

TWELFTH TOME: FUNDAMENTALS OF NOOLOGICAL RUNICS

A. Noological Runics and Numerical Kabbalah

It has been affirmed, on repeated occasions, the existence of two Kabbalahs and that both deal with the creation of the world by The One Demiurge. One, the Numerical Kabbalah, contains the secret of the ten Sephiroth and the 22 sounds; it enables one to obtain the keys to the Collective psychoid Archetypes (Manu) and to know the Plans of the terrestrial Demiurge Sanat Kumara or Jehovah Satan. The other, Acoustic Kabbalah, deals with the way in which these Plans can be put into practice (through the mastery of the soniferous ether, the Akasha tattva) and enables one to elaborate procedures in order to influence the physical world.

Numerical Kabbalah facilitates control over crowds and men *in combination with concrete elements of the Acoustic Kabbalah*. Acoustic Kabbalah enables Thaumaturgy and the exercise of the totality of the occult arts *in combination with symbolic elements of the Numerical Kabbalah*. Both doctrines are, therefore, complementary and necessary for magical praxis.

But as the Numerical Kabbalah is the object, almost exclusively, of study by Jewish sages, and the Acoustic Kabbalah, at least in the last 3000 years, is the domain of the Druids, this complementation has not presented problems to both races engendered by Jehovah Satan, the accomplices and executors of the Plan of the Synarchy. But this was not always so. In the Khristian-Luciferic period of Atlantis, during its Hyperborean splendor, the Numerical Kabbalah, which was a theoretical doctrine for the symbolic interpretation of the world, could be studied by anyone. For millennia it was a collective cultural patrimony, and so it continued, until the final cataclysm that submerged Atlantis. This is the reason why some surviving ethnic groups, and others who were vassals and were inhabiting continental lands, originally possessed and preserved Kabbalistic knowledge, such as mathematics or astronomy (Egyptians, Sumerians, Maya, etc.).

Contrary to the vulgarization of the Numerical Kabbalah, in Atlantis, the Acoustic Kábala³⁶ was known only to Hyperborean Initiates, while the Luciferic period lasted. Later, when Satanism became a standard practice on the part of the Priestly Caste, a great

36. The noticed difference in spelling marks the clear distinction between the Jewish *Kabbalah*, which is based on the twenty-two archetypal letters and sounds of The One Demiurge, and the White Atlantean *Kábala*, based on the Runes of Wotan, which are utilized as strategic weapons in order to counter said Hebrew science.

part of the doctrine was lost and, after the sinking, it practically disappeared as “initiatic knowledge.”

However, a small remnant of survivors who were neither Negroid like the Egyptians, nor Red like the Toltecs, nor Yellow like the Mongols, were possessing sufficient *practical knowledge* of Atlantean Science in order to reconstruct the Acoustic Kábala, had they wished to do so. This group is what modern anthropology denominates “Cro-Magnon men” and who in reality constitute the authentic ancestors of the White Race.

In Atlantis, *there was no significant White Race*. The Cro-Magnon was a minor race of Viryas taken under the protection of the Hyperborean Siddhas of Yellow Race to whom was entrusted, during the Luciferic period (a collective mission linked to the Acoustic Kábala), to be the guardians of the Lithic Wisdom.³⁷ They, better than anyone else ever, possessed the secret of stone: of carving; of its transport by levitation; of telluric resonance, which enabled them to harness the energy currents of the earth; of the construction of rock-crystal transducers, the use of which as an oracle John Dee also knew, and which could constitute, depending on the type, a “ray-launching” weapon, an “ever-burning lamp” and even a “flying vehicle.” The lithic technology of Atlantis would seem even today, having developed techniques in order to construct solid-state integrated circuits with 50,000 silicon crystal transistors, oxides, etc., amazing for the precision and effectiveness that it would have achieved.

After the sinking, the White Cro-Magnons, guided by some Hyperborean Siddhas, occupy themselves with “stabilizing the formal relief of the terrestrial surface,” making use of the knowledge acquired in Atlantis. It is these people who construct the great megaliths that are spread along the coasts throughout the world, which are not primitive monuments, but highly advanced technical instruments. But as long as we do not have a clear idea of what the “sinking of Atlantis” *really* signifies, we will not be able to understand the megalithic labor of the Cro-Magnons. Perhaps something will become clearer if we consider that what occurred *was not a simple cataclysm*, explainable *only* by physical causes such as Plato’s “seismic” hypothesis or that of Velikovsky’s “aerolite,” but the consequence of a terrible war into which the extraterrestrial Siddhas poured all their enormous knowledge. The battlefield was not only the terrestrial surface, for other, more subtle planes of exis-

37. This is the origin of the friendship (Hyperborean camaraderie) between Whites and Mongols; a friendship that today will have to be discovered and actualized: this is the problem that the Siddha Anael faces in Asia, Africa, and Latin America.

tence were involved in the conflict. In short, much is unknown, but it should be kept in mind that *after* the cataclysm of the Earth, which is a living organism, it had to be *restored* in its physiological functionality so that it would continue to be habitable (so that the “kingdoms” of nature would not react “against” man, for example). In this task, the Cro-Magnons worked using menhirs, dolmens, and cromlechs, and other telluric instruments that will be described later on.

It is now worth quoting a page by Louis Charpentier,³⁸ where he imagines the possible function of the menhirs:

“Some five or six thousand years ago, the Chinese had discovered—and perhaps not only them—that the human body is the seat of currents other than nerve impulses, and that these currents take routes outside all known anatomical channels.

“In a healthy human being, these currents—there are two of them, and they are opposite in nature—balance each other out, but if, for whatever reason, external or internal, these currents become unbalanced, illness sets in, and so does one microbe or another.

“The Chinese physicians of the time had also discovered that it was possible to act on these currents by pricking certain points along their pathways with flint needles—they are now metallic—and thus re-establish the necessary balance or voluntarily create certain disturbances. This is the Chinese therapy known as acupuncture.

“Now, just like the human or animal body, the earth is flowing with currents other than magnetic currents, the nature of which is relatively unknown, but which cannot remain without action on the geological layers they pass through.

“And they cannot remain without action on vegetation.

“I find it impossible not to make the connection between the acupuncturist’s needles and the stone needles of menhirs, large or small, which seem to have such an influence on vegetation.

“Moreover, some eons ago, agronomists attempted—with some success, it seems—to activate crops by erecting antennae capable of collecting atmospheric static electricity, which was then distributed in the soil by various means.

“Although stone is not a good conductor, it is possible that a menhir has a similar effect, particularly when it’s damp, for example through dew, the “water of the Moon.”

“We could then imagine that menhirs were erected higher or lower, depending on the intensity of the telluric current, to establish a beneficial balance.

38. *Les Géants et le mystère des origines*, Louis Charpentier, 1969; p. 213

"There would be some very interesting agronomic studies to be undertaken..."

Undoubtedly, we are on the right track here. But, as will be seen in the following commentaries, the terrestrial Acupuncture is only a secondary objective of the megalithic construction.

B. The Guardians of the Lithic Wisdom

In order to comprehend what we refer to when we speak of the "lithic technology" that the Cro-Magnons applied, after the Atlantean cataclysms, we should first consider certain aspects of the human habitat on the terrestrial surface. But here we will not deal with the ecological habitat, which the natural sciences are occupied with, but with the *psychic relationships* that man establishes with the *environment* that he inhabits, and the way in which this habitat has been *chosen*. For this, we must define the *psychoregion* concept as "that habitat chosen by man in pursuance of a *psychically appreciable telluric quality*."

This definition excludes the choice of the habitat out of necessity or obligation. Because in his multiple displacements, man *usually chooses the precise place* where he will construct his dwelling, found a city, elevate his soul to God, etc., motivated by transcendent experiences that surpass the mere physiological necessity to feed or protect himself. Thus, a *psychoregion* is the *chosen site*, par excellence, in order to perform acts of greater or lesser transcendence.

In principle, the psychoregion can be "personal" or "social." We wished to climb a hill; *we chose a certain one*, among many others in the mountain range. Psychological motivations of extreme complexity influenced this choice, but above all we must emphasize the *interaction* between the *chosen hill* and the *fact of choosing*, because this *interaction* precisely converts the preferred hill into a *personal psychoregion*.

Perhaps another person prefers another hill, but, out of a whole landscape of hills, for me, the chosen hill is *different*, it *stands out* in some mysterious way, it acquires an enhancement that transforms it into an *object of appreciation*, into a *personal psychoregion*. Personal psychoregions are, then, as many sites one chooses for motives of telluric interaction, from a "lovers' corner," a fleeting transit, to a "home" in which one is to live for many years.

On the other hand, a social psychoregion is a site that has been chosen on the basis of communal or collective psychological motivations. E.g., a place that exerts a certain "charm" on more than one person is a "social psychoregion." The "cave" chosen, among many others, by a tribe as a communal habitat is also a social psychoregion unless this choice was motivated exclusively out of necessity.

In antiquity, the sites on which cities were erected were chosen for transcendental, religious, or esoteric reasons. Nowadays, humanity inhabits large cities that are also collective psychoregions because, although the current citizens *have not chosen* the psychoregion, their ancestors have done so at some point when, for certain motivations, they decided that this was the preferred place, the exact site, on which the city *should be* erected and the *foundation stone laid*. It is evident, then, that every city has once been a *primordial psychoregion*, chosen by the “founders” and that the same must have occurred with the “sacred places,” on which the religious temples are erected, which were also selected at some primordial time.

In a city with many temples, we choose the one that we like, which constitutes, for us, a *personal psychoregion*. But the place where the temple is located has been, since its foundation, a *social psychoregion*; and it still is, since many faithful who feel the same attraction go to it. As usual, we refer only to telluric interactions and discard other important relationships, but of a psychological order, such as the “closeness” or “remoteness” of the temple; the worship there of some “advocation” or sacred image; any need or obligation; etc.

Without going into more examples, we can complete this concept by considering that nowadays, due to the demographic and material expansion of civilization, it is no longer common to choose a social psychoregion, although all humanity constantly chooses personal psychoregions.

But in antiquity there was a whole science for telluric selection and, in fact, the most ancient cities that have come down to our days have been founded by means of guidelines that are today completely unknown. Modern rationalism, as always, provides dogmatic explanations that “History,” “Archaeology,” etc., rigorously sustain. In order to elaborate such explanations, the Traditions of the peoples, whose wealth of myths and legends (the superstructures’ “cultural objects” of historical facts) could surely come closer to the truth, are never consulted. On the contrary, a “scientific method” is used in order to interpret the fact that, this time, is extremely simple: a rational “manual of procedures” is invented, and by consulting its classificatory guidelines, the labor of the ancients is “academically” graded. In said manual, the guidelines of “defense,” “food,” “water supply,” “communications,” etc., are considered. If, of a city, e.g., Babylon, had been founded “with said guidelines in mind,” that is: near a river, close to trade routes, on an elevation that overlooks the surroundings, etc., then its inhabitants were brilliant, “almost modern.” But if a people committed the “error” of building their cities without following any of such rules of the modern rationalist strategy, if, e.g., they “despised” that impregnable hill and

chose to live in the valley, then they are “simply idiots,” primitive beings who “were ignorant of everything” about the way in which “a good city should be planned.”

Of course, the rationalist blindness, which affirmed for centuries that Troy could not be where it really was and which fails to grasp why the Maya constructed cities that they were never inhabiting, does not recognize an important aspect of the problem, which is the choice of psychoregions.

In antiquity, the telluric inspection was entrusted to sensitive persons, priests or initiates, who were never using a rational criterion in this task, but were guided by esoteric knowledge. These persons “knew how to choose the right place” according to the community's needs, which were varying in many cases: lasting city, transitory city, encampment, fortresses, grange, etc. In very ancient times, a suitable site was carefully selected for every construction, be it a port, a temple, or a bridge. Today, it seems evident that, first, the road has arisen and then, in the vacant places, the bridge was constructed or the stones for jumping over were placed. However, it would be surprising to know how often very great detours were made in order to cross the river at places that were neither the most beached, nor the closest between banks, but the “psychoregion” was predominating over any logical or rational guideline. A river “should not” be crossed anywhere, just as the land “should not” be plowed and cultivated in its totality; there were zones, *negative psychoregions*, where the telluric influence was harmful and which should be carefully avoided. Many of those precautions of the ancients have come down to our days (the ethnologist *Jensen*³⁹ calls them “survivals”) as complements of myths and legends, but they are taken for meaningless superstitions.

The fact is that, in antiquity, the existence of “hostile” places was well known and accepted, which explains many of the “mistakes” that would have been made in the choice of useful places, according to the guidelines of the “procedures manual” of modern rationalists. Because many times, a place endowed with all the *evident* advantages, in terms of security and food, was presenting, instead, the *esoteric* disadvantage of containing a negative psychoregion that was effectively preventing the settlement because it did not guarantee the communal well-being. On the contrary, there were places that were completely unguarded or dangerous, but which were representing true earthly paradises for those who *were enjoying* their psychoregion. Nothing else, e.g., explains the tragedy of Pompeii, built on a slope of the Vesuvius volcano, a city that, de-

39. Adolf Ellegard Jensen, author of *Myth and Cult Among Primitive Peoples*.

spite the earthquake of 63 AD, was rebuilt at the request of its inhabitants, who could not bear the idea of abandoning it and that is why they perished in their totality sixteen years later, in 79 AD, when a new eruption buried it under the fiery lava and ashes.

We will not dwell any longer on a subject of easy comprehension. It only remains for us to add that in Atlantis, during the Luciferic period, there existed a whole "science of psychoregions" on the basis of which the Hyperborean Siddhas were instructing the Viryas on the techniques to use in order "to master nature" and to strategically reorient themselves. "Nature," according to this science, is only a perceptible aspect, a concrete appearance, of that infinite multiplicity of evolutive processes in which consists the macrostructure of a Manu Age. That is why "mastering nature" signifies knowing how to operate on the evolutive processes and achieve the independence of the psychoid Archetypes. The "science" that was enabling such a "mastery of nature" was forming part of the Acoustic Kábala and this, as we already stated, was only known by an elite of Hyperborean Initiates.

After the cataclysms (the "sinking of Atlantis") the Earth experienced a very great alteration in the functioning of its systems of vital energies and subtle fluids. The contrasts between psychoregions were accentuated to such an extent that the unbalances were easily perceived by man and were often dangerous. In order to equilibrate the psychoregions and make them habitable for humanity, the Cro-Magnons used their knowledge of Acoustic Kábala externally. But for such an exterior action to be effective, it must be accompanied by an interior **work**, for humanity (or its ethnic groups) interacts with the psychosphere (the "subtle" body) of the Earth, the seat of the psychoid Archetypes, and this relationship can "attenuate" or "excite" the contrasts between psychoregions.

Today, the possibility of effectuating a "collective" control over the environment by using psychic powers (the "force of the will") will be taken with skepticism, since the advance of the Kaly Yuga (the demographic expansion of "confused" rational elements, the generalized predominance of the animal tendencies of the Paśu, etc.) has produced a humanity immersed in a materialistic stupor that prevents it from becoming aware of its mental potential and the power with which this potency could act on the psychoregions. In consequence, modern man finds himself unable to resolve the present-day alterations between psychoregions. The Strategy of the Synarchy has capitalized on this impotence and has launched subversive movements that "denounce the conflict between man and his ecological environment," but there are, in truth, actual causes that an authentically ecological movement should investigate seriously.

Returning to the psychoregion concept, it is now time to ask: what is the psychological interaction between man and the environment called? We have already defined it indirectly: there are "harmful" places that we denominate as *negative psychoregions* just as there are also places that possess a certain "charm," which we are now going to denominate as *positive psychoregions*. These elementary concepts can be deepened if we define a new concept: that of *psychophysical climate*.

Let us recall that a psychoregion is the "habitat chosen by man in pursuance of a psychically appreciable telluric quality." Now, we can add that every psychoregion possesses a *climate* that is particular to it, which can be defined as "the set of sensorial and extrasensorial perceptions that impression a man situated in his environment." The concept of "climate" can be applied to both positive and negative psychoregions, personal or social, etc. E.g., from the gloomy "feeling of oppression" that is experienced in a dark cavern to the "electrified atmosphere" of a theater hall that at the climax of the drama or tragedy is perceived by the whole audience, exist an infinity of special "climates" of common knowledge. With the purpose of achieving a clear and comprehensible elaboration of this concept, we will begin by studying the "climates" of the natural psychoregions.

C. "Psychoregion" Concepts

There are places in the world that enjoy a particular charm and sometimes their qualities are so intense that, when perceived by many, they transcend borders and gain a lasting fame. Who has not heard of an inspiring mountain, a dreamy riverbank, a sweetly murmuring stream, all places recommended as very propitious for meditation or love, or for recovering lost health, or even for inquiring into the future? Generally, it is the sensitive spirits, musicians, or poets, who express, in popular language, these geographical qualities by contributing to increase their fame.

Here, we are facing a case of *profound psychology*, the comprehension of which is usually facilitated by establishing analogies with phenomena of Physics. That is why we speak of *psychophysical climate*, although it would be more appropriate to refer to a *microclimate*, i.e., *to the climatic conditions in a limited space*. E.g., what do we mean when we say that a psychoregion possesses a particular *microclimate*? We mean that in that psychoregion is experienced a psychological state different from that which would be experienced elsewhere, even in the immediate vicinity. But such a psychological state does not respond only to sensorial perceptions, i.e., visual, auditory, olfactory, etc., but also involves other planes of being, other regions of the soul, the fiber of which is not easily af-

fects in ordinary life. It is as if the place, its microclimate, *induced* in man a totalizing force that, by dissolving perceptions and sensations, transports him toward the *non-differentiated* or unconscious. And this regression to the primordial states of consciousness, far from constituting a passive attitude on the part of the one who experiences it, generates the *active participation* between man and the microclimate. The *consciousness of experiencing* something special, the ecstasy, is precisely the effect of an *active participation*.

We have already mentioned, on several occasions, the psychosphere concept, which alludes to a "field" that surrounds the Earth and interpenetrates with all the points of its interior space. Such a field is equivalent to what in the Hindu Science of Breath is denominated the *terrestrial akasha globe*, i.e., that sphere where are deposited the Manu Archetypes, which we have called "psychoid," and, on a lower plane than these, the "akashic records," which are nothing more than the astral impression of their evolutive unfolding in matter. This field is, also, one of the ten "Vestures" or "Veils" of the Demiurge Jehovah Satan, "The Ancient of Days," which are named in the Hebrew Kabbalah.

The *universal collective unconscious*, where the psychoid Archetypes lie, takes place in the "field" of the psychosphere, and this interacts with the *personal collective unconscious* of each individual (Paśu or lost Virya). In this way, human evolution is connected with the development of the planetary Archetype, since the psychosphere is the "substratum" of the terrestrial physiology, the "subtle body" that serves as the "vital nervous system" constituted by a complete lattice of telluric energies with millions of vortexes or "chakras" and distribution channels or "nadis," etc.

Later, these concepts will be duly defined and substantiated. The important thing now is to grasp that a certain part of the human psyche, called the "personal unconscious," *participates in the universal or psychoid collective unconscious*. In fact, the Paśu is absolutely linked to the psychosphere, and only the Virya can transcend the archetypal determination that the psychoid collective unconscious exerts, through the personal collective unconscious, on the ordinary consciousness. That transcendence, that awakening, that liberation that is attained after transiting the path of the return to the Origin, is a subject that we have already dealt with elsewhere.

We are now in a position to define a *psychoid island*, starting from the psychoregion concept already studied: *a psychoid island is the counterpart of a psychoregion in the field of the psychosphere*.

These three concepts should not give rise to confusion. In order to avoid misunderstandings, let us note that, inversely, *a psychoregion is the projection of a psychoid island in a determinate geo-*

graphical area. From this point of view, it can be affirmed that *a psychoid island is the Archetype of a psychoregion.* It is thus understood that we have first needed to allude to the “psychosphere” concept only for defining the ambit of the existence of “psychoid islands.”

In previous sections we posed the distinction between a “natural fact” and “cultural fact.” Of the latter, we then said that it was “the form” in which a psychoid Archetype was concentrated in evolving toward its entelechy; but as the cultural fact is “essentially structural,” we call the structure that supports said form a “superstructure.” We also studied how the superstructure of the cultural fact “captures” anyone who establishes a cognitive relationship with it, incorporating him as the subject of its drama: with its greatest potency the psychoid Archetype of the cultural fact attempts to unfold itself through the “captured” human subject and by exteriorizing its own cultural structure.

We can apply these concepts in order to explain the origin of that active participation between man and the microclimate that we were just mentioning: *by feeling attracted to a psychoregion, man “actively participates in its microclimate” because he has been captured by the microclimate in which the psychoid island unfolds.* There is not yet a cultural fact per se, *but every cultural fact begins with the “choice” of a psychoregion.* We can say, in order to give more clarity to the matter, that a psychoid island operates as the “framework” or “setting” in which every cultural fact must take place. That is why when a psychoid island captures man in the microclimate of his psychoregion, *by that fact alone*, the proper framework is arranged for the psychoid Archetypes, in a “karmic reaction,” to unfold through a superstructure that now includes man and the psychoregion as component elements and the form of which, dramatically, is denominated: “cultural fact.”

The Archetypes that we call “psychoid islands” evolve concretely in the psychoregions and these are *exclusively geographical* areas; the “microclimate” is the natural structure, *for man*, that supports the psychoregion. Hence, the “microclimate of the psychoregion” is equivalent, in another degree, to the “superstructure of the cultural fact”: both are expressions of the psychoid Archetypes; the former is that of a “psychoid island”; the latter, of a “Manu Archetype.”

An Archetype can be “known,” i.e., made conscious, through the *description* of one of the *concrete forms* that it adopts during its evolution. In this sense, we can affirm that every psychoregion is a *concrete form* that adopts the corresponding psychoid island during its evolution and, therefore, *every psychoregion is a “natural description” of its psychoid island.* One understands then the importance that would have for a Psychosocial Strategy, the possibility of knowing and distinguishing that the psychoregions, as *geo-*

graphical projections of psychoid Archetypes, *are graphically representable*. Duly trained sensitive persons, initiated in the Hyperborean Wisdom, can draw on a map the *outline* of the psychoregions or represent, in a “maquette,” their embossed surface. In the 44, e.g., there was even a corps of officers trained in order to trace the polygonal outline of any psychoregion in Europe.

D. “Psychoid Island” Concept

Let us resume the distinction between a “natural psychoregion” and a “social psychoregion.”

A natural psychoregion is a place made by the Demiurge’s own hand, i.e., where a “psychoid island” Archetype evolves, like, e.g., a landscape, grotto, chasm, river, mountain, etc., all sites in which a particular microclimate can be perceived.

A social psychoregion is, on the other hand, a place chosen by man to establish his habitat, build settlements, temples, gardens, or palaces, to which he has modified its “natural” character in order to adapt it to communal aims.

It is evident that every site of the second case has been, before the intervention of man, a place of the first case. It is worth asking: Can *any place* be used to, through its formal modification or alteration, provide a microclimate suitable for human needs? No, it is necessary to choose the site carefully. As we saw in the story of Nimrod, The Defeated, it can sometimes take years to locate a suitable site, and that is if one has at his disposal the people qualified in order *to read*, in nature, the descriptions of the psychoid islands.

And yet, in spite of such a complexity, the White Cro-Magnons, “wise men of stone,” adapted psychoregions throughout the world so that they could be inhabited by man. After the last Atlantean cataclysm, they “repaired” the terrestrial nervous system, *again* making possible the strategic reorientation of the Viryas. Because, although the megalithic constructions keep a relationship with the currents of telluric energy, this only comes from a *functional aspect* of them and does not constitute, far from it, “the motive” for their making, as Louis Charpentier and other adepts of Druidism suppose. It was not a matter of practicing a “terrestrial acupuncture” but of behaving according to a Hyperborean Strategy: here is the key in order to interpret the attitude of the Cro-Magnon constructors.

Today, the Synarchy attempts, by any means, to erase the traces of the Cosmic War, and its tactic, in this sense, consists in denying any warlike determination to the peoples of prehistory. Thus, it will be seen that all the esoteric authors of the Synarchy, Theosophists, Rosicrucians, Masons, Martinists, etc., are *pacifists to the extreme* who blindly affirm that “the survivors of Atlantis were founders of

civilizations” and provide, “as proof,” the Maya, Sumerian, Egyptian, etc., cultures, without explaining the lapse of millions of years that separate them from that cataclysm.

In order to get closer to the truth, and to avoid synarchic misinformation, let us ask ourselves for a moment: what is the most likely conduct that the survivors of a civilization that has succumbed and disappeared as a result of a total war would adopt? They would certainly not behave *just* like civilization founders . . .

In reality, such survivors would maintain a *constant state of alert* and would only conduct themselves by following *military guidelines*, both for moving and camping and, even if they were trying to save elements of their lost civilization, this would not be, of course, *the principal motive that would determine their actions*. We have an example close at hand in those Japanese who survived more than twenty years in the Pacific Islands after the end of the Second War: although they constructed themselves cultural objects necessary in order to survive or live, such as a hut, a hook, or a game of go, and although they had transmitted part of their knowledge to the aborigines, “civilizing them,” *none of these motives was determining their actions*; on the contrary, upon being found, it was verified that the soldiers had not forgotten the war *at any time*, always maintaining a *constant state of alert* and conducting themselves, both for moving and camping, according to military guidelines; an example of this was the correct functioning of their weapons, which they had lubricated and kept in good condition, and fundamentally, the *constant respect for the military rank*—a sergeant in 1945 was still a sergeant in 1960—which reveals a whole universe of Honor and martial virtues.

This is undoubtedly the attitude of those who survive a total war and *have not surrendered: every movement, every action, is tactical and, therefore, must be executed according to the principles of war. But every tactic, in turn, must be planned in the framework of the General Strategy, so that it contributes to fulfilling its objectives*. That is why the Cro-Magnons moved and acted according to the tactics of the Hyperborean Wisdom and their *acts of war*, be they menhirs, dolmens, or cromlechs, were in accordance with the objectives of the General Strategy of the Siddhas.

The principal objective of the Hyperborean Strategy is “the return to the Origin” and, therefore, a dolmen, e.g., has to *principally* serve for that; and then for “listening to the music of the spheres” or “affixing telluric currents” as Druidism claims. There is, in all this, a great secret that obliges us, in order not to give it away it, to use symbolic language. Let us say, then, that *when the principal object of the Hyperborean Strategy is effectively achieved, the Viryas disappear from History*. We cannot add more.

It thus turns out that every successful action of war carried out by Hyperborean Viryas, *after the total war*, culminates with the *disappearance of its protagonists. But the stone weapons always remain, even if they cannot be used again in the same way as their constructors utilized them.* Louis Charpentier has discovered that, suggestively, the megaliths of France are distributed on an enormous spiral that encompasses the whole country; he has also verified that, since time immemorial, there is a whole esoteric migration of people, who, like a gigantic goose game, move (“masonry”). Naturally, something that Charpentier does not know, such a migration begins *a posteriori* to the stone constructions because *the constructors disappeared when they placed the last stone in the center of the spiral or “eye.”* Those who arrive afterward, and do not know the secret of the stone or lack the blood purity to pose a Hyperborean Strategy, *only have the alternative of purifying themselves by following the stone route of the Siddhas. As the Origin is common to all Hyperborean lineages,* it is possible that by following a path toward the Origin, *opened by other Viryas,* it is possible *to remember the secret* and thus be able to pose a Strategy of one’s own.

In order to neutralize these lithic weapons, and the possibility of “Strategic Orientation” that they offer, the Druids have occupied themselves for centuries with a magical blockade, engraving signs or performing rituals that aim to alter the surrounding psychoregions. But, since they infiltrated the Catholic Church, their actions have been tremendously effective because, after destroying the lithic weapons, on the site where they were located, they erected other stone constructions specially designed according to the principles of the Acoustic Kabbalah, in order to achieve the strategic goals of the Synarchy. We will return to them later on.

E. Megalithic Work of the Cro-Magnon Man

Let us now highlight an element that is closely linked to the transit through the world of the Cro-Magnon Whites. If on a map we indicate the world distribution of the megaliths—which will undoubtedly be incomplete because many have been destroyed—and on another identical map we mark the places wherein the ancient sign of the *Swastika* has been found, we will see that the areas of dispersion are identical.

Although the Swastika is held by peoples who, although inhabiting megalithic places, have not been the constructors of them, this fact does not invalidate the storyline, since, precisely, these peoples of inferior culture have picked up or discovered the Swastika from the megalithic construction, *since, in a certain sense, both are one and the same thing.* We have already declared that the megalithic

Worldwide Distribution of Megalithic Constructions

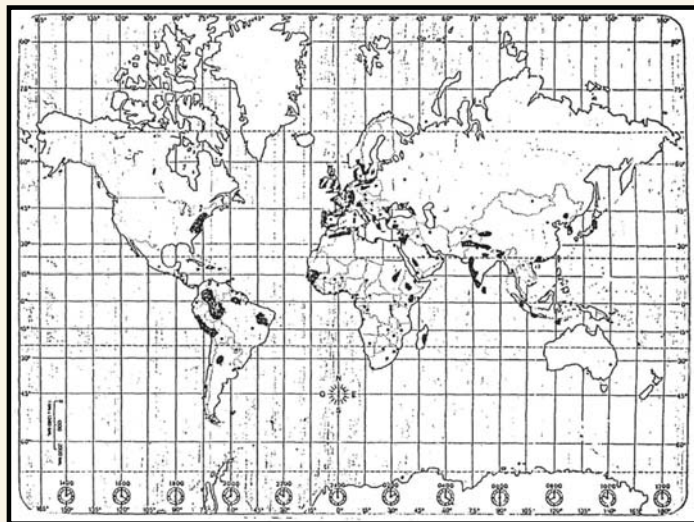


Figure 106

constructions are *tactical weapons* to be used in the framework of a Hyperborean Strategy and that the objective of such a Strategy is "the Return to the Origin." In order to comprehend our previous affirmation, we need only recall that in every strategic action *toward the Origin*, the Gral, a reflection of the Origin, must intervene. But the Gral is supported by the Rune of Gold and on it is engraved the Sign of the Origin, *from which is derived, through deformations and mutilations, the Swastika Rune*. Hence, a lithic construction, designed to move a warrior community "toward the Origin," makes it possible for another community, more impure or confused, to perceive the Sign of the Origin and "worship," or consider "sacred," the Swastika Rune.

But the Swastika, which is derived from the Sign of the Origin, does not itself represent a "solar sign" either, despite having been rationalized as such by decadent priests, who also identified it with "life," "movement," "reincarnation," "the pole," etc. In Antiquity, the Swastika *was a Hyperborean symbol of fire and blood, when both substances are one and the same thing*. Today, fire is *combustion*, the optical illusion of a chemical process of matter's change of state, and blood, a *plasmatic liquid*. But the Hyperborean Wisdom teaches that *pure blood and fire* possess a common nature, a knowledge that is at the basis of the Acoustic Kábala utilized by the Cro-Magnons in order *to tame* the currents of telluric energy. He who can *see* telluric energy finds it similar to an igneous vapor;

Worldwide Distribution of the Sign of the Origin or "Swastika Rune."

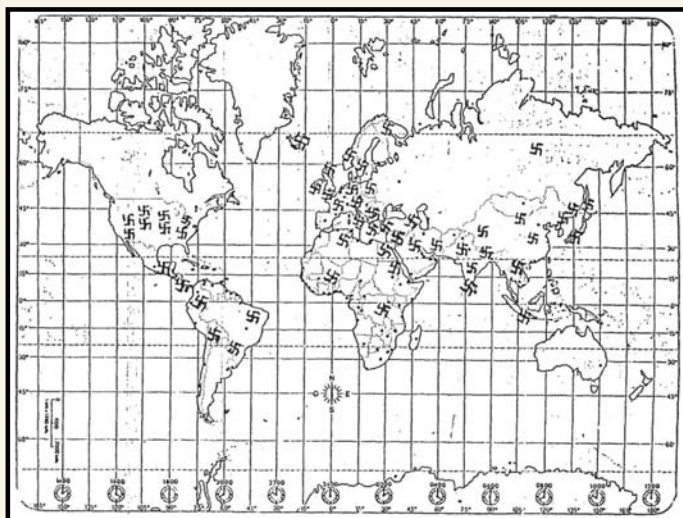


Figure 107

but blood is also *seen* in that same form: as an igneous vapor; and by such an analogy it has been spoken of for millennia as the "blood of the Earth" and even, because in watercourses, rivers and streams, the circulation of telluric energy is greater, water has been identified as a "terrestrial blood."

There is, then, a lost knowledge about the Swastika that only the Aryans of India, the Germanic peoples of Frisia and Saxony, and perhaps the Yucatán Maya, have preserved in a deformed manner until modern times. There is an ancient Sanskrit word for fire that highlights the Hyperborean "memory" of the identicalness that we have been pointing out: it is the word *pū* (पू), which, in addition to signifying "fire," constitutes the root of *pure*, a quality of the Blood. In effect, in the Vedas one reads constantly that the Blood of kings, warriors, or priests, i.e., of members of the higher castes, is *pure* and, therefore, *igneous*. Blood and Fire were named in ancient Sanskrit, then, with a single word, *pū*, which also was also meaning "*to purify*," the undisputed quality of *Agni*, the God of Fire, and of the Blood of the legendary heroes or Siddhas.

The Germans also preserved part of this knowledge by using the Swastika as a *Rune*, that is, as a magic word, an element of the Acoustic Kábala.

The Acoustic Kábala is based on the principle that every form is sustained by a Word, which is also an Archetype, which was pro-

nounced at the beginning of the Drama by the Creator Logos, that is: the Verb aspect of the Demiurge. Knowing the Acoustic Kábala signifies a *strategic advantage* that enables one, e.g., “to adapt” the environment, the Valplads, so that it serves the aims of a Hyperborean Strategy by diminishing the satanic pressure of Maya, the illusion of the real.

That is why those who were utilizing, as letters, the Swastika, and other symbols of the Acoustic Kábala, were undoubtedly possessing a strategic advantage over other already synarchized peoples. An advantage that today the Germanic people lost because they must submit to the rules of a Judaized, satanist, and synarchic world, but that nevertheless does not represent an evil as great as that which other Hyperborean peoples have had to endure, such as the Aztecs, e.g., who not only lost their alphabet of Kábala symbols, but their culture was destroyed and an attempt was even made to exterminate their race.

F. Megaliths and the Swastika Rune

We said that the Cro-Magnon sowed the world of megaliths and we add as an illustrative datum that the Swastika appears in the same places in which the lithic weapons were erected. We know that an infinity of nonsensical opinions have been voiced on this subject; however, we cannot avoid the affirmations of certain profane commentators, widely promoted⁴⁰ as of late, who, after observing that the megalithic constructions are predominantly distributed near the coasts of rivers and seas, draw the conclusion that “the constructors were coming from the sea,” or were, simply, a “seafaring race.” *We immediately refute* this presumption and affirm, instead, that the work of those *leaders* of lithic art was much more vast than what is usually assumed, since it was including *the entire surface* of the continents, and that, because of not knowing, now, what this work consisted of, erroneous and nonsensical conclusions are reached.

The key is in the Acoustic Kábala, which includes the use of *lithic resonators*—menhirs and dolmens—but also *formal devices*—like the cromlech, the labyrinth, the profile of large rocks and mountains, the shaft and the cavern, etc., *which work in a descriptive way on the psychoid Archetypes*. Many caves exist that have been artificially modified in order to serve determinate aims, if not totally artificial; and numerous shafts, throughout the world, show a human elaboration. Also the petroglyphs and cave figures of Cro-Magnon origin, as in the caves of Altamira, Lascaux, or Aurignac,

40. “Suspiciously” promoted.

had their fundament in the Acoustic Kábala: certain mantram or magic words were enabling them to operate on the group souls, elementals or egregores, of the animals, those that they wished to hunt or domesticate. In Peru, at the site of Marcahuasi, situated on a small Andean plateau at an altitude of 4,000 meters, an authentic Cro-Magnon workshop-school can be visited today, where anyone can contemplate, “in situ,” a whole arsenal of tactical lithic weapons and verify, if one has the “eyes to see,” that they exceed, in their overwhelming diversity, the better known menhirs, dolmens, or walls.

G. The Lithic Arsenal of Noological Runics

We have already referred to the modifications that the Cro-Magnons made to many psychoregions by transforming them from “natural” to “social” or suitable for the Viryas to inhabit and “strategically reorient themselves.” But we also mentioned that in many cases the social psychoregions were once again altered by the Druids, with the purpose of re-adapting them for the Strategy of the Synarchy; e.g., it is worth remembering that many of the great temples of “modern” religions, Catholic, Muslim, Buddhist, etc., have been built over ancient “pagan temples,” that is: in places that were venerated since the most remote antiquity and at the center of which existed a menhir, a dolmen, a cromlech, etc. Let us now explain the nature of this *synarchic counter-offensive*.

The Druids infiltrate the Benedictine Order starting from the fourth century and then, from Cister and Cluny, they launch the Order of the Temple in the first and most terrible offensive aimed at establishing the World Government of the Synarchy. In studying the A2 Strategy, we will comment on this synarchic plan, and explain the reasons for its failure. What is important is that, for such a plan to work, the religious psychoregions of Europe had to be prepared centuries in advance so that their microclimates would capture the “believers” and incorporate them into the process of the Jesus Christ Archetype.

For this purpose the Druids were counting on the Acoustic Kabbalah, of which they were masters, and on the Numerical Kabbalah, which the Jewish sages gladly placed at their disposal; by combining this formidable knowledge, they developed a technique of psychosocial control based on the archetypal resonance of enormous stone structures. The concrete expression of this work is the Gothic cathedral that “appears,” as everyone knows, in the eleventh century. This gigantic construction is a lithic instrument, finely calibrated in order to generate a religious microclimate, capable of overwhelming the parishioner with its grandiosity and of suggesting to him an attitude of respect and devotion. The Archetype of

Jesus Christ needs nothing more than that in order to make the capture, transforming the microclimate into a superstructure and the religious psychoregion into a cultural fact! But the most admirable thing about such an infernal machine, and even if this affirmation scandalizes geneticists, we will say it anyway, is that, once the capture has been made, it “modulates” the genetic information of the believer, making the Archetype of Jesus Christ hereditary, that is to say: genetically Judaizing the unwary; this is achieved because the Jesus Christ Archetype, which is psychoid, i.e., belonging to the universal collective unconscious, is introduced into and plasmated in the personal collective unconscious by the action of the cathedral, which involves a chromosomal modification *in all the cells of the human anatomical structure*.

Thus, the cathedrals are: *machines for psychically (and genetically) programming the population with the purpose of forming a Judaic human type, which act on the genetic inheritance by the transmission of induced symbolic characters*.

The construction of cathedrals, and other monuments that we do not mention for the sake of brevity, is, from the point of view of the Hyperborean Wisdom, an authentic tactic of Psychosocial Strategy put into practice by the White Hierarchy of Chang Shambhala in order to favor the advent of the Universal Synarchy. Regarding the *function* of the cathedrals, both the Druid Fulcanelli and the Celtist Louis Charpentier, and many other authors of similar synarchic affiliation, claim that they would be “books of stone” destined to perpetuate an “occult knowledge”—here it would be Alchemy—which, due to the “reigning obscurantism,” cannot be exposed even by initiatic organizations. It is hard to believe that such idiocies can be said in good faith! And we would be tempted to doubt the rational judgment of those who utter them *if we were not aware that there is a Synarchic Strategy and that they are its agents*.

In order to clarify things, let us recall that with the pyramids of Egypt a similar conspiracy occurs, in which all the “esoteric” authors coincide in affirming that, e.g., “Cheops⁴¹ Pyramid is a book of stone, where the Egyptian knowledge has exploded in order to perpetuate it through time.” On what do they base such a statement? On the perfect geographical orientation of the constructions—pyramids and cathedrals—and on the intervention of very exact and striking numbers, extracted from Physics or Astronomy, in the dimensions of the monument.

Let us now see what the truth is that the Synarchy intends to hide or conceal with absurd theories: pyramids, cathedrals, and, in

41. Also known as the “Pyramid of Khufu” at Giza.

general, all temples constructed on the basis of kabbalistic principles are functional machines, constructed in order to collectively operate on the public. Ask yourself the following question: what machine does not involve measurements and dimensions linked to the laws of nature that it is intended to govern and exploit? To infer from this that the machine is a book into which has been poured knowledge of nature intended to be read in the future is an unrealistic idea.

A machine is constructed in order to be used in the present and in the immediate future, or so that it functions while it has a useful life, but it is never made thinking about what will occur thousands of years later. It is clear that if said machine passes through the millennia and is contemplated by beings who ignore its *functional objective*, it would not be strange that they mistakenly reason that it is "a book" and even "read messages" in it. Think, to give an extremely simple example, of some future men who, ignorant of everything about our civilization, will find *the face of a wall clock, one meter in diameter*. And that, from its examination, that it is a "book" made for future generations by some ancient beings who knew the longitude of the terrestrial meridian, were counting to twelve, were probably worshiping the circle, perhaps the Sun, were in the Bronze Age, etc.. All these deductions are logical, but *nothing indicates about the clock*, nor about the *functional objective* for which it was designed.

It is necessary to understand, then, that cathedrals and other similar monuments must be considered in their *structural totality*, taking into account the *function* for which they were designed. And if we do not know what that function is, *it is better to keep quiet* because otherwise we collaborate with the Synarchic Strategy that consists in fomenting confusion in everything that is related to Chang Shambhala and its demonic plans.

H. Druidic Strategy

Closely connected to this subject is another synarchic tactic, which we will now warn you about. When speaking of the "Middle Ages" and the "Renaissance" a deliberate error is usually made in affirming that indeed "a kind of chasm" separates the two epochs. It would seem, according to the historians of the Synarchy, that the Middle Ages were an epoch of impenetrable darkness, the blackness of which was abruptly dispelled by Renaissance humanism. It would thus seem that the Renaissance arises by spontaneous generation, totally divorced from the epoch that it comes to "surpass." But however well one looks at the thing, one discovers again, behind such opinions, the synarchic tactic.

I. Druidic Cultural Revolution

We will say it again: the Demiurge, His Great Breath, impulses matter *to evolve* by following the formal order of His Plans, or Manu Archetypes. The Law of Evolution thus governs all orders of existence, human societies included. But the White Hierarchy of Chang Shambhala usually hastens this social *evolution* by means of an alteration called *revolution*, which is also expressed by a precise law that consists in posing a dialectical opposition to the system that it procures *to revolutionize*. That is why it should not be surprising that after every revolution, the revolutionaries negate and devalue the previous order: it is a pure synarchic tactic, which can be verified by observing the French, Russian, Cuban Revolution, etc., where one evidences the dialectical clash and the negation, on the part of the new order, of any value to the displaced order. This synarchic tactic is very evident and will not require further commentary . . . except that the Renaissance does not appear in History as a “revolution.”

However, overlooking the qualifications, we discover at the heart of the Renaissance change, the same synarchic Strategy that directs the great revolutions of History; and with it the negation of the “previous epoch,” which is labeled “obscurantist.” But, since we dismiss its natural or spontaneous character, we must ask: who launches a revolution as vast as “the Renaissance?” Because every revolution keeps record, behind the evident protagonists, of a hierarchy of “*éminences grises*” who *plan and direct* the movement. The violent aspect is only the culmination of a long subversive work carried out by professionals, “agitators and revolutionaries,” who have also been “agitated” by hidden forces that rarely show themselves to public light. We know that the Synarchy lies behind these powerful movements but in the case of the Renaissance this is not always sufficiently clear and we will say why: because the Renaissance was a *cultural revolution*, *not a political* one like the violent revolutions that we are accustomed to consider.

The *reaction* to such a revolution was called: *the Cathars and Frederick II Hohenstaufen*; and it was fiercely suppressed. And note that if we speak of a reaction in the thirteenth century to a revolution that takes place in the fifteenth century, it is because we admit that in the thirteenth century the motivations that would trigger the revolution of the Renaissance were already in sight: motivations that the Druids and their henchmen had incubated for eight hundred years. And the greatest of such motivations, the most evident, were the cathedrals, so effective in their cultural revolutionary objective, so splendid in their structural perfection, but, above all, so grandiose in the face of human smallness, that it was making

it very difficult to react against them. But this inhibition was, undoubtedly, another important synarchic objective.

We repeat it for the last time: an error is committed in believing that the Renaissance truly signified a reaction against the culture of the Middle Ages. It was the Middle Ages itself, its *hidden forces*, that generated the Renaissance, preparing itself for centuries, acting on the masses by means of psychosocial tactics, among which, since they are by no means the only ones, are the cathedrals that we have been mentioning.

But, surely, we are tempted to ask: without the cathedrals would there have been a Renaissance? *We believe not*. This answer may give an idea of the importance that we attribute to the collective influence of the gigantic stone machines and to the science that made it possible to design them: the Acoustic Kabbalah.

J. Notions of Esoteric Chorology

Whoever has read the previous nine articles will have already understood that we reject “the *socio-cultural* point of view, which recognizes man as the active agent, and earth as passive subject, is now generally accepted⁴² [by geographers],” because it implies a false concept of “free will” that man, a slave of Jehovah Satan, does not really have. On the contrary, for us, and according to the Hyperborean Wisdom, man is the *subject* of a drama (the process of the psychoid Archetypes) that unfolds in the theater of a psychoregion of the Earth, which behaves as an *active agent* that captures and integrates him into the superstructure of cultural facts.

When we made the critique of “historical Ages” and of “culture,” we demonstrated that the Paśu or lost Virya is, in general, a prisoner of cultural facts; but, later on, when defining “psychoregions,” we explained that these constitute the primary ambit upon which the process of the historical fact is initiated; the “man” and the “psychoregion” would thus seem to be the fundamental and sufficient elements in order to comprehend the drama of human life. However, this is not so because “psychoregion,” such as we define it, is a *spatial* concept, which tells us nothing about the *temporal* dimension of the drama. In order to complete this aspect, the Hyperborean Wisdom contributes the complementary concept of *geochrony*, starting from which, *just now*, the Kaly Yuga can be defined.

It is easy to understand that the process of the psychoid Archetypes *cannot be the same in different psychoregions*. For example: the Lady Archetype develops through Vulcan and impulses him to seek a “beloved” woman; if the psychoregion where the drama un-

42. *Geography: Its Scope and Spirit*, Jan Otto Marius Broek, 1965; p.27.

folds is, e.g., the “native village” of Vulcan, then he will be able to project his “impossible love” on one of the village women and to sublimate his sexual energy with which the Lady Archetype feeds on; but if the psychoregion is, e.g., a “desert island,” the projection will not be concretized “outside” and the process will take another course. In this extremely simple example, but which exemplifies many other cases, it can be noticed that *as the psychoregion varies, so does the process* (because, naturally, the superstructure of the cultural fact varies).

But what is the nature of this variation of the process? For we do not say that the process “will not take place,” but that, simply, “by changing the psychoregion, the process varies.” The answer is: in changing psychoregion the process varies *temporally*, or, in other words: if a man, captured and integrated into the superstructure of a cultural fact, changes psychoregion, *the process of his drama may become faster or slower, according to the geochronic character of the place*. The importance that the geographical situation of the Viryas has, from the strategic point of view, is now understood.

1. Geochronic Effect on the “Exterior Kaly”

There is, then, a relationship between every psychoregion and the temporality that the process of the psychoid Archetypes requires *when they unfold in its ambit*. But the different psychoid Archetypes make up an infinite set and, *each one of them, presents a different time of evolution in each particular psychoregion*. That is why it is not possible to take into consideration *any particular Archetype* in order to refer to the temporal relationship between “psychoregions” and “cultural facts” or, in the psychosphere, between a “psychoid island” and a “psychoid Archetype.” The concept of “geochrony” is defined by the Hyperborean Wisdom following a reverse path: *it does not refer to the projection of a psychoid Archetype but to a Blood Memory; to the memory of Lillith outside, that is: to Kaly*. In effect: *“geochrony is the capacity that a psychoregion has in order to obscure the image of Kaly.”*

What does this have to do with time? That, *inversely*, a psychoregion where it is not possible to perceive Kaly is a site where a *maximum temporal synchronization can occur* between the biological rhythms of the microcosm and the Time of the macrocosm, which is an expression of the immanent flow of the Demiurge’s Consciousness. Therefore, the geochrony gives a negative indication of the possibilities that a psychoregion offers in order to achieve *Strategic Orientation* or, in other words: the higher the geochronic index of a psychoregion, the lower the possibility of Strategic Orientation.

Within the Hyperborean Wisdom, there is a science that studies everything related to the psychoregions and their geochronic relationship with man: it is *esoteric chorology*.⁴³ The Thulegesellschaft was possessing an important “closed circle” specialized in chorological studies, which, after 1936, passed to the Ahnenerbe Institute of the **SS**. And it was the experts in chorology of the Ahnenerbe Institute who carried out a worldwide survey of geochronic indices and discovered that *a true route of darkness could be located, or chorographed, on the terrestrial surface* (Figure 108).

Said “Route” is the current expression of the so-called “Kaly Yuga” and demonstrates, as we stated elsewhere, that its influence is not uniform throughout the Earth, as would be expected from a

The Secret Route of the Kaly Yuga and the Triangle of
the Triple “A.” Buenos Aires – Algiers – Peking

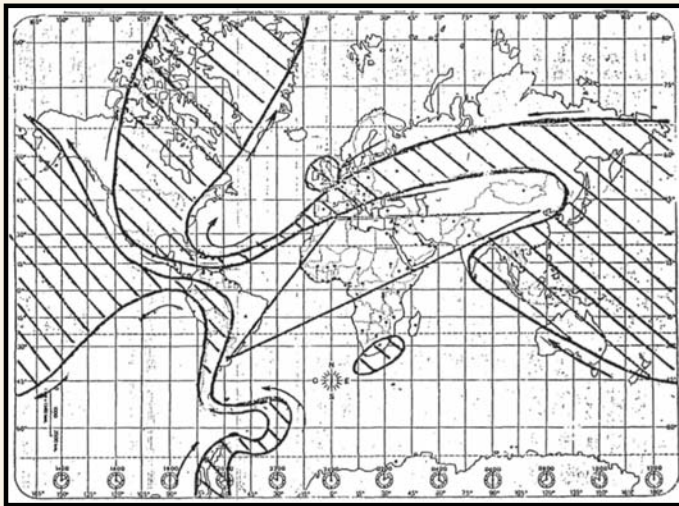


Figure 108

43. *Chorology*, from the Greek root: *Coros* = *Place*, literally means the “study of the relationships between things and persons that give character to places,” in the theory of the *nineteenth-century* German geographer *Ferdinand von Richthofen*. But Esoteric Chorology is concerned with studying, not just any places, but “psychoregions” and establishing specifically “geochronic” relationships between them and the man affected by his environment. Esoteric Chorology is, properly speaking, “applied Hyperborean Wisdom.” We can say the same of another complementary science: *chorography*, which studies and develops techniques in order to represent psychoregions on maps or “maquettes.”

simple “Historical Age,” but varies in “intensity” according to the latitude considered.

The “intensity” that varies is that of the “darkness” that prevents us from perceiving Kaly and that is why, as we “advance” in the direction of the Kaly Yuga Route, the loss of Strategic Orientation is greater and greater.⁴⁴

2. Chorological Determination of the Kaly Yuga Route

The Kaly Yuga Route has its point of least intensity at the South Pole and that of greatest intensity at the North Pole. From the South Pole it advances over Antarctica by forming with part of the Antarctic Peninsula and several island archipelagos, “the Omega of the Left Hand.”⁴⁵ These islands, among which are principally the Orkneys and South Georgia and South Sandwich Islands, are an exterior appendage of the Andes Mountains, which plunge under the Atlantic Ocean in order to reappear in Antarctica as the Antarcandes, at “Tierra de San Martín.” The Route then continues over América, parallel to the Andes Mountains, but, at the equatorial line, it turns sharply westward and “links” the Earth by arising in East Asia and crossing the whole of Europe. Always from East to West, the Route crosses the Atlantic Ocean to Mexico and Cuba, from where it turns around again to the North, encompassing almost the entire territory of the United States, part of Canada, and Greenland.

In this way, following a tectonic schema that is not always clearly noticeable, the Kaly Yuga Route imposes a helicoidal or “spring-like” movement around the Earth.

The lines that limit the Kaly Yuga Route are denominated, in Esoteric Chorology, *isochronic curves* because they have been traced “to constant geochronic indices.”⁴⁶ Seven great regions of different “geochronic intensity” are thus distinguished, each one of them limited by isochronic curves (Figure 109). Region I, the “Omega of the Left Hand,” is an enclosure limited by two isochronic curves and two straight lines; the first of these, a a', is a segment of the Antarc-

44. This does not mean that the Kaly Yuga acts *only* on the Route. The whole earth is subject to its influence, but, *for man*, due to the geochronic action of the psychoregions, the *intensity of the darkness* is overwhelmingly greater *within the Route*.

45. It is understood that we refer to the “left hand” of Sanat Kumara or Jehovah Satan.

46. Isochronic, from the Greek roots: Iso = equal, and Chronos = Time. It literally means “at a constant time”; but, in Chorology, isochronic curves allude to the constancy of the geochronic index.

tic polar circle, and the second, b b', is a segment of the parallel that passes through the Chilean city of Punta Arenas. From there, Region II extends to the c c' line that forms part of the 90th meridian west. Region III encompasses a very large area that concludes at the d d' line, which is determined by the meridian that passes through Peking. Then follows Region IV, always within the Route, i.e., limited by two isochrons and two straight lines that ends at line e e', which is part of the meridian that passes Mount Elbrus in the Caucasus. Region V, distinctly European, ends at segment f f', part of the meridian that passes through Madeira Island. From there, Region VI extends to the g g' segment part of the Arctic Circle, and, beyond that, lies the end of the Route: Region VII "of maximum darkness."

The Kaly Yuga Motor and Zones of Intensity along the Route

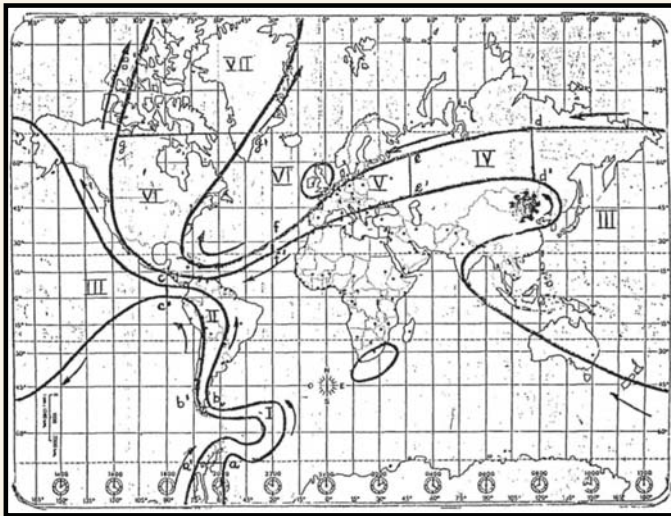


Figure 109

There are also two geochronic zones outside of the Route: one that encompasses South Africa has the dimensions of Region V, and the other, which includes England and Ireland, is a clear indicator of Region VI, "closer" to the end of the Kaly Yuga than the nearby European Region V, that is, where the darkness of the Kaly Yuga is one degree more intense than in Europe.

It has also been indicated, in Figure 109, with a large cogwheel, the axial center or axis of which is situated in Mongolia, at the "*Kaly Yuga's center of the lowest intensity (of Earth)*," which we mentioned earlier. Strictly speaking, said "center" is the vertex of a

colossal vortex of energy that fulfills the function of granting “movement” to the Route and that is why it is called the “Motor of the Kaly Yuga,” although it would be more appropriate to say “the glabella of Sanat Kumara.” Analogous to the eye of the hurricane, an absolute calm reigns in the “center of lesser intensity” that enables its inhabitants to reach the highest transcendence; that is why the Hyperborean Siddhas have counted, and always count, on those inhabitants, the Mongols, when their Psychosocial Strategy plans require the mobilization of peoples of Hyperborean lineage in different Regions of the Route.