into superstructures of cultural

facts. In these superstructures, which subsist in transcendent time,

man, pasu or lost virya, is usually integrated as a structural

"element". This is because the body of the lost virya is only a

potential microcosm, subsisting in transcendent time.

Leaving the detailed explanation of the superstructures for a later date,

the important point to note at this point is that

they determine AN EXTERNAL FORM DENO-MINED "CULTURE", which can

be "thought" by the Demiurge as a "system". By establishing

the corresponding analogies are valid here the same properties that we

attribute to the cultural subject: the Demiurge, first of all, is capable of

to note integrates the superstructure or to effect a SYSTEMATIC

REDUCTION, going, for example, from a collection of cultural objects and

a plurality of superstructured microcosms, to the

consideration of ONLY ONE MICROCOSM as a "system", furthermore, given a

given culture, the Demiur-go MAY NOTE IT IN

DIFFERENT "SPACES OF MEANING" AND ENCODE IT IN AS MANY "SPACES OF MEANING"

AS POSSIBLE.

CONTEXTUAL SUPERLANGUAGES. Naturally, at the level of consciousness of

the Demiurge, the "planes of signification" of structure

The cultural facts are analogous to "spaces of signification" of the

superstructures of cultural facts.

This is the secret of maya, now revealed by means of the

structural analogy: EVERY CULTURAL ENTITY IN THE UNIVERSE, BE IT A CULTURAL

OBJECT OR A POTENTIAL MI-CROCOSM, OR A SUPERSTRUCTURE INTEGRATING

THEM, EXISTS SIMULTANEOUSLY IN UNCONTAINABLE MACROCOSMIC SPACES OF

SIGNIFICATION. AND, IN EACH OF THESE PLANES OF EXISTENCE, THE CULTURAL

ENTITY SIGNIFIES A SUPERCONCEPT OF THE

DEMIURGE, THAT IS, ITS MEANING IS DETERMINED BY THE CONTEXTUAL FRAMEWORK

OF A MACROCOSMIC SUPERLENGUAGE. Surely, in this

At this point in the exposition, the reader's heart must refuse to admit

the consequences inferred from maya's secret. However, the reader's

it is too obvious to deny it: WHO LIVES INTEGRATED IN A CULTURE ONLY

PERCEIVES A MINIMUM ASPECT OF REALITY. THE WORLD

THE HOUSE, THE NEIGHBORHOOD, THE CITY, THE COUNTRY, THE CONTINENT,

THE PLANET, THE SOLAR SYSTEM, THE GALAXY, THE UNIVERSE, ETC., WHERE

LIFE TAKES PLACE IS ONLY THE CONTEXT OF A SUPERCONCEPT OF THE

DEMIURGE.

EVERYTHING THAT SURROUNDS US AND THAT WE BELIEVE TO BE A UNIQUE AND

STABLE WORLD, ARE, IN TRUTH, NOTHING MORE THAN ASPECTS OF THE CONTEXT

OF A SUPERCONCEPT; A SUPERCONCEPT TOGETHER WITH COUNTLESS OTHER

ASPECTS OF A SUPERCONCEPT.

SU-PERCONCEPTS

WE ARE ALSO IN CONTACT WITH COUNTLESS OTHER CONTEXTUAL WORLDS IN WHICH

WE EXIST SIMULTANEOUSLY.

The pasu, and even the lost virya, perceive only one world of the

many in which they exist simultaneously: their habitual one, in which

they are stable only because they are integrated into rigid

superstructures of external entities or "cultures". That is why the

Hyperborean Wisdom calls the reality of a habitual world the Great

Deception: because the daily context conceals and hides the

plurivocity that ontic existence develops in the multiple spaces of

macrocosmic signification.

A culture, or superstructure, is a "system" that can be noted by the

Demiurge in multiple spaces of signification; each

significant notation is a superconcept, i.e., an ASPECT,

FACETTE, PROFILE, etc., of that culture. This means that among

contiguous super-concepts, not too oblique, will only be noted

SMALL DIFFERENCES: considering, for example, the city of Buenos

Aires as the context of a super-concept, we can assume the existence of

another contiguous superconcept with a Buenos Aires in

in which the obelisk does not exist; or another without highways. And if in that

In the context in which we live, we can also conceive of a world in which our

mother is the twin sister of a sculptor, or a sculptor's sister.

IN WHICH SOME OF OUR BELOVED ONES DO NOT EXIST OR HAVE NEVER EXISTED;

etc.

This leads us to the following question: Is CONSCIOUS transit between

two contiguous superconcepts possible, that is to say, could it happen

that a lost virya is displaced from his contextual world to a contiguous

world, very similar, but with appreciable differences? Answer: Yes, that

is precisely the terrible thing.

The possibility faced by those who decide to purify their blood and set

out on the path back to the Origin: the veil of maya may then fall and

reality may become distorted at many points, as if the whole world

were conspiring to plunge them into hallucination and insanity. And

not only this; if the virya has not adopted a suitable state of alertness,

if he does not move in the right Kairos and with the right strategy, he

could find himself transported to a highly oblique context, that is to

say, to a world of completely strange and unknown characteristics,

where a thousand unsuspected dangers would defeat his purpose of

spiritual liberation.

All of this, which is nothing more than a reaction called

SECOND IN-TENTION OF THE DEMIURGE, can happen to anyone who dares

to penetrate into the secret of Maya without counting on the principles

The strategic strategies necessary to counteract it: for example, THE

PRINCIPLE OF THE CLOSET, in the pursuit of which this section

slides.

Summarizing, the secret of maya tells us that, after a systematic

reduction, every potential microcosm or lost virya can be noticed by the

Demiurge, as a meaningful superconcept in the usual context of a

macrocosmic superlanguage: such a context is, of course, the everyday

world of the virya. But the secret of Maya

tells us more: IN AN EXTENSIVE AXIS OF THE POTENTIAL MICROCOSM,

ANALOGUE TO THE XX AXIS OF A SIS-THEME, UNCONTAINABLE SPACES OF

SIGNIFICANCE: the usual context gives meaning to the microcosm in

only one such space, i.e., in a super-concept. However, the potential

microcosm exists simultaneously in a l l spaces of signification

intersecting the xx-axis. Therefore,

when the blood purity of the virya produces the dissolution of the

illusion of Maya, it is not improbable that the Demiurge makes a last

attempt to keep him within the confusion of the Great Deception: then

it can happen the ho-rorous fact that the usual context of the world is

transformed according to the characteristic mode of some oblique and

unknown space; the psychic structures are, thus, put to the test,

submitted to the tremendous tension of warning.

the cultural non-correspondence between the schemes of known

entities and the concrete entities existing in the new context; the world

becomes hallucinatory, without the soulic subject being able to

distinguish clearly where the imaginary ends and the real begins; and

in the face of such a changing orb, faced with unstable entities whose

meaning is unreasonably altered, the reason of the virya usually

proves impotent to establish the RELATIONSHIPS that constitute its

essential function: and without the relations of the entity and between

entities, without the equilibrium of the RATIO, it would not be long

before

in the coming of insanity. Unless, of course, the awakened virya has the

graceful will and sufficient knowledge about

the archemonic technique to STRATEGICALLY ISOLATE from the

demented context.

IV THE FOUR AGES

"The first of all was the GOLDEN AGE, which without coercion,

without law, practiced faith and justice by itself. It ignored the

punishment and fear, and no threatening words were seen engraved

in public, in bronze, to be read, and the suppliant multitude did not

tremble in the presence of their judge, but were safe without defender.

The pine had not yet been cut down in their mountains and had not

yet descended to the liquid plain to visit a world

foreigners and mortals had known no other coastlines than those of

their own country.

The cities were not yet surrounded by deep moats; there were no long

trumpets, no horns of curved bronze, no helmets, no

swords; without need of soldiers, the nations passed safely their

pleasant leisures. The earth itself, free from all burdens, not cleft

by the hoe or wounded by the plow, it gave of everything by itself;

and content with the food it produced without anything forcing it,

the men gathered the strawberry trees, wild strawberries, fruits of

the

dogwoods, blackberries that clung to the thorny brambles and acorns

that had fallen from the copious tree of Jupiter. Spring was eternal

and the gentle Zephyrs caressed with their warm breaths the flowers

born without seed. Also the earth, which had not been tilled, produced

crops and the uncultivated field was covered with fruitful ears; rivers

of milk and rivers of nectar flowed and from the green oak the golden

honey was distilled".

"After the world was under the rule of Jupiter once Saturn was sent to

the tenebrous Tartarus, came the SILVER AGE, inferior to that of Gold,

but greater than that of the yellowish

bronze. Jupiter shortened the time of the ancient spring and, by

means of winter, summer, fickle autumn and shortened spring,

divided the year into four seasons. Then, for the first time, he

scorched the air impregnated with fire and the ice, hardened by the

winds, was in suspense. Then, for the first time, men entered their

houses; those houses were grottoes of thick foliage and branches

entwined with bark. It was then, too, that the seeds of Ceres were

driven into the long furrows and the oxen groaned under the weight

of the yoke."

"After this came the third, the BRONZE AGE, fiercer in its natural

conditions and more ready for terrible combats, not being, however,

perverse".

"The last was that which had the hardness of iron; in this Age of so

vile a metal all manner of crimes appeared; modesty, truth and good

faith fled and fraud, perfidy, treachery, violence and the unbridled

passion of riches took their place. The sailor gave his sails to the

winds he did not yet know enough of, and the timbers of the ships,

which for a long time had been on the heights of the mountains, were

thrown into the unknown waters, and the surveying song pointed out

long limits to the

earth, once common, like the light of the sun and the air. And not

only did they demand from the fertile earth the crops and food due,

but they penetrated into its bowels and plucked out the treasures

that

excited all the evils, which she had buried and hidden in the shadow

of the Styx. And already the harmful iron had appeared and

gold, much more harmful than iron; war appears, which fights with

each of the two, and with its bloody hand waves the resounding

weapons. One lives by rapine; the host is not sure of the guest, nor

the father-in-law of his son-in-law; concord between brothers is also

rare. The husband plots the wife's doom, and the wife her husband's;

terrible stepmothers mix insidious poisons; the son, before his time,

learns the father's age. The vanquished piety lies on the ground and

the maiden Astrea, the last of the immortals, leaves the earth soaked

in blood".

In this story of Ovid, and in others like it, people have tried to see

the memory of human prehistory and the confirmation of the

glaciations, which is not entirely wrong. But, under the cloak of

myths and legends, the aforementioned concept can be clearly

seen: at the beginning a Golden Age, which is a degraded idea of

the "Origin", and then three "Ages", Silver, Bronze and

Iron, in which man accentuates more and more his spiritual decadence.

And this concept, underlying the shell of the myth, is clearly

hyperborean, as we have said.

In India, so culturally punished by the "Masters of Wisdom" of Chang

Shambhala, a solution to the evident fall of humanity into materialism

has been given by incorporating the four ages in their eternal cycles

of return.

The "Ages" are SATYA YUGA (Golden Age), TRETA YUGA (Silver),

DVAPARA YUGA (Bronze) and KALY YUGA (Iron); of course, these four

"YUGAS" or "AGES" form a CHATUR YUGA, which repeats itself eternally in

the different manvantaras or periods of manifestation of the Demiurge. The

"fall" is here justified for

to facilitate new Karmic "ascents" within the sinister Plan of Evolution,

which has its concrete expression in the Manus or psychoid Archetypes.

But this is only a cultural maneuver

of the Masters of Chang Shambala, who have sown confusion in the

hyperborean traditions of the ancient Aryans: the "fall" is true and there is

no person who has survived the "fall" of the ancient Aryans.

the "nights" that follow the "Days of Manifestation", be they Yugas or

manvantaras, when the Demiurge, like a horrifying monster, reabsorbs

the famous "material creation" into its substance.

Of particular importance to us will be the concept of Kaly Yuga, the

esoteric equivalent of the Aegean Iron Age, which we will discuss in

the twelfth volume of the Hyperborean Wisdom. We will only add,

here, two words about the "Golden Age".

As we have said, the "Golden Age" is an exoteric figure, founded on

the perception of the hyperborean Origin of the spirit. But perhaps it is

useful to clarify why in the different civilizations the image of the

"earthly paradise", which is an immanent idea, always appears linked

to this imitation of the "Origin", which is a transcendent idea. For

example, in the Epic of Gilgamesh a paradise inhabited by Enkidu is

described; and so is "the garden of the Hesperides" or "the Elysian

Fields" in the Greek myths; not to mention the Bible or Aryana Vaiji,

the paradise of the Parsees, etc.

The following hyperborean criterion should be adopted here: 1º. "the fall".

of primordial man, and all the myths that allude to it, refer in a

distorted way to the chaining of the Eternal Spirit to matter; its

captivity and slavery to the work of the Demiurge. There is, then, a

veiled reference to "Origin".

2º. The "earthly paradise" IS A MEMORY OF PASU. In effect: when the

Siddhas enter the Solar System they find on Earth a hominid, ancestor of the

pasu, who was everything that the Demiurge and

their devas had been able to accomplish after millions of years

of "evolutionary deployment" of the Manu. But this wretched

creature, which perhaps for that reason did not evolve, was, in a

true "paradise", enjoying happily and under the care of the Devas.

After the betrayal of the Siddhas, because of the genetic key, the

Pasu began to "evolve" more quickly due to the contribution of the

hyperborean lineage and the captivity of the Spirits coming from

Venus. However, the memory of that Era of complete happiness and total

idiocy was preserved in his genetic memories. According to

We previously stated that "the Hyperborean Spirit is necessary in

the Demiurge's Plans because it is a maker of culture": it is enough

to observe the qualitative and formal richness of the myths of the

Golden Age to prove it. In such cultural hybrids, the primitive, animal

images of the pasu have been transformed into a "mythical", that is

to say, archetypal form thanks to

their "adaptation" to the superior patterns of the Hyperborean Race.

Only in this way can there be "evolution"; when a cultural structure is

capable of containing assertions (symbols) that make possible the

process of the psychoid archetypes. In the "myths" of the Golden Age,

better than in any other, this double content, which is the basis of

"culture" (and the proof of the treachery of the

Siddhas of the Tenebrous Face): a genetic memory of the pasu

(the "earthly paradise") and a blood memory of the hyperborean

spirit (the "divine Origin"); their "combination" gives the different

myths about the Golden Age.

ADVERTISING

Strategic Disadvantage.

It is now understood, after knowing the Terrible Secret of Maya, the

scope of the previous question. The archemonic technique cannot

consist in the mere cutting of a plane, in the enclosure of any area of the

world, since the reality of the Valplads is not a stable ambit; on the

contrary, "the world" entails the Secret of Maya:

a plurivocity of spaces of signification in which the virya,

its potential microcosm, has an effective existence; the won square

The enemy must be, then, a PLURIDIMENTIONAL SPACE that integrally

contains the microcosm and avoids all possibility of

attack, alteration or mutilation, by the Demiurge, through the oblique

spaces.

This is where the mathematical expression we gave to make the fencing

principle intuitive loses its validity: "every closed curve divides

its plan into two parts"; this formula, it is obvious, ONLY DESCRIBES

A QUALITY OF THE FENCE PRESENT IN A FEW ADJACENT SPACES.

For what happens in those spaces where a curve any-whatever,

for example, a circle CANNOT BE DEFINED? Answer: that the circle will

lack existence, "contextual meaning", i.e. it will not

will fulfill its isolating function, leaving the virya in that space,

defenseless against enemy attack. Such a state of defenselessness is

called STRATEGIC DISADVANTAGE.

In our novel "The Strange Adventure..." strategic disadvantage is defined in

terms that are worth remembering "...analogically, strategic disadvantage is

equivalent to the WEAK POINT ON A WALL; it is the desperate case of

those who, having been besieged by the

enemy in a walled square, they are shocked to find that it is incapable of

resisting enemy pressure and is ready to

yielding at a WEAK POINT. The disaster that follows the fall of the

Square is analogous, also, to the loss of reason in a virya with

insufficient egoic will to maintain equilibrium during subsequent

irrational states of consciousness. That is to say: madness. On the

other hand, the fall of a stronghold is as much a victory for the

besieger as it is a defeat for the besieged. The besieged is co responsible for the fall because he has failed in the strategic law that

says: "one should never raise an encirclement if one does not have

the means to defend it". The strategic fence (arquémona) separates

the virya from the world,

giving him the NECESSARY TIME to go to his CHARISMATIC CENTER. On one

side of it is the world of the Demiurge with its formidable evolutionary and

synarchic strategy; on the other, the virya, the authentic

monk-warrior, Grail-warrior, determined to reach the Truth".

"Let us measure the forces at play: on the encirclement converge,

on the one hand, the Demiurge's Si-narchic Strategy and, on the

other hand, the

The virya's HYPERBORNE strategy, which depends for its realization

on the fearlessness and courage that is risked to attain the

center; in synthesis, the success of the HYPERBorean Strategy

depends on the blood purity of the virya".

"Finally let us add that, when an encirclement has been raised, which

has irritated the enemy and led him to concentrate terrible

forces for its demise, it is not easy to proceed to the

original situation of absence of conflict WITHOUT BEING AT A

STRATEGIC DISADVANTAGE. Indeed, when war has been declared, and

the enemy has shifted its forces, there are two alternatives: either one

the combat by resisting the enemy's siege while searching for

Another door to exit, or the fight is avoided by deferring actions and

ignoring the enemy pressure. In this second case, the enemy will increase

the pressure in such a way that finally the walls will give way and disaster

will be inevitable; the strategy has failed.

because it has been replaced during the actions. Let us explain better.

When a virya erects a fence, within the framework of the

a HYPERBORN STRATEGY, TO INITIATE THE CONQUEST OF VRIL, its

Strategy allows you only ONE alternative: OPEN THE INSIDE DOOR to

circumvent the deployment of demonic forces. Only one

alternati-va. The opposite is simply a change in the way in which the

Strategy; and even CLAUSEWITZ knew this: NO ONE CAN CHANGE STRATEGY IN THE

MIDDLE OF THE GUE-RRA WITHOUT RISKING SERIOUS

LOSSES. In conventional warfare the maximum that is admitted of a

Strategy is that it offers alternative tactics, but never that it can be

changed in itself, which would mean in reality A CHANGE OF

OBJECTIVE (inadmissible possibility in a HYPERBORNE Strategy) that

would raise severe doubts about the capacity of the General Staff that

planned it and even about the validity of the justification that must

always be provided for having adopted the warlike path".

In analogical concepts, but clearly conveying the dangers of the

the paragraph quoted above reveals the precarious situation of the

STRATEGIC DISADVANTAGE in which any virya that fails to apply the

principle of encirclement would be left with a STRATEGIC DISADVANTAGE.

The terrible secret of maya has shown us that the hedge CANNOT BE

ANY CURVE but a "universal principle", whose meaning, expressed by

the corresponding sign, is meaningful IN ALL POSSIBLE WORLDS OF

THE DEMIURGO. Hence our previous warnings about the necessity for

the awakened Self to FORCE BY DECEIT, that is, STRATEGICALLY, its

cultural subject to rationally represent, as a myth or sacred symbol, the

archetypal principle of the hedge. However, the search for the principle of

The fence will still require some reflections in other articles, especially

to show, with allegories, the way in which the Siddhas of Agartha try to

initiate charismatically, every virya, in the archemonic technique.

ADVERTISING

G - Weapons of the awakened virya.

The awakened virya is a hero who has declared war on the

Demiurge to fulfill a strategic objective: to achieve the liberation of

the Spirit. In this struggle, he has decided to occupy a corner of the

Valplads, to make himself strong in a square, and, from this

position, to cover the strategic distance that separates him from

the Vril. With the use of the archemonic technique, he effectively

establishes himself in a strategic space, behind the symbolic walls

of the encirclement.

infinite. A SITZKRIEG, a war of siege, is thus posed, in which the

Strategies of each side confront each other. The virya must now

defend the place, hold the siege, otherwise he will be annihilated.

But what means does he use for it? it is worth saying

what are the weapons of the virya, hyperborean warrior?

The awakened virya, in effect, IS A WARRIOR WHO MUST CONQUER SPACE AND

TIME, "TAKING ALL THE HEAVENS BY ASSAULT", BEFORE

TRANSMUTING INTO SIDDHA BERSERKR: for this action he must

undoubtedly have at his disposal an important arsenal. Although it is beyond

the scope of these "Fundamentals of the Hyperborean Wisdom" to give a

detailed description of such weapons, we can nevertheless refer to them as

follows

to its generic function. First of all let us say, then, that THE WEAPONS OF

THE VIRYA ARE THE RUNES. And what are the runes? Answer: RUNES

have been called by the ancient Germans to the Signs that every

Hyperborean Guide of humanity gives to his viryas so that they may act in

the magical war against the Demiurge. This has been so, at all times,

since Christ Lucifer deposited the Graal in the Valplads. Only Wotan,

the Racial Guide of the Germans, provided the Signs to his people

under the name of RUNES, in relatively recent historical times, so that

such weapons are universally known by that de-nomination.

The most popularized runes, those using the futhark or fupark

alphabets, are only a minimal part of the runic arsenal. The sign of

Origin, for example, from which the swastika rune is derived by

mutilation and deformation, has no alphabetic function despite being

the most powerful rune in existence. This sign, also known as

as the Rune of Origin or Rune of Gold, IS THE PROJECTION OF THE SYMBOL OF

ORIGIN, THAT IS, OF THE SYMBOL WHERE THE INFINITE SELF IS REFLECTED.

Precisely, the projection of the Rune of Origin on the beginning of

the fence generates the strategic space of the archimona.

In general, runes are grouped into two classes: ARCHETYPICAL AND

NONOLOGICAL; but both groups have in common the fact that they DO

NOT

WERE DISCOVERED BY THE VIRYAS BUT WERE PROVIDED TO THEM BY THE VIRYAS BY

THE

SIDDHAS OF AGARTHA. In other words: when the viryas received the

runes from the hands of Wotan, the gnoseological dependence that they

maintained with the de-miurgic designs of the entities was definitively

broken by the inheritance of the pasu: the objective of the purpose.

The destiny of the pasu constituted a hereditary and irresistible

tendency that impelled the viryas to evolve under the confu-sion of

the lost Self, following to the letter the plans of the Demiurge

written in the design of the supra-finality of the entities; the destiny

of the lost virya was, then, similar to that of the pasu: The destiny

of the lost virya was, then, similar to that of the pasu: no more

could he have known the universal archetypes or any other reality

that was not previously determined by the suprafinality of the

entities; the revelation of Wotan came to fill this gap: on the one

hand, the "archetypal runes" allow the "lost virya" to know the

universal archetypes or any other reality that was not previously

determined by the suprafinality of the entities.

to describe schematically every universal Archetype, that is to say,

allow us to know the UNIVER-SAL WORDS, NOT INVERTED BY THE ARCHETISTIC

MEMORY, WHICH CONSTITUTE THE ACOUSTIC KABALA OF THE GREAT

On the other hand, the "noological runes", among which is the

Rune of Origin, are uncreated signs, that is, signs without any

correspondence with the archetypal plane.

Armed with such an arsenal, the virya will now be able to OPERATE

EFFECTIVELY ON THE ONTICAL REALITY: the unstable spaces of

signification of the macrocosm will be FIXED IN THEIR MEANING BY

EXPRESSION OF THE APPROPRIATE RUNE; the de-signs of the entities

whose meaning tries to be altered by the Second Intention of the Demiurge,

so that they do not correspond to the known outlines of the structure

cultural, will be RESIG-NED FOR THE EXPRESSION OF THE CORRECT RUNE; and,

finally, the expression of the Rune of Origin applied on the principle of

the fence will allow to create a strategic space LO

SAFE ENOUGH TO OCCUPY IT AND TO RESIST IN IT WITHOUT DANGER.

In order to demonstrate what the typical warlike attitude of the

awakened virya consists of, nothing seems better than to refer to his

ALERT STATE.

Such a state of alertness, which must be permanent, is maintained by the

following form: EVERY OBJECT, REAL OR IDEAL, NATURAL OR CULTURAL,

CONCRETE OR ABSTRACT, ETC., I.E., EVERY OBJECTIVE ENTITY, WHICH FALLS

UNDER THE PERCEPTION OF THE AWAKENED VIRYA, IT IS IMMEDIATELY ENCIRCLED

IN THE STRATEGIC AREA OF AN ARCHIMONY AND CONVENIENTLY RESIGNED. Y

this the awakened virya does AT ALL TIMES, WITH ANY OBJECT THAT

PRESENTS ITSELF, in such a way that it is usually stated metaphorically mind: THE AWAKENED VIRYA HAS THE ARCHEMONE IN HIS EYES; HE SEES

THROUGH IT; WHETHER HIS EYES LOOK, WHETHER HIS LIPS SPEAK, WHETHER

HIS EARS

THE ENTITY IS IN- MEDIATELY ENCIRCLED AND RESIGNED; SUCH IS THE PERMANENT

STRATEGIC ALERTNESS OF THE AWAKENED VIRYA.

ADVERTISING

The Pasu Strategy and the Hyperborean Strategy.

Now, the Categorical Response can be put in a more

understandable dimension if we go a little deeper into the

properties of each Strategy. First of all, let us begin by stressing that a Pasu

Strategy, such as the one followed by the

The native species of the allegory, is based fundamentally on the

NOION OF TERRITORY, which is nothing more than the intuition of

the principle of encirclement. This principle, which as we have

explained is archetypal, is found in many animal species, especially in

birds and higher mammals, incorporated as an instinctive behavior

pattern: particularly notable is the territo-rial instinct of

primates who, like the hominids, are found in branches very close to

the phylogenetic trunk of the pasu. This shows that the animal man,

the pasu, has inherited by evolution the principle of the fence, which

is an archetype that initially intervenes as an instinctive pattern but

which reason later interprets and schematizes in the cultural

structure as a principle.

mathematical. It goes without saying that some deviant currents of

hyperborean racism, which are unaware of the infinite spiritual condition

of the virya, and even the eternal Spirit itself, do not hesitate to rely

on Ethology and to ally themselves with Darwinian evolutionism,

playing into the hands of the Synarchy. In their eagerness to justify

at all costs the myth of private property, these "racist biologists"

who ignore that the Spirit does not evolve but is perfect and eternal,

motivated by a naive and irritating class egoism, try to affirm a line

that starts from the territorial instinct, becomes concrete with the

dominion of the territory, consolidates with the "property instinct",

perpetuates itself in the family and the community, and finally leads

to the Nation and the "property instinct".

to the "patriotic instinct" of nationalism. Well, we are going to

to ratify that all this is true: BUT IT IS TRUE FOR THE PASU. Indeed,

unless one suffers from an exceptional impurity of blood, one will not fail

to notice that the foregoing ideas smack of suprafinali to design, to evolutionary plan, to archetypes, to devic hierarchies,

in short, to the Demiurge's intention. And what is the failure of the

famous biological racism? Answer: IN THE TOTAL AU-SENCE OF THE

CONCEPT OF MYSTICS.

That is why the Hyperborean Wisdom advises to apply to all suspicious

racism the following critical guideline: "IF RACISM IS MYSTICAL

THEN HE IS HYPERBOREAN AND SPIRITUAL; OTHERWISE, HE IS NOT. AND

WHOEVER SUSTAINS A RACISM WITHOUT MYSTICISM, EVEN IF HE DECLARES HIS

PURITY OF BLOOD, IS NOTHING MORE THAN A VILE DECEIVER, OR A REAL

DECEIVER, AT THE SERVICE OF INFAMOUS OLIGARCHIES WHOSE UNCONFESSABLE

AIMS ARE THE

SAME AS THOSE OF THE JEWISH SYNARCHY. But these harsh words

deserve a clarification: what is to be understood by racism with

Mystic? Answer: racism is mystical when it is charismatic because, as

we saw in the article The Golden Cord, "MYSTICISM IS

A FORM DETERMINED BY A BEING: THE CHARISMA"; and Charisma is a

The "acausal agent that connects all viryas by the fact of their common

origin, by their hyperborean lineage, in a "charismatic linkage" that

recognizes a center or principle in the hyperborean leader or Führer,

that is to say, in the virya of purest blood. MYSTICISM GENERATES

THE NATURAL FACT OF THE "ARISTOCRACY OF THE BLOOD", WHICH DOES NOT

NECESSARILY PASS THROUGH A SOCIAL CLASS OR A CASTE: UNLESS THE

SOCIETY IS ORGANIZED ON THE BASIS OF THE "UNIVERSAL EMPIRE STRATEGY"

OF THE HYPERBOREAN SIDD-HAS, WHICH WILL BE STUDIED IN THE SECOND

PART. On

summary: if there is a charismatic leader there is Mystique and if there is

Mystique there is an effective aristocracy of blood, RECOGNIZED BY THE

PEOPLE: ONE

ARISTOCRACY THAT DOES NOT NEED TO BE PROVEN WITH TITLES AND COATS OF

ARMS, AN ARISTOCRACY THAT IS NOURISHED BY THE PEOPLE THAT SUSTAINS IT

AND THAT FULFILLS ITS ROLE OF BRINGING THEM TOGETHER CHARISMATICALLY,

PROMOTING PURITY OF BLOOD AND THE ELEVATION OF THE MATERIAL AND

SPIRITUAL MISERY IN WHICH THEY LIVE.

ENCOUNTERS. On the contrary, if there is no leader there is no Mystique and if there is no

There can be no legitimate aristocracy, no matter how many titles it may

claim, but the sinister oligarchic bastards of our times, allied materially

and spiritually to Judaism.

usurer and corruptor.

Only a charismatic leader gives legitimacy to an aristocracy of blood;

and only if there is a leader and a true aristocracy IS IT LICITABLE

TO UNITE

BLOOD AND SOIL. From this arises the "hyperborean right of conquest",

which is not based on physical force but on the purity of blood, in

the spiritual right to reign over degraded peoples without Mystique,

who have lost all authority over the territory they occupy. Without a

leader, without Mystique, without an aristocracy, the soil does not

means nothing, that is to say, nothing spiritual, nothing that aims at the

material liberation of the Spirit; without these conditions, however, the

soil means a great deal to the pasu, because when it is massively,

republicanly, democratically associated, it can better fulfill the objective

of its purpose. An example of all this was recently given to us by the

Führer, when he charismatically legitimized the only blood aristocracy

of the twentieth century, that is, the SS, whose members, had they had

enough time, would have given a transcendent meaning to man's

relationship with the soil based on an authentic hyperborean racism:

spiritual, and not merely biologistic.

It is not the case of repeating here themes that are sufficiently

developed in other of our works, such as the "Treatise of Psychosocial

Strategy of the SS". But it is good to re-remember a concept already

anticipated, which comes from the theories of the war exposed in

This work: FOR THE PASU WAR IS THE WAY THE ARCHETYPES RE-.

From such a "war" between psychoid archetypes, whose manifestations on

the physical plane involve the animal species in continuous conflicts that

point to natural selection.

The observations and conclusions of ethology, erroneously

assimilated by materialistic and myopic racism, are based on the

observations and conclusions of ethology and evolution. The main

fact discovered by ethological science is rigorously true: the pasu is

a man-animal.

essentially TERRITORIAL, i.e., one that is used to choosing territories,

occupying and defending them, and knows how to limit them

with demarcation signs and also how to recognize the borders of other

people's territories; precisely the main source of conflicts.

in human communities, according to Ethology, is the violation of

territorial space, whether individual or collective, of

similar to what happens in other animal species. This is true, we

repeat, but it is a blind struggle between psychoid archetypes, a

dialectic of nature, an evolutionary plan, an entelechial tendency: to

pretend to elevate this fact to the supreme principle of racism is pure

blindness and foolishness.

But behind this error of naive racism lies a more serious cause,

inherent in the ever-closer darkness of the Kaly Yuga: it is the

ignorance of the Strategy "O" that the Siddhas of Agartha carry out to

counteract the Plan of the Demiurge and the Traitor Sidd-has, which

will be exposed in the Second Part. This Strategy, which counts with

the presence of the Graal, aims to provide the communities of viryas

with the necessary and sufficient elements for their charismatic

leaders to attempt a joint purification of the entire racial community,

TRANSMUTING AND

OVERCOMING THE ANIMALISTIC TENDENCIES OF THE STRUGGLING PASU, IN THE

BLOOD,

WITH THE HERITAGE OF THE HYPERBOREAN LINEAGE. The Loyal

Siddhas, for this purpose, teach the secret ways of liberation of Wisdom.

Hyperborean, among them the path of strategic opposition that

we have been examining. Such ways allow the leaders, or the

elites of awakened viryas who secretly second them, to trace the

Hyperborean Strategies. Then the leaders lead the peoples towards the

biological mutation that aims at their elevation.

spiritual, but which CAN ONLY BE GIVEN IN THE FRAMEWORK OF A

MYSTIC, often by declaring total war on the Enemy, or by waging war against

the Enemy.

as an instrument of blood purification, as a means to collectively

generate the ESSENTIAL HOSTILITY that turns man into a hero. Of

course, this "war" is not even similar to the territorial conflict of the

pasu and should not be confused. Just as

the "animal aggressiveness" exhibited by the pasu to defend his

territory is not related to the essential hostility of the Spirit, nor is

it arrived at by a refinement of the former, but rather by the latter.

On the contrary, both types of warfare are essentially different and

opposite. It could not be otherwise since one tends to concretize the

entelechy of the pasu, to fulfill the macrocosmic objective of its purpose

by getting the captive Spirit to elevate it in the animal scale by

evolution, and the other tends to liberate the captive Spirit by evolution,

and the other tends to liberate the captive Spirit by evolution.

the captive Spirit, with which such a sinister Plan is definitively

broken. Both antagonistic concepts of war are derived from the

Pasu Strategy and the Hyperborean Strategy, but, and this we will

not tire of affirming, only with the latter, "within the framework of a

Mystique", the fact of the Hyperborean Race is given: the people

together with their leader, together with the charismatic center that

identifies the Hyperborean Race.

metaphysically men by the common Origin in the blood, by the

hyperborean lineage. Otherwise there is only biological "race", mere

genetic differences of the chromosomes that reveal the archetypal

Plans of each species, that is to say, the chemical codification of

an aspect of the ontic designs of living species

The best way to clarify the difference between both Strategies is to

refer back to the principle of encirclement and the Symbol of Origin.

The pasu is a territorial animal because it uses all levels of its

psychic, rational, cultural and conscious structure,

the beginning of the encirclement, often without recognizing it abstractly

as such. The virya, who inherits the biological part of the pasu, when

This "lost" virya, like this one, uses the principle of the fence: for

example to separate an outside from an inside, a bottom from a

form, a continent from a content, etc., and, of course, to fulfill the

territorial function, the REVIER, which consists in projecting a sign

of the fence and to put sense in an exclusive preserve, in a region

that will be occu-pated, marked and defended. Up to this point, the

lost virya does not deviate from the ethological laws and hence the

confusion of the biologist racists. But the virya is an essentially dual

entity: in his being coexists, together with his soul nature, the

transcendent manifestation of the Spirit, the "I" that reflects to a

greater or lesser extent the Infinite Self. That is to say, in the virya

coexists an animal inheritance and a hyperborean inheritance.

When he "awakens", when the charismatic linkage of the Golden

Cord puts him in contact with the Loyal Siddhas or with a leader and

he accesses the ways of liberation, then the Infinite Self manifests

in the Symbol of Origin, giving rise to the selbst and to the possibility

of projecting from there the Sign of Origin OVER the sign of the

hedge, producing an infinite hedge. Thus is born the Hyperborean

Mysticism, which is nothing more than

than an infinite encirclement with a charismatic content, a strategic

space: the archemone produced by the virya as an individual act of

war is, in truth, a personal Mystique, whereas the racial Mystique is

only the general case of the former, the determination o f an

archemone or strategic space for transmutation and

spiritual liberation of an entire charismatic community.

Here, then, is the difference: the pasu, like any territorial animal,

must defend to the death the encircled territory, which it

can be attacked and violated from every angle since the border is not

real but only the projection of the sign of the fence, that is, the

externalization of the principle of the fence, of an Archetype of the

mind that creates the illusion of factual separation at the borderline;

the territory of the pasu can thus be besieged, concretely

surrounded and encircled, and effectively violated and occupied by

an enemy, as happened to the natives of the allegory with the

invasion of the hyperborean foreigners. The pasu or the lost virya,

if they only count on the principle of encirclement, will perhaps be

able to hold a territory by sheer force, waging war according to a

spatial and temporal pasu strategy such as, for example, in our

days, the

Soviet Union, but they will never be able to create a Mystique within

their clumsy borders, more imaginary than real.

The awakened virya, on the other hand, can produce an invulnerable

infinite encirclement or an impenetrable racial Mystique, that is to say,

strategic spaces where enemy action is impossible. We have already

shown in the allegory the impossibility of besieging or violating an

infinite encirclement.

and now it is clear why the foreigners won, what is the difference

between the Pasu Strategy and the Hyperborean Strategy?

that affirmed the Categorical Answer: the foreigners dominated the

square and defeated the natives because they had a Hyperborean

Mystique, which they concentrated on the wall to produce the

infinite encirclement. The natives, on their part, only wished to expel

the intruders from their territory, from the area considered as the

exclusive preserve of their tribe; but because they lacked Mystique,

they did not have the Mystique and did not have the Mystique of

their tribe.

war operations with a pasu strategy based on the principle of

encirclement, were defeated by the superior spiritual strategy.

of foreigners: THEY KNEW TO PROTECT THEIR STRATEGIC SPACE WITH AN

INFINITE INVULNERABLE FENCE; AND THIS IS SOMETHING THAT CANNOT

NO TERRITORIAL ANIMAL, NO MATTER HOW MUCH ETHOLOGY AND BIOLOGICIST

RACISM MAY REGRET IT, NOT EVEN THE PASU.

THE VIRYA CAN DO IT BECAUSE THE VIRYA PARTICIPATES IN THE IN-FINITE.

To conclude, it is only worth adding that the "O" Strategy of the Loyal

Siddhas contemplates all aspects of the racial Mystique, it is worth

mentioning that the "O" Strategy of the Loyal Siddhas contemplates all

aspects of the racial Mystique.

that is, all the strategic steps that a pure-blooded community must

necessarily take to go from the confusion of lost viryas to the collective

transmutation into awakened viryas and

Siddhas. Naturally, this is an enormous wealth of knowledge, which,

however, was the complete patriotism of our Cro-Magnon ancestors, the

surviving Atlantean parents of the White Race.

This people, which the Hyperborean Wisdom calls GUARDIANS OF THE

LITICAL WISDOM, bequeathed part of their knowledge to the various pre Antiquity peoples that they founded by mixing with the surviving Pasu

communities, with slaves of the

Atlantis, and with other primitive tribes that they encountered during

their long journey that lasted millennia. But this legacy, due to the

state of the planet after the Atlantean Total War, could not be

transmitted in any other way than as a cultural heritage, which,

naturally, was degraded and lost with the passing of time. However,

despite the time elapsed and the falsification of History executed by

the Synarchy, large pieces of the Hyperborean Wisdom can still be

recognized in many cultures.

and we will talk about this in other parts of this book; as well as

The classic example, of course, is the very ancient idea of the

Universal Empire, which is a rather degraded cultural symbol but

which, nevertheless, still represents the project of a Complete

Mystique.

Here, what we are interested in pointing out is that the implementation of the

a racial Mystique in-cludes A CERTAIN SPECIAL WAY OF OCCUPYING THE

TERRITORY, a method involving specific concepts

on the function of agriculture, the layout of the city and the construction

of stone walls. Many ancient peoples knew this, such as those of

Mesopotamia: Sumer and Babylon, or Egypt, Greece, Rome, etc. Of all

of them the Etruscans stand out luminously and, already in times of the

present Era, the Goths and Saxons. The latter tried to destroy

Charlemagne and his descendants, due to their great racial purity and

the strength of their Mysticism, which, in the present era, was the result

of a great effort on the part of Charlemagne and his descendants.

However, it became clear a century later when Henry I of Saxony,

The Birdcatcher, erected his line of castles in the East.

Well: this hyperborean knowledge, which comes from the "O"

Strategy of the Siddhas, reached its highest level in the 20th century,

through the work of Heinrich Himmler and his elite of hyperborean

initiates of the SS Black Order. Himmler, together with Darré and

other specialists of the Ahnenerbe Institute, developed and adapted

to culture

The current concept of "Magic Agriculture", which was intended to

be applied in the future SS State to be formed after the Total War,

in Europe, but which was to be experienced during the conquest of

lebensraum in the East. And that the SS called the way of strategic opposition

is proved among others by the construction of the K.Z., the

KONZENTRATIONESLAGER or concentration camps, which were designed in

such a way that a hyperborean initiate could at some point project the Sign of

Origin on its perimeter and produce

an infinite encirclement, regenerating by transmutation in

the strategic area the internees, that is, awakening their

dormant lineage, purifying their blood.

ADVERTISING

The individual act of war of the awakened virya.

The medieval warrior order, EINHERJAR followed a Hyperborean Path of

spiritual liberation called "the way of opposition".

strategic". To summarize everything in one concept, we can affirm that

this path allows the awakened virya, considered as a microcosm, to

po-tentional, TO OBTAIN SPACE AND TIME AUTONOMY. But, if the awakened

virya IS NOT an autonomous entity, an actual microcosm, what would it be?

What does such a spatio-temporal autonomy obtained by means of

strategic opposition mean? Answer: that the autonomy WILL NOT BE

DIRECT, that is to say, a product of the entelechy of the Manu Archetype,

if it exists.

as a current micro-cosmos, but INDIRECT, as a product of the ISOLATION

ONTIC THAT THE SPIRIT CAN SUBMIT TO THE POTENTIAL MICROCOSM. No

It matters, then, the evolutionary degree of the microcosm, since the

isolation will occur from the outside, without taking into account the

entity-lequia. What will have, on the other hand, capital importance,

will be the purity of blood, the quality with which the Ego manages

to intuit the Symbol of the Origin, since the strategic effectiveness of

the isolation will depend on it.

And how does this path of liberation propose to isolate the potential

microcosm of the awakened virya? Answer: The archemonic technique

makes it possible to dominate space, and the strategic opposition

makes it possible to dominate time. In other words: the archemonic

technique offers the possibility, to the awakened virya, to initiate an

individual action of war whose immediate purpose is to LIMIT a

space of the Valplads and subtract it from the control of the

Demiurge; in such a strategic area, or archemone, the potential

microcosm will be isolated from the Demiurge.

SPACIALLY from the macrocosm; then, FROM THE ARCHEMON, it will be able to

isolate itself TEMPORARILY by practicing strategic opposition. See

It is, therefore, two essentially linked acts, two correlative steps on

the Path of Spiritual Liberation. In this and in the following articles,

we will explain both steps, the "technique

archemonic" to create space and "strategic opposition" to create time,

starting from the beginning.

As hinted at in "G", the creation of an archemone has other applications

besides serving as a "safe place" in the

Personal strategy of the awakened virya. When the principle of the

hedge has been revealed to the Self, the archimona can be either

"exterior" or "interior" to the microcosm: if it is exterior, it can indeed

constitute the refuge of the virya, but also, together with the runes, it

can constitute the refuge of the virya.

of being useful as a weapon or instrument for exercising control

over entities; if it is internal, its action can encircle the ego and

isolate it.

of the conscious subject, thus greatly facilitating the possibilities of

breaking the spiritual enchainment, but it must also be useful to frame

and resign all symbols of the psychic structure, especially the

autonomous myths, whose disturbing power we have already

described. And this is just to name a few of the countless possibilities of

the archimona, all of which are of current use to the hyperborean

initiate, awakened virya or Siddha Berserkir.

Here, of course, we will refer only to the concrete practice of the way

of strategic opposition, as taught in the Einherjar Order.

In the case we are studying, the awakened virya operates a

outer archimony, that is to say, A FENCE PLASMED IN THE VALPLADS, in

some space of ma-crocosmic significance of the Demiurge.

Naturally, if the reader of this work is not familiar with the TOTAL

enclosure principle, valid in any space, it will be very difficult to

advance with the explanation; however, if we base the development

on an intuitive topological consequence of the enclosure principle,

"divide a

its plane in two parts", it is possible to obtain evidence by analogical

induction. Then, without forgetting at any moment that we are dealing

with a crude geometrical analogy, let us represent graphically the outer

archimedean; see figure 33.

In truth, and this we emphatically state, the drawing misrepresents the MOST

PERFECT AND FEARFUL PERSONAL WEAPON OF ALL THE

MATE-RIAL UNIVERSE: AN INSTRUMENT THAT GRANTS THE VIRYA THE POWERS

OF A GOD.

Let us observe, in the figure, two well-defined elements: the "closed

curve" of the archemone, in blue, and an external sigil in red. The first

element is essential in the archemonic technique and the second

corresponds to the theory of strategic opposition, which we will

discuss last.

We will study the operation of the archimony analogically, step by

step, and for this we will begin by describing the typical attitude of

the awakened virya at the moment of launching the assault. The first

step of the awakened virya, in effect, consists in ASSAULTING AND

OCCUPYING an

The attack will be a surprise attack: a blow unleashed at the right

moment, at the precise opportunity, because the instant of action

was not anticipated by reason but determined by the kairos of Honor,

the moment in which the action was determined by the kairos of

Honor. It will be a surprise attack: a blow unloaded at the right

moment, at the precise opportunity, because the instant of the action

was not anticipated by reason but determined by the kairos of Honor,

a moment in which the absolute courage of the hyperborean warrior

is channeled. It is the surprise assault of a place, which is carried out

simultaneously with a taking of a spiritual position. But this place

assaulted could never have been defended by the Demiurge because it

is impossible for Him to foresee the place and time of an attack that

was never planned by the virya's reason nor imagined by the conscious

subject: kairos, the opportunity to act, is determined by

the gracious will of the sphere Ehre (1) and governs only for the

awakened Self