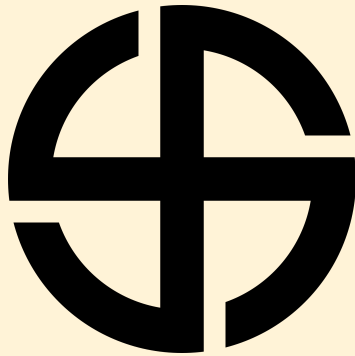


Secret History  
of the  
Thulegesellschaft



LUIS FELIPE MOYANO  
"NIMROD de ROSARIO"

# Secret History of the Thulegesellschaft



by

Luis Felipe Moyano  
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TRANSLATED INTO ENGLISH

CAINITE PUBLISHING COMPANY

2023

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Originally published in Argentina as  
*Historia secreta de la Thulegesellschaft.*

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Latest Revision: July 2023

## Note from the Translator

Contained herein is a literal translation from the author's original manuscript. No part of this translation was done in an automatic manner or put through a translating machine, but manually performed, word by word, with every intention to preserve the exactitude of the original language and the incomparable literary qualities of the author and his work, leaving no part of this translation to chance. Each word and phrase has been rigorously proofread for accuracy and grammatical and historical correctness, often adapting the names of places and personages to their English-language equivalent. No part of this work has been altered during the process, with every effort made to preserve the syntax and sentence structure of the original and the intention to allow the author's words to speak for themselves, without interpretation or editorialization. Footnotes have been added to clarify and explain either foreign, archaic, or unfamiliar terms and phrases, to increase readability.

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## Prologue



I have gathered in this third book the contents of three of the four dissertations that Uncle Kurt made to me, on the most secret subjects that can be conceived. It is necessary, however, that I expose them here because, without sharing this knowledge with the reader, it would be useless to continue later with the history of Belicena Villca, which is my own history. Were I to proceed otherwise, the subsequent events would be totally incomprehensible.

We must remember that my trip to Catamarca was for the purpose of obtaining precise information about the ⚡ of the German Third Reich. I was then believing that this data would help me to solve the mystery of the Druids, whose presence in Salta to liquidate Belicena, was for me, who had seen the bejeweled rope, an undeniable reality. But upon encountering Uncle Kurt, I was discovering that my unusual adventure was part of a greater reality, which he was also forming a part of. Thus, guided by his entertaining story, I was following the steps that led him to the highest level of German leadership and also to its most profound secrets.

When reaching this part of the story Uncle Kurt unfolded, as has been said, his explanations into four dissertations that would correspond, according to him, to the principal lines of thought that Konrad Tarstein developed in the old house in Berlin, as knowledge preliminary to the Hyperborean initiation.

According to Uncle Kurt, in order to *be in a position to comprehend* the internal constitution of the ⚡, its origins and esoteric objectives, one should *first* possess a formidable volume of information. This condition is indispensable since the ⚡ is but the exterior, visible appendage of an invisible organic force that starts as such, many centuries ago, but the hidden genesis of which must be sought millions of years in the past.

This “invisible organic force” is a Secret Society, or better said, it is a succession of three “societies” of which only the first of them can be considered “Secret.” We will briefly explain this concept. The conception of an ⚡ Black Order has emanated from the Thulegesellschaft. The Thulegesellschaft was formed by men of the Germanenorden. And some men of

the Germanenorden were coming from the Sapiens Donabitur Astris (SDA).

But it is not only a question of highlighting some men or emphasizing some superficial linkage between Secret Societies. That would be a mediocre criterion and, of course, totally wrong. The “truth,” from which all analyses must start, is the following: *there is a Hyperborean Wisdom that has been transferred from the past to the present.* This is a “truth” that can be verified by simply observing its historical consequences: the ⚡ and the Third Reich. Because the line that Uncle Kurt highlights, the ⚡, the Thulegesellschaft, the Germanenorden and the SDA, is really that by which terrible ancient secrets arrived to the present.

We have already said that it is impossible to approach the interpretation of the ⚡ without possessing important preliminary information. Let us now see how to access it.

Uncle Kurt’s first dissertation, I have divided into two parts, which constitute the first two chapters of this third book. It is a comparative study of the Thulegesellschaft and the Secret Societies of the Synarchy. Following that is the secret history of the Thulegesellschaft which, because of its length, I have had to divide into chapters. This is the second dissertation. Finally, I have divided into two chapters the brief but highly esoteric third dissertation, where the secret history of Heinrich Himmler and the ⚡ is recounted.

About the Fourth Dissertation, I must say that, since it is a printout of the *Treatise on the ⚡ Psychosocial Strategy*, on which Uncle Kurt only made a few brief reflections, I have decided to add it separately as the fourth book. But I will return to this subject in the respective prologue.

All that I have transcribed in this third book is, like everything before it, an almost verbatim reproduction of Uncle Kurt’s words and I have even repeated his brief citations to some fairly standard literary sources. This fidelity has led me to somewhat sacrifice the literary form and to abuse the declensions of the pronouns. I have also changed, after the second chapter, the grammatical person, going many times from the first singular to the third plural. These stylistic faults have a simple explanation: Uncle Kurt was demonstrating a superlative respect for the memory of Konrad Tarstein, who was his instructor in the Thulegesellschaft and, for such a reason, when he was approaching a subject, the knowledge of which

## PROLOGUE

he had obtained through his intermediary, he was automatically speaking in the plural. He used to say in those cases "... *We know* that the Kassites were Hyperboreans and ... etc.," utilizing the plural "*we know*" in some allusion to Konrad Tarstein. On the other hand, he was changing the grammatical person when saying, for example, ... "*It is* understood, then, that the Kassite priests were also called Cainites ... etc."

Instead of repairing these grave stylistic faults by modifying the original narration, I have preferred to preserve the freshness of that marvelous oral prose that Uncle Kurt was displaying in Santa María de Catamarca. In this way, perhaps the suggestive implications that possess his sentences and propositions, loaded with metaphysical meaning and *conformed* according to *that manner of thinking* that he was calling Hyperborean Wisdom, can be better grasped.

It is a long road that I propose to travel in this third book, but it is part of that which I myself transited when I left for Catamarca in order to find out the truth about the ⚡ and the Druids. And, I must tell you now, it was thanks to the knowledge obtained at the end of this road, that I was able to then continue the adventure that began in Salta, when Belicena Villca was assassinated.

It only remains for me to make a warning: it is necessary to read these pages with the Spirit devoid of dogmas and prejudices. If one does so, then its contents, like a cup of ambrosia, will be drunk with the eyes and will supply the Spirit with the nectar of the Hyperborean Wisdom. If it is not read in this manner, then it will be as if one were attempting to eat an indigestible delicacy and, like a hard *cattle kneecap* that is neither well cooked nor better chewed, the text will drag along sharp bones that will tear the throat and bother the stomach. In the latter case, I refer the reader to the warning that, in the form of a prologue, I inserted in the first book:

*"Reader, think that by reading this book you set foot on a land rarely trodden by others..."*

*Dr. Arturo Siegnagel*

**POST SCRIPTUM:** Constantly remember that throughout this third book, the voice of the story is always Uncle Kurt.



**Kurt von Süßermann's Three<sup>1</sup> Dissertations  
on the Hyperborean Wisdom and the ⚡.**

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1. The absent "Third Dissertation" was either never completed or its contents absorbed into another book.

# Secret Societies and the Thulegesellschaft

## First Part



he Thulegesellschaft was admitting acolytes from different social strata, constituting *Closed Circles*, more or less secret, each one embarked on the study of an aspect of “*German literature, history, or art*” (such was the description of the aims of the Thulegesellschaft in a pamphlet from 1919) and evolving in the respective theory, by meditation, investigation, or transcendent revelation, until exhausting the intellectual possibilities of this or that idea. There was thus a whole gamut of Closed Circles made up of human groups of different spiritual levels, from the highly esoteric like the *Gesellschaft für Welteislehre*, led by Professor Hörbiger, to the purely frivolous like the *Mittwochsgesellschaft*, to which Dr. *Albrecht Penck*, Ambassador *Ulrich von Hassell*, *Jens Jessen*, General *Ludwig Beck*, etc., were belonging. With reference to this last “closed circle,” quite open by the way, I cannot but recall a principle of the Psychosocial Strategy that says “peripherality, insofar as it implies moving away from the center, favors contact with foreign circles” since this circle consequently betrayed Germany and the Führer from 1938 onward, yielding to the nefarious influence of the elementarwesen and spying for England and the Allied powers.

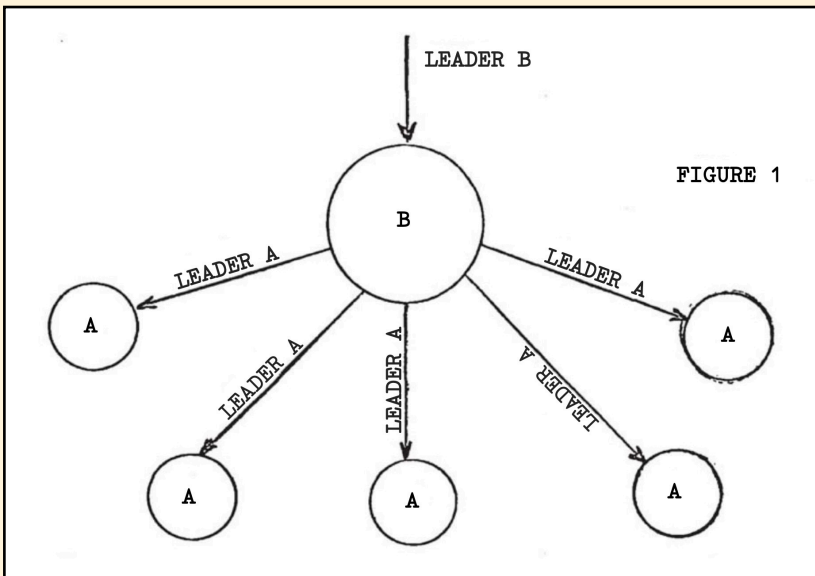
In that year of 1937, the Thulegesellschaft had interpenetrated, with its closed circles, the entire intellectual body of Germany, so that there was practically no official or private scientific organism that did not have members of the Order. Just as the NSDAP was interpenetrating the entire social body of Germany, the Thulegesellschaft, the hidden counterpart of the NSDAP, was extending its circles throughout the thinking society of the Third Reich.

Certain closed circles, which due to their scientific nature were requiring a special infrastructure and the consequent support of the State, were virtually converted into “exoteric circles” and were henceforth assimilated as official bodies, continuing however with their secret investigations. In the **II**, for example, several of these circles were exteriorized, such as

the *Ahnenerbe Institute* impulsed by Dr. Rosenberg and the ~~///~~ that organized Ernst Schäfer's expedition to Tibet (*Operation Pamir*) or the *Race and Settlement Office* run by *Walther Darré*, member of the Thulegesellschaft and author of the seminal book *Blood and Soil*.

It is understood that such disparate circles, each one advancing in its particular theory and closing around this or that occult ideology, were generating a kind of circumscribed fanaticism that was making it inconceivable that "contact" could take place between closed circles without causing grave conflicts. For this reason, the internal security measures of the circles were extreme, even to the point of having "sealed cells" due to the hermeticity of their procedures. In light of these incomplete references, it could be inferred that the Thulegesellschaft was organized on the basis of a cellular system like that which the Communist Party propitiates in order to subversively undermine the Western Democracies; but such an assessment would be an error and a gross simplification of the most powerful and best assembled Secret Society in History.

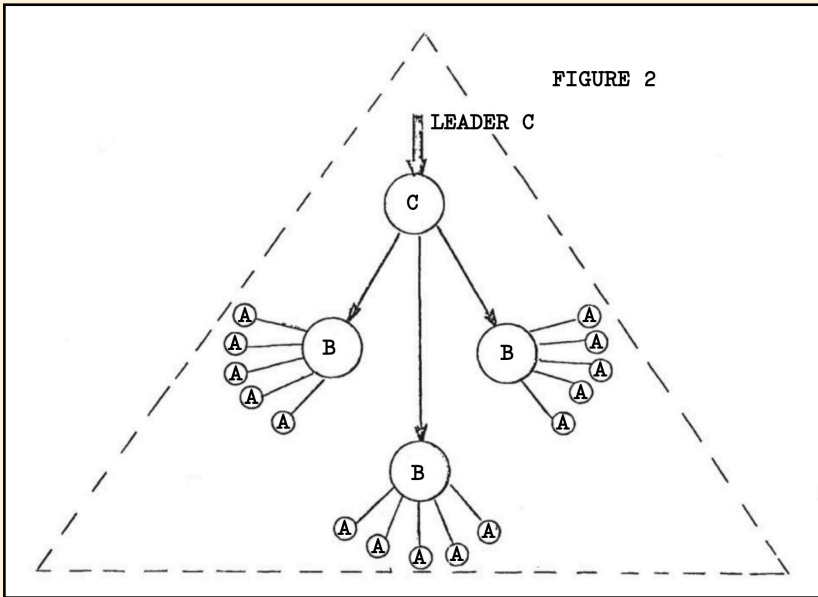
The Bolshevik cellular system is "vertical" in terms of hierarchy and "triangular" as far as Security is concerned. Its strength resides in the "mesh" phenomenon that enables clandestinely structuring hundreds of "cells" by appealing to



the security provided by the fact that in each cell there is only one member who has a superior "contact." For greater clarity, let us see how an elementary mesh is formed: see Fig. 1.

An "A" cell has, let us say, seven members and one leader, the only member who has the "contact." Let us suppose a "B" cell, formed by the leaders of five "A" cells. Here five leaders coordinate the control of 35 men in a "B" cell. In the "B" cell there is a sixth man who acts as the leader of the group and knows the superior "contact." Let us now assume a "C" cell formed by three "B" cell leaders and a fourth man cell "C" leader, etc.

It is elementarily proven here how four men control one hundred and five bases with certain security.



Many variants exist in the cellular system according to the aim pursued by the clandestine organization. If it is desired to increase security, for example, a "univocal link" can be established by arranging that each "A" leader receives instructions through a "flying contact" with the "B" cell, so that the "A" leaders do not know each other, etc.

In a clandestine cellular organization, regardless of its objectives, it must operate according to the principles of military *intelligence*, but bearing in mind that clandestinity implies the consideration of certain special laws. For example, there is a

directly proportional relationship between “security” and “information transit time,” so that “the more security, the longer the delay in communications.” In a movement that must act under official repression, this law becomes visible when, for security reasons, contacts are indirectly made, for example through hidden mailboxes, which painfully delays communications between leaders and cells.

Considering these elementary principles of the cellular system, I can assure that the Thulegesellschaft and its closed circles were functioning on the basis of *essentially different* laws and principles. Rudolf Hess had already given me a hint about this intimate constitution that night at the Chancellery when suggesting me *to tighten the circle*. But, since I began my visits to Gregorstraße 239, I have been able to intimately comprehend the incredible “organization,” so to speak, of the Thulegesellschaft. That is why I insist on establishing the differences with all precision.

It seems that between 1919, the official founding date, and 1923, when the first green-bonnet lamas arrived in Munich, the Thulegesellschaft was organized on the basis of the vertical and cellular schema, similar to Freemasonry. It was at that time, 1923 to 1926, that a “revolution” was produced in the internal structure of the Order (with the departure in 1923 of Baron Von Sebottendorf), giving rise to the “new” (very ancient) circular layout that was to function until the end of the war. From that period, the recollection of its previous functioning remained and, in fact, few noticed the change. There was a purge and numerous defections, but internally the secret became more hermetic than ever.

The reasons for this change were two, which will be seen in detail in the following account; one secondary and the other principal: the secondary reason was a “pact” entered into in 1923 with a certain Order of lamas from *Lhasa*. The primary reason, and undoubtedly the key to the whole history, is an event that the Führer protagonized when he managed to *psychically read*, in 1922, a very old book that the *Germanenorden*, mother of the Thulegesellschaft, was possessing since the year 1904 and that no one, not even the greatest philologists of the Reich, had been able to decipher.

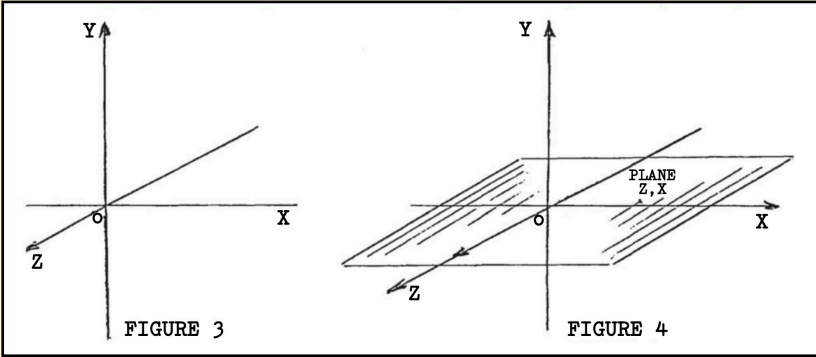
But, you may ask, what did the system of closed circles consist in? In order to decipher it, it is not possible to use “geometric analogies” as in synarchic organizations (e.g. “triangular

and vertical”). At least, not “Euclidean analogies,” given that more than three dimensions would be involved here. It will be seen why: when speaking of “circle” (closed, internal, external, etc.), what is done is to indirectly allude, “induce” is the word, to something that is not named, but which the word “circle” implies. This “something” implied by the “circle” is the center. And here comes the original, the incredible or, if you will, the irrational: all of the members of the multiple circles, they were affirming that the center, *their center*, was the Führer.

Perhaps, if one does not meditate on it, the abnormal character of this affirmation is not immediately comprehended. For this is not a doctrinal or dogmatic “idea” common to all of the members of the Thulegesellschaft, but a *reality* experienced by all and, without a doubt, true. That is: in multiple circles, without contact with each other, by persons also unknown to each other, the strange phenomenon was occurring that they were all perceiving the *same center* around which they were ordering themselves. Piénsese lo que esto significa: muchos círculos y un centro común. What geometric analogy does it suggest? It will be said, without thinking: a sphere. And the answer will be negative, because the mentioned closed circles are *displaced in space*. Nevertheless, they retain the property of having a common *center*.

“Then the center is not in this world,” may be a hasty conclusion. Well, there is some truth here. But, let us not forget, the center is the Führer, which would signify that “there is something, which is not in this world, in the Führer, perceived by all as the center common to the closed circles of the Thulegesellschaft.” Absurd? No more than the many dogmas and customs that we profess and accept on a daily basis.

Let us continue with the analysis. It is well known that, outside of the three ordinary dimensions, the imagination has serious difficulties in imagining, for example, a fourth or fifth dimension. This is the reason why the previous idea is incomprehensible, in truth, “unrepresentable.” But, if we accept that the “closed circles,” as formed by the Viryas, have a concrete manifestation in this world and that only one part of the problem is *analogically unrepresentable*, the question of the common center; if we accept this, I repeat, we can attempt to utilize an *analogical model*. That is to say, if we are in the presence of a phenomenon, the manifestation of which occurs in several dimensions, there is no difficulty in “visualizing” that part that



noticeably affects us in our concrete world; that is to say, that “aspect,” that appearance of the phenomenon, which we sensorially perceive. The “other part,” that aspect that escapes our perception, but which is abstractly apprehensible by reason, insofar as it is capable of establishing a mathematical (not geometrical) analogy of the phenomenon, *is intuitable but not representable*, except *beyond* reason.

With these precautions, I propose to consider the following model that will enable us, as I already said, to visualize a part of the problem.

Let us suppose a space coordinated by three orthogonal axes, X, Y, Z (Fig. 3). The plane (Z, X) is the “place” where human “organizations” are depicted, Fig. 4. This representation is “direct,” by analogically similar geometric profiles. For exam-

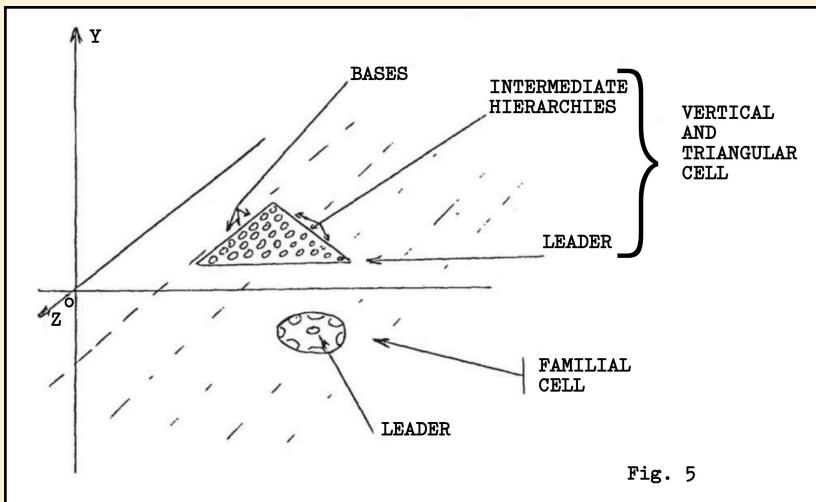


Fig. 5

ple, a vertical and triangular “synarchic” organization, already described, will possess a “triangle” by profile (Fig. 5).

In this model, the *most general representation* of human organization is the *cell* (family, association, etc.); and within the *family of all the cells, those that are morphologically indeterminate* (Fig. 5).

Let us take a closer look at this concept. For a cell to exist, three basic conditions must be met: plurality of members, a common objective (*aim*), and agreement about the *means* to fulfill the common objective (integration). In every cell there are natural roles (leadership or command, logistics, security, welfare, planning, etc.) that, as long as they are rigidly and permanently occupied, *determine the cell morphology*. The *most particular* case of *morphological rigidity* is that of an official army, which will always have a vertical and triangular profile.

A bar of friends, meeting once a month to have fun, also form a cell (they fulfill the three conditions) but, the roles not being “filled,” or having a “rotation” of roles (e.g. a different “boss” at each outing), causes a *morphological indetermination* that is the *most general* case of analogical representations, and signifies that such a cell can adopt *any form*.

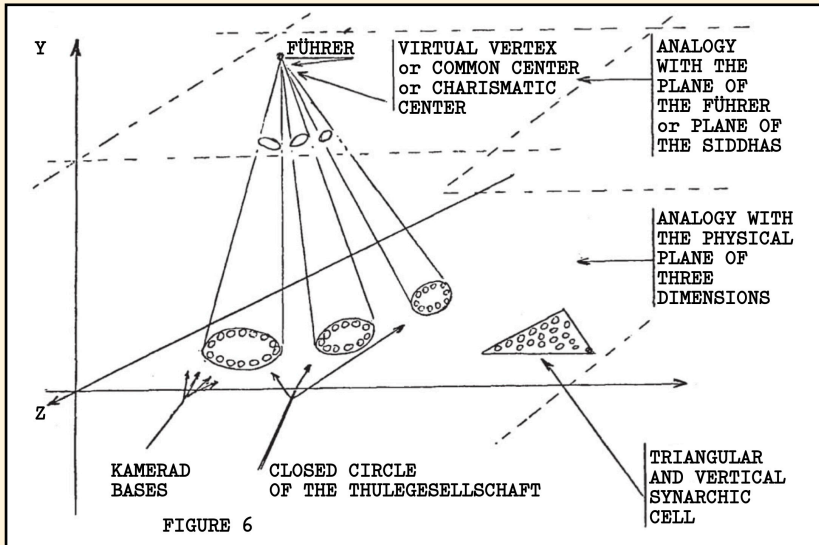
Returning to the representation of a vertical, triangular cell, a typical case of a synarchic organization, it can be observed in Figure 5 that the profile is indeed a triangle.

If what has been explained so far has been comprehended, we can face the representation of the “closed circles” of the Thulegesellschaft. For this we must reason that if a triangular cell was corresponding to a triangular profile, a circular meeting will correspond to a circular profile.

Let us suppose, for greater ease in the analysis, that any “closed circle” has a profile equal to a geometric circumference, and let us remember that in such a figure “the points of the perimeter keep a *fixed distance* (or radius) within.” But closed circles, as we have already seen, have a point, the center, “outside” of them. This condition causes that, from wherever said point is, it maintains the geometric relationships of the fixed distance or radius with each point of the circle profile. And this condition leads us, reasonably, to suppose that the circle profile is the base of a *cone* of which vertex is the center that is “outside of it,” that is to say, that it is an *analogically transcendent center*.



In the Hyperborean Wisdom this virtual vertex is called the *charismatic center* and is considered “situated” on the plane of the Hyperborean Siddhas, which is temporally *desynchronized* with the material world of the Demiurge Jehovah Satan (Fig. 6).



Now compare the triangular synarchic cell and a closed circle of the Thulegesellschaft and you will get an idea of the irreconcilable differences between the two “organizations.” I will note, in six commentaries, the principal conclusions to be drawn from such a comparison:

1° - The triangular synarchic cell has no transcendence outside of the X, Y, Z physical plane. The closed circle has its maximum authority, the Führer, illuminating the centers from the plane of the Siddhas.

2° - The hierarchy is vertical (horizontal in the drawing, Fig. 5) in the synarchic cell, and depends only on the echelons of power. No matter how said echelons are occupied (by the inept, climbers, arrivistes, Jews, or simply criminals, etc.), the iron law of the vertical structure is “he who is below obeys he who is above.” In closed circles, the only hierarchy is to the Führer. *Comaraderie* governs among the members. Depending on the “social façade” that the circle must fulfill, there can be a relationship of organic hierarchies for the profane, exoteric view; but internally, all are *kamerads*, that is to say, gentlemen

with equal duties and rights. *Only the authority of the Führer is not disputed.*

3° - In the synarchic cell it is necessary for the bases to literally look upward (in the drawing it would be from left to right, horizontally, in the direction of the X axis) in order to visualize the maximum hierarchy (general, pope, high priest, rabbi, etc.). In other words, an external, sensorial gaze is required, with all that this profane search implies: *time* – it may take time to locate a hierarch of the Synarchy; *space* – it may be necessary to move around in order to locate a hierarch of the Synarchy. In a closed circle, the comrades must look *inward* in order to visualize the Führer, the only hierarchy on earth. Neither time nor space is required, because the “charismatic bonding” that the Führer effectuates from his charismatic center, common to all in the synchrony of events, is immediately intuitable by the sanguineous Minne.

4° - The “progress” in a synarchic cell occurs “through time” (advancing from left to right along the X-axis, which also represents the “direction” of time), climbing the lines of the triangle and trying to reach the summit. It is a “material progress,” purely illusory, which only signifies a relative change in the social position within the cell. The position in the hierarchy *keeps no relationship* to any spiritual value of the candidate; for example, a man may “ascend” in the hierarchy, which signifies that he is materially “superior” to his subordinates, but at the same time, if he committed a crime in order to ascend or climb, he may be spiritually “inferior” to those to whom he commands. *Progress in a synarchic cell is, in all cases, evolutive.*

In a closed circle of the Thulegesellschaft, Figure 6, one neither definitively moves forward nor backward. It could be said that one turns in *circles of Eternal Return*, but this idea, as we will see further ahead, implies much more. The “progress” here, if one wants to utilize such a misleading term, is given by the Virya’s possibility of recovering the blood memory, the Minne, and transmuting himself into an immortal Siddha, into a divine Hyperborean. Nothing binds the Virya to the illusory world of Jehovah Satan other than his chromosomal confusion, his blood impurity that keeps him temporally lost to the Hyperborean race of Khristos Lúclifer. His goal is outside time and space, set only on the *return* and immortality.

*Progress in a closed circle is, in all cases, mutant.*

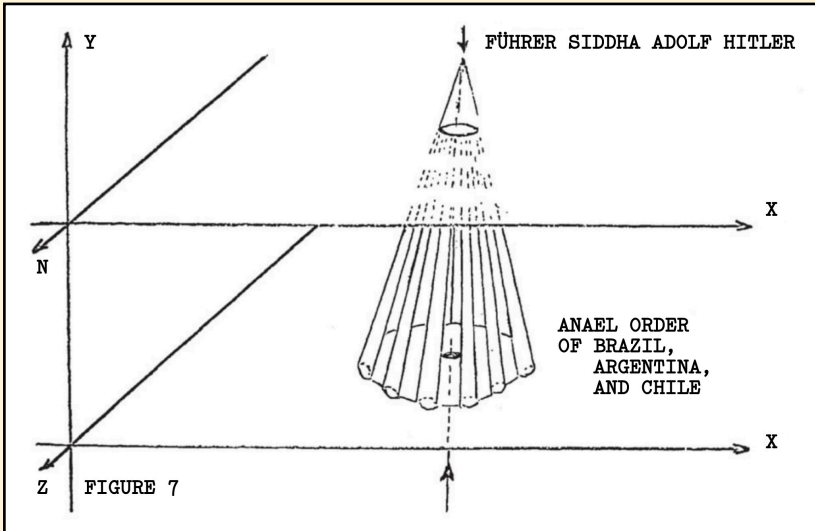
5° - Lastly, it should be kept in mind that the synarchic cell is the most suitable organism for the development of the Paśus or animal-men, who, due to their eminently logical mental constitution, believe to *progress and evolve* in their movements through the hierarchical triangles. The Paśu, as we will see later when studying the **⚡ Psychosocial Strategy**, lacks “Hyperborean lineage”; that is to say, he has never possessed the Vril, and therefore does not possess the sanguineous Minne. It is, with all precision, a *mental creation of Jehovah Satan*, a pure illusion. For the Hyperborean Siddha the Paśu *does not exist*, the Hyperborean Wisdom says. However, in the illusion of *samsara*, of the world’s becoming, the Paśus possess a *relative existence* facilitated by Jehovah Satan.

Confused with the Paśus are the Hyperborean Viryas, semi-divine ones, toward whom the action of the Führer and the Thulegesellschaft is directed, in the search for the twofold effect: “to obtain the collective transmutation (we will see that it is necessary to give another meaning to ‘collective’ in the Hyperborean Wisdom) and to put an end to the Kaly Yuga or Dark Age.”

For all these reasons, it must be considered that it would be “impossible” for a Paśu to integrate a closed circle of the Thulegesellschaft since, lacking “blood memory” or Minne, he would be prevented from perceiving the “center,” that is the charismatic bonding of the Führer, and therefore “by not having a center, there is no circle,” i.e., *the closed circle does not exist for the Paśu*.

7° - To all that has been said, it could be added, as an illustrative piece of information, that the wonderful organization of the Thulegesellschaft in closed circles, as we have seen it here, was still surpassed after the War by the Anael Order of Latin America, founded by the Siddhas in Brazil, Argentina, and Chile in 1946, and which still functions in the most perfect hermeticism. The improvement is due to the fact that this time there was no need to institute “many circles,” as in the Third Reich, and it proceeded to build a single circle like that of Figure 7.

There, each rung A, B, C, ... etc., is a sealed cell (political, military, esoteric organization, etc.) that represents the “spokes” of a wheel (of Surya’s chariot, says the Hyperborean Wisdom); but in which the “center of the axle” is on the plane of the Hyperborean Siddhas.



Thus, instead of base comrades as in the “closed circles” of the Thulegesellschaft, there are rungs of the Anael Order forming a “closed circle of power.” In the center of this circle, due to the *momentary absence of the Führer*, the Siddha Tulku Julio César Urien Grieven from Argentina, a man who gathers in his blood two very pure Hyperborean lineages of *Basque* and *Saxon* origin, fulfills his function as the “terrestrial center.” The Führer, however, as an immortal Siddha, charismatically illuminates the Siddha Tulku Urien Grieven from his Hyperborean abode in the Valhalla of Agartha.

With these six commentaries and the observation of the analogical model, one will have an idea of the existing essential difference between what we call a typical synarchic Secret Society and the *circular formation* of the Thulegesellschaft.

# Secret Societies and the Thulegesellschaft

## Second Part



With the necessary reservations, considering what has been said so far, we will call the Thulegesellschaft a “Secret Initiatic Society,” because in the closed circles, up to the “penultimate circle,” the “Hyperborean initiation” was granted to certain members. After 1933, this ceremony became the exclusive use of the ⚡ and from 1936 onward it was only performed in the ⚡ castle of Wewelsburg, which gives an idea of the importance that Heinrich Himmler and the ⚡ gave to the Thulegesellschaft.

As I received this initiation and would like to talk about it, I find myself in the same case as before, when beginning to describe the circles of the Thulegesellschaft. We must also differentiate here what is meant by “Hyperborean initiation” and not confuse it with the “synarchic initiation” that the Synarchy grants in its theosophical and Masonic schools, mainly intended for the Paśu and the lost Virya.

In order to make these concepts clear, it is convenient to start at the beginning and analyze the initiatic Secret Societies of the Synarchy, and then go on to study the Thulegesellschaft.

When considering the history of Secret Societies, a distinction is usually made between Secret Initiatic Societies and Secret Political Societies, according to their transcendental or temporal character. One would take into account, for this classification, “the aims” of the Secret Society, understanding that the pursuit of a purely temporal objective like “the taking of power” or the triumph of a “subversive” ideology or the administration of justice “by one’s own hand” in times of crisis, etc., correspond to a Political Secret Society.

History records numerous political secret societies that would come to form classic examples: the *Holy Vehm* in Germany, *fourteenth* to *nineteenth* centuries; the *Bavarian Illuminati*, *eighteenth* to *nineteenth* centuries; the *Carbonari* in Italy and France, *nineteenth* century; the *United Irishmen*, the *Sinn Féin* and the *IRA* in Ireland, *seventeenth* to *nineteenth* centuries; the *Ku Klux Klan* in the United States, *nineteenth* to *twentieth*

centuries; and the *Mafia* (a criminal but also “political” secret society) in Sicily, USA., and almost the entire Western world, *eighteenth* to *twentieth* centuries; etc. A multitude of Death Squads and similar paramilitary organizations would also belong to the political branch, and even Marxist or *Trotskyist* organizations that move in the underground.

It is affirmed, when establishing the mentioned distinction, that the triumph or achievement of the declared objectives, automatically extinguishes the Political Secret Society: a clandestine organization, the only aim of which is to favor the taking of power by a group of conspirators, loses its *raison d’être* when the revolution triumphs. The disappearance in History of many Secret Societies (some of those named and others) would seem to support this criterion, which, as Konrad Tarstein was affirming, is completely erroneous.

There are, indeed, Secret Societies with strictly political objectives, but their number is minimal and their existence ephemeral. On the other hand, many of the classic Political Secret Societies, the activity of which spans centuries, either hide their initiatic character, or are linked to an Initiatic Secret Society. This is the true hidden lung that breathes the vital energy of some “mysticism,” for faith in something transcendent is the only “secret” in order to endure for centuries. “There is no social or political demand that is not purely secular, for every righteous claim disappears with the generation that raised it.”

*It must then be considered that every political secret society obeys in one form or another an initiatic secret society, and, except for the Catena Aurea that we will see later, all secret initiatic societies, at least in the twentieth century, constitute the international synarchy, they are its tactical deployments.*

We have seen that the distinction between an Initiatic Secret Society and a Political Secret Society is erroneous, or at least insufficient. But what is an Initiatic Secret Society, of which we say that the Political Secret Societies obey and to which we attribute the conformation of the tactical structure for the Synarchy’s strategic action?

Let us see the question duly developed in parts.

A *society* is a human group assembled in order to fulfill a common objective. A *society* is *secret* if the sought objective (*aim*) or the *means* necessary for it must escape public attention (the *aim* may not “morally” justify the means). But a Se-

cret Society may also be official or underground, according to the following law that is deduced from the fact that, there is a directly proportional relationship between the “spirituality” of an organization and the official Power: “The closer a Secret Society is to Power, the more exoteric (less esoteric) its internal doctrine will become.”

This law indicates that, for the purpose of preserving a certain spiritual patrimony, clandestinity is always convenient and indicates that an authentic “Esoteric School,” if there is one, should be almost inaccessible to the profane.

A Secret Society is *initiatic* when it knows that it is the bearer of a Mystery and regulates access to it by means of a ritual ceremony that transforms the “layman” into an “initiate.”

It is understood that the title of Initiatic Secret Society is only given to those which “secret” knowledge is esoteric and spiritual. Therefore, we must first analyze what is understood by “initiated” and “esoteric” before we fit together a definition for the Initiatic Secret Societies.

The word “initiation” (*initium*) derives from two Latin words: *in* = in; *eō* = to go; that is: beginning. The initiate, in general, is the one who begins something and in the particular esoteric case, “is the one who begins a new life.”

Initiation implies, then, a radical change in the life of the initiate. This has always been so and we can verify it by analyzing the fact of *ritual initiation* throughout History. Ritual initiation is a long-standing institution in human societies, its presence being able to be detected almost without exception in all historical peoples. In primitive societies, even today, it is possible to observe initiation rites, called “rites of passage,” in order to mark the passage from boy to man, to his participation in adult life.

Initiation is then the *initium*, the beginning of a new life, whether as an adult, spouse, hunter, or warrior. But the matter is among the most suggestive and it is worth analyzing in greater profundity. All of these examples show that initiation is an experience of an eminently social character, for initiation can only be administered exteriorly, from one’s fellow man, with collective participation. For the phenomenon of initiation to exist, there must simultaneously be the operation of an initiatic community, for the *individual* initiation *experience* requires a *collective* initiatic *experience* ritual.

Let us also note that, since its remote origins, initiation is a practice *committed* to the society in question, which has favored the passage from the layman to the initiate precisely because it relies on the participation of the latter in responsibilities that will be revealed to him in due course.

On the other hand, if to be initiated is to begin transiting a new path, this change is by no means easy or pleasant, many of the problems of alienation and neurosis that the White race currently endures originating in the oblivion of ancient initiatic practices. In effect, the passage from “child” to “adult” was performed by means of a ritual ceremony that was preparing man for various changes that accompany the entry into the new life, among which, of no small importance, are: the abandonment of the mother, the responsibility to contribute to the common nourishment, the certain prospect of death, etc. (when one is a child, the “next stage” is that of an adult; when one is an adult, the “next stage” is old age; and when one is old the next step is death. Plausibly, the “passage” from child to adult poses, among other “changes,” that of death.) Initiation has the virtue, in this case, of preventing traumatic after-effects by “establishing,” with the force of social law, that the initiate is tacitly prepared in order to “begin to walk the new path,” which evidently morally supports the candidate.

Among us, the passage to adulthood takes place gradually due to the lack of the precise and inexorable limit that would be an initiation ceremony and involves painful and often traumatic experiences. There are those who never really manage “to leave” their “mother,” suffering a sort of perpetual external domination and the consequent internal insecurity due to the created psychological dependence.

When we say “leaving the mother” we make reference to the “maternal archetype” and we do not encourage, in any way, a situation of exile from our loved ones. The proximity or distance from the carnal mother in no way alters this complex that generates the “softness of character” and “sentimentalism,” so it is necessary to assume with plenitude all of the psychic potentiality that man has; this will be the first step in the search for individuation.

Thus there are men who never cease to be children, and men who never become adults, because of the gradualness of the “passage,” lacking the limit fixed by initiation. For some centuries, this situation tends to correct itself in the White race



with the natural appearance of a *new age* between childhood and adulthood called *adolescence*, which is a euphemism for the state of *total idiocy* into which the young man falls, for a more or less long time, but which happily has the beneficial effect of attenuating the impact of exterior changes when taking the “step.”

We have already made clear what initiation is in its general meaning. Let us now look at its esoteric significance.

By esoteric we mean, as the Greek word *ésotheó* (ἔσωθεο) indicates, an entering into the mystery. Therefore, when we speak of “esoteric initiation,” we mean a commencement (initium) on the one hand, and an “entering” (*ésotheó*) on the other. It is well known that, since Aristotle, the esoteric is opposed to the exoteric or profane in the field of knowledge. But this knowledge to which the esoteric alludes is not precisely an “occult knowledge” because of its secret nature, but because of the quality of its categorically hierarchical “privileged knowledge.”

Esotericism opens a door “to pass” (*ésotheó*) from a profane world,gnoseologically based on false categories resulting from an erroneous perception of what is real, which in turn is illusory in its concrete materiality, to another spiritual world of pure metaphysical perceptions, considered, paradoxically, as truly real.

However, the door that esotericism opens cannot be passed through by anyone; not all laymen are qualified to access such a “superior” knowledge. “Esoteric knowledge” supposes the “privilege” of its knowledge and requires a “control” on that door that opens in order to gain entry, *ésotheó*.

This control is precisely the “esoteric initiation” of the laymen who are qualified for it, that is to say, of those men who are “initiable.”

We have already spoken of the ritual initiation and we went into examples about the “rites of passage,” showing that the initiation, initium, supposes a permanent change in the initiate who begins, starting with the initiating rite, “a new life.” In esoteric initiation, this condition is taken to its ultimate consequence in such a way that the initiate must experience, as a rite of passage to the new life, an *authentic death and resurrection*. Esoteric initiation is unanimously considered an irreversible experience, so that if the initiate does not demon-

strate, in the eyes of his initiators, an authentic transmutation, he will not be allowed to live to tell the tale.

In order to comprehend this terrible affirmation, we must consider the fact that esoteric initiation is a very ancient and universal practice, historically recorded in all known cultures, which is why we have abundant information, especially from the great ancient civilizations where esoteric initiation experienced periods of authentic splendor.

But in Antiquity, esoteric initiation was administered by priestly castes that were responding to the official cults of the various peoples, and the deities involved in the rites of the Mysteries were always racial gods. Thus, we know “Mystery Schools” or “Cults,” typically initiatic possessors of a particular religion or myth, many times analogous in their symbology, for each peoples or ancient race. Among the best known we can mention in Egypt: the Mysteries of Osiris and Isis; in Greece: the Mysteries of Dionysus, the Mysteries of Eleusis, the Mysteries of Orpheus, the Order of Pythagoras, etc. in Iran: the Cult of Mithra, Mazdaism, Manichaeism, etc.; in India and Tibet: Hinduism, Tibetan Buddhism, Shaolin, etc.; in Japan: Shintoism, Zen Buddhism, etc.; in Islam: the Sufi sect, the Order of Assassins, the Druze sect, the Alawite sect, etc.

In all of these ancient Mysteries, and many others, the esoteric initiation was acquiring analogous forms with regard to the entrance of the neophyte and his subsequent initiation. It is based on the universal concept that esoteric initiation is “*a process intended to psychologically carry out in the individual the passage from a reputedly inferior state of being to a superior state, the transformation of the layman into an initiate; through a series of symbolic acts, moral and physical tests, it is a question of giving to the individual the sensation that he ‘dies’ in order to be ‘reborn’ to a new life.*”<sup>1</sup>

In this general overview of esoteric initiation, it is worthwhile to dwell on the last quotes and also to note the “moral and physical tests” and the “symbolic” acts. The physical tests to which the audacious neophytes, considered “initiable” after suffering long and vexatious novitiates, were subjected, gener-

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1. *Les sociétés secrètes*, Serge Hutin, 1957; p. 6, “un processus destiné à réaliser psychologiquement chez l’individu le passage d’un état, réputé inférieur, de l’être à un état supérieur, la transformation du «profane» en «initié» ; par une série d’actes symboliques, d’épreuves morales et physiques, il s’agit de donner à l’individu la sensation qu’il «meurt» pour «renaître» à une vie nouvelle.”

ally ended their lives. We will not go into examples, but it is worth making the elementary reference that such physical tests consisted in the confrontation, unarmed or when not drugged, with “sacred” animals of more or less ferocity, such as lions, crocodiles, venomous snakes, etc.

The surviving neophytes then faced “moral tests” that usually consisted of suffering humiliations of various kinds “in order to demonstrate humility”; resisting the assault of ardent and beautiful priestesses, often after having ingested aphrodisiacs under deception, “in order to demonstrate chastity”; to perform certain physical feats such as resistance to pain or fear “to demonstrate organic mastery”; etc. Failure in these moral tests did was not necessarily signifying death, but the immediate expulsion of the unfortunate aspirant. In any case, this is a general assessment; since in many mystery cult ceremonies, simultaneously with the novitiateship, certain secret teachings were imparted that were not to be profaned, the priests proceeded in those particular cults to execute the failure.

Finally, the “symbolic acts” refer to the initiatic ritual itself, which, as is logical, was varying from one Mystery to another, but which in all cases had the aim of producing a psychic unfolding in the neophyte that would allow him to carry out the transcendent *journey*. This “journey,” an indispensable experience in order to obtain initiation, consisted, according to all references, in the transit of the “Ego” unfolded along an “otherworldly” path. Such a “path,” which in its fantastic route toward exalted deities, was nevertheless crossing infernal abysses plagued with unspeakable terrors, was in every way similar to that which we tread in our “last journey,” the one that we all make at the hour of death.

The “return” to life, after the initiating journey, was the authentic triumph of the neophyte, now initiated, and was interpreted as a true “second birth.”

Of the neophyte, of his lay mind, nothing had survived after the initiating death; the resurrected initiate, on the other hand, was considered a new being, possessing a knowledge obtained *beyond death*.

As an epilogue to this commentary on esoteric initiation, we must consider the influence that the passage of time has had on this transcendent experience, from Antiquity to the present day. We will make this evaluation using a criterion that Konrad

Tarstein was constantly repeating to me in those days: History, as we understand it in its documental sense, which “begins for us with decipherable and comprehensible written testimonies, which in different countries correspond to completely disparate epochs,” is but a part of the Dark Era called by the Indo-Aryan peoples Kaly Yuga, Iron Age, or Age of Darkness.

Later we will expand on this concept of History. For now we must consider that these “darknesses,” which advance along with History, are intellectual blacknesses that envelop the spirits, gradually depriving them of all transcendent light. This spiritual opacity, which implies the “loss” of metaphysical faculties once common in the Viryas, has been syndicated as responsible for the materialistic tendency that civilizations have followed. It has also signified the ruin of historical civilizations, including our current western civilization, already involved in a crisis of decomposition and cultural decadence.

On this negative slope of History, esoteric initiation has met the worst fate. Arisen from a context that we call Ancient Wisdom, it was for thousands of years an effective practice in the priestly function of all civilizations. But the general decadence, which at different epochs enveloped the peoples, put an end to the “gnostic content” of the Mysteries. Of course this was due to human decadence more than anything else, for when the eye hardens and the soul dwells in darkness, the Mysteries, which are no more (and no less) than symbols, lose their operative capacity, do not “reveal” their secret to the priests, and all succumb to superstition and myth.

Thus, in a slow degradation, the metaphysical “contents” begin to be lost and their “container,” the *ritual form*, is exalted to the point of desperation (or fanaticism) in a vain pretension to force the emergence of the metaphysical “content.” But it is useless; the living Mystery has been transformed into a myth; the ritual is an empty shell of “content”; the initiation is a theatrical performance, all the more shrouded in “mystery” as it is hollow of spiritual realizations.

It is the Kaly Yuga. Initiation will no longer be “esoteric,” for there will be no “door to open” and no Mystery to know; but “exoteric,” profane, because the priestly function was profaned, without exception, in the last millennia.

However, today we hear talk of “Masonic initiation,” “Rosicrucian initiation,” “Theosophical initiation,” etc., or of Mysteries and Secret Doctrines, which certain modern “schools”

would possess. What has happened? Are we facing a restoration of the ancient Mysteries, of the esoteric initiation that was transforming the initiate, twice reborn, endowing him with the capacity to dialogue with God? Has the Kaly Yuga concluded, taking into account the avalanche of “mysterious” and “initiatic” sects that comes from the East?

Nothing of the sort. Since the beginning of the Kaly Yuga, parallel to the spiritual decadence and the advancement of materialism, some dark “potencies” have been surfacing, the “seat” of which is an “occult center” of the Earth from which the will of Jehovah Satan is channeled. These diabolical “potencies” are those that decisively contribute to the falsification in which all the religions, cults, and schools of Mysteries of Antiquity succumb, and are those that just in the last century we have been able to clearly distinguish under the denomination of International Synarchy.

For centuries they impulsed the Secret Initiatic Societies to replace the Ancient Mysteries or to infiltrate and control the great religions. But initiation, under the influence of the “diabolic potencies,” has become pure formula. Of the Living Mysteries and the initial esotericism, only a “symbolic” and “speculative” syncretism remains. The “initiatic journey” carried out in a psychic unfolding through the “other world” will now be a walk performed physically, “symbolically” say the Masonic synarchs, through the courtyards of the lodges.

This is how we arrive at the last centuries of our epoch with a marked accentuation of the decadent tendencies of the Kaly Yuga and, consequently, with an increase in *the number* of Secret Initiatic Societies. The latter are responsible for the “avalanche of mysterious and initiatic sects that comes from the East” of which we spoke before.

The “tendencies” of the Kaly Yuga are approaching the zenith and that is why the “diabolical potencies” are now manifesting themselves through the International Synarchy; and that is also why we can clearly distinguish their actions and comprehend their sinister plans.

Returning to the subject of esoteric initiation, we can affirm that it has totally disappeared from the West during the last two millennia. The Secret Societies of the Synarchy have nevertheless used such a label for an “exoteric initiation,” the main objective of which is to nourish their ranks with adepts,

sworn to the death, for the sole purpose of fulfilling their plans for world domination.

There is nothing in them that favors the adept's spiritual overcoming, that is to say, the detachment from the ties that enchain man with matter and his definitive liberation from the miserable condition to which the material "order" of Jehovah Satan has subjected him. There may be promises in this sense that only respond to the need to momentarily deceive those from whom it is expected to obtain some benefit.

But the black reality is that no one can claim to "be of use" to a Secret Society of the Synarchy, a naivety that pays dearly; but the Synarchy will use the unwary or accomplices that populate its ranks as it pleases, and if some will benefit with wealth and power while they are useful, it will destroy others when they do not faithfully fulfill its plans.

In the ancient Mysteries, initiation was administered by priests, masters, or gurus, who were watching over the correct consummation of the ritual. The initiates, reborn and wise, were, over time, replacing their former initiators.

In today's Secret Societies, initiation consists simply in an oath of complicity, similar to that which exists in the codes of the criminal underworld, taken by the "apprentice" or "fellow" or "brother" when, after a symbolic ritual, the "mystery of the Order" is revealed to him and what is expected of him. This "mystery" is none other than "getting to know the Order's mission in society," that is, its contribution to the worldwide synarchic plan. Once the neophyte has been "initiated," that is to say, he is in on the secret of the Synarchy, he must take an oath that will prevent him from ever leaving the Order under penalty of "ritual death." The exoteric initiate is, then, irremediably lost; for if he defects from his lodge he will be quickly executed; and if he continues in it, "progressing in the degrees" and "fulfilling the tasks," his only recompense will be material triumph since, in his innermost being, the Spirit will flee from whomever sinks into synarchic Satanism.

Let us make a summary. We said that Secret Societies are usually divided into Initiatic Secret Societies and Political Secret Societies, but that such a division is illusory because all Political Secret Societies depend on Initiatic Secret Societies. The latter, together, constitute the *main body* of the Synarchy, still underground but ready to emerge in the most powerful of

all organizations ever dreamed of or seen on Earth: the *World Government of the Synarchy*.

We studied ritual initiation and esoteric initiation and found that the Secret Societies of the Synarchy, even when they claim to be “initiatic,” do not practice a true ritual of “death and resurrection” suitable for the Viryas.

These, on the other hand, “initiate” by means of a prosaic “ritual,” based on a code of complicity and temporal secrecy proper to the criminal cells that they actually constitute. Cells that by their vertical and triangular character are suitable for the Paśu and, eventually, the lost Virya.

Only the following can be added: The Thulegesellschaft is the only, let it be understood, the only Hyperborean Initiatic Secret Society that has operated in the West in the last 700 years. The “Hyperborean” is due to the fact that the Thulegesellschaft is the depository, not of a “Mystery,” but of the Hyperborean Wisdom, which is the mother of Mysteries. From this point of view, except for the Thulegesellschaft, all of the Initiatic Secret Societies are mere forgeries of the ancient ones, made by the Synarchy.

In the course of the story, this affirmation, which seems so adventurous, will become evident. To the extent that we understand the Hyperborean Wisdom and its guidelines of criteria, and set forth the Plan of the Synarchy, we will be able to carry out the *philosophical filiation* of many Secret Societies or organizations that *erroneously do not consider themselves to be synarchic*.

# Secret History of the Thulegesellschaft

## Introduction



It is a more or less well-known fact that the Thulegesellschaft—the men who founded it—arose from the bosom of the Germanenorden; but everything that is usually speculated beyond this precision, in books and articles published for defamatory aims, is mere nonsense. However, there is a marvelous history that allows us to trace the origins of the Thulegesellschaft and the Germanenorden back to the sixteenth century, but it is known only to the initiates of the Black Order, that is, to the ⚡ leaders; and it has never been publicly revealed until today. This history will now be exposed so that its powerful light dissolves the darkness of ignorance in which the memory of the Third Reich is shrouded and clearly shows the occult motivations that were impulsing the Führer and his ⚡ leaders.

The first link that unites the Germanenorden with the past is a German Secret Society founded in the sixteenth century under the name of Sapiens Donabitur Astris. This last Society painfully survived until the end of the nineteenth century, which we could call the “century of the Synarchy,” in order to succumb to a metaphysical fall during the first years of the twentieth century. But notwithstanding its definitive “synarchic overthrow,” before falling, it achieved to comply with the purpose for which it had been founded: *it formed men and gave to them the secret*. Theodor Fritsch, Rudolf von Sebottendorf, Dietrich Eckart, etc., are some of the *men*.

*The secret* consisted of an armored trunk with steel bars, constructed in the sixteenth century, which remained in the possession of the Order for three hundred years until the arrival of the times... This trunk and other elements were finally entrusted to the greatest Hyperborean mutant of the twentieth century: Dietrich Eckart, the initiator of the Führer. Such is, in short, the history that we intend to tell, the origin of which dates back to the sixteenth century.

But during the story we will move away from the sixteenth century many times. We will go backward in time and space



and stop in Assyria, 2,000 years before the current era. Then we will briefly pass into thirteenth century Sicily, at the court of Frederick II Hohenstaufen, and then we will stop well into the sixteenth century in order to travel to England, Spain, America, Flanders... but nevertheless, our starting point will always be the same: the court of Rudolf II Habsburg, in Bohemia. We must not forget Atlantis, because in the course of our story we will often refer to its lost science and its ignored races.

It is possible that someone may wonder if it is justified to resort to remote historical arguments in order to explain some occurred events in the twentieth century. However, all these disparate places and situations, apparently unconnectable among themselves, possess *a non-causal nexus* that passes infallibly unnoticed to the synarchic gaze, but which shines and regally manifests itself in that Hyperborean relationship that bonds the Viryas on the path of return, in that *Catena Aurea* that can only be followed if one has felt the Minne and has committed oneself to participate in the cosmic war. In order to perceive this synchronistic nexus, we must relentlessly renounce the tyranny of reason, the tool of the Paśu, and seek in the blood the *answers to some questions that have never been formulated and never will be*. With this mystical disposition of Spirit, we will now initiate the journey previously outlined. We will begin by going back to the sixteenth century, to the court of Emperor Rudolf II Habsburg, who appears as the remote founder of the Sapiens Donabitur Astris.

This monarch, in addition to being King of Rome, Emperor of Germany, and King of Hungary, was King of Bohemia, which is why his main court was located in Prague, one of the most important cities of the epoch. Addicted to the study of Alchemy and Astrology, these inclinations for mysterious things, however, were not eclipsing his immense culture. He was considered a generous patron of the arts and knew how to gather numerous personalities under his protection. At his court in Prague, he could meet well-known scholars such as the astronomers *Tycho Brahe* and *Johannes Kepler*, as well as esoteric scholars of the stature of the alchemist physician *Tadeáš Hájek "Hagecius,"* the magician *Scottus,*<sup>1</sup> and the English

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1. Scotus, Scottus, or Scotto, whose Christian name remains definitively unknown to this day. He has been referred to as Alessandro, Hieronymus, and 'Odoardus.'

sage *Dr. John Dee*. Justly, the foundation of the Sapiens Donabitur Astris (S.D.A.) is due to the need to initiate secret studies around documents brought by Dr. John Dee in his journey to Prague in 1584, when he showed Rudolf II the famous “talking stone of Princess Papan.”

It is a strange story, typical of that absurd century of Renaissance geniuses and great inventors, but also of selfish kings, religious wars, and a gold rush that destroyed América, piously disguised as an “effort” of Christian civilization to “save” savage and pagan peoples.

## Princess Papan's Stone Mirror



It is well known that when Hernán Cortés took possession of *Tenochtitlan* (Mexico) in 1520, he learned that the sister of the Aztec Emperor *Moctezuma II*, Princess Papan,<sup>2</sup> had prophesied the arrival of White and bearded warriors, a description that was perfectly fitting for the Spanish Conquistadors.

In América, the ruling castes, descendants of Atlantean survivors, were of a purer Hyperborean lineage than the degraded Europeans. That is why they were keeping alive the “memory” of the White Gods and of Khristos LúCIFER, whom they called Quetzalcoatl, which means: feathered, winged, or flying serpent.

This “blood memory,” common to all of the White races, was, however, fatal for the Aztecs because they did not know how to *timely* evaluate the strategic confusion that the conquerors were suffering. A Virya's degree of “confusion” is measured by his “Paśu tendency,” a question that requires, for his comprehension, the definition of the corresponding psychological types. This we will give later on; but for now as an example, let us consider that “that surprising greed for gold,” which was transforming the Conquistadors into greedy and selfish beasts, is a typical tendency of the Paśu. For the Paśu is rational and astute, opposed to the Virya who is intuitive and spontaneous. The Paśu, animal-man, “evolves” or “devolves” within the material order; and its “tendencies” can be qualified, with all precision, as *satanic*. The Aztecs, even when they were possessing a certain racial purity that was strategically placing them above the Europeans, were failing to distinguish and evaluate the tendencies of the Paśu and the danger that they were implying. They were, as always in these cases, dazzled by a flaunt of “superior” culture and civilization in the domain of matter. But this “superiority,” represented by the technology to build weapons, warships, and all sorts of material objects, which seems so evident in the face of a “savage and pagan” peoples' lack of means, who believe in a Serpent God

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2. Also known as Papantzin; *-tzin* being an honorific and reverential suffix in Nahuatl languages.

from Venus, is completely illusory from a spiritual point of view and constitutes one more characteristic of the Kaly Yuga.

Hernán Cortés astutely took advantage of the prophecy of Princess Papan, who had foretold the coming arrival of the envoys of Quetzalcoatl, in order to pass himself off as the “son of the Sun”; and in an unprecedented military campaign—400 Spaniards against 40,000 Aztecs—took over Mexico. The *Ah Kin* priests, of the solar cult, had also foreseen the imminent arrival of the foreigners who would fulfill the ancient prophecy made by Quetzalcoatl before his departure. How could the Aztecs have made such a mistake, an error that cost them their empire and the definitive collapse of the Anahuac civilization? First of all, let us remember that it was “the last Quetzalcoatl,” he who came to América in the tenth century, who left a prophecy that the Toltecs would not forget for five hundred years: “He announced to them that White and bearded men were to come from the East and subdue all the peoples, destroying their religion and their race.”

“This prophecy,” says Camille Crivelli, “made by a man who distinguished himself from the indigenous people by his knowledge and virtue, by his dress, and even by his white complexion, was so deeply engraved in the spirits that it was transmitted by the peoples from generation to generation. When the Europeans disembarked in America, the prophecy of Kukulcan served them better for the conquest than their swords, and Moctezuma himself, king and superstitious pontiff, believed that to resist the Conquistadors was to oppose the gods.”<sup>3</sup>

This is one reason, but fundamentally, the fall of the Aztec empire must be attributed to the racial degradation of the reigning castes. In effect, the Aztecs had already inherited from the Toltecs the memory of Quetzalcoatl; and the latter in turn took it from an older myth, original to the Maya, who must be considered as a remnant of Atlantean survivors.

Historians, based on a deficient archaeology, expurgated by the Catholic Church and other obscurantisms, usually speak

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3. “La religion des anciens Mexicains,” Camille Crivelli, Chapter IV in *Christus: Manuel d'histoire des religions* by Joseph Huby, 1947; p. 157, “The one who seemed to be their leader and lord was called Quetzalcoatl. He was described as a White man of high stature, with a broad forehead, large eyes, thick beard, and long black hair. Chaste, loving peace and justice, prudent and wise, he taught the Toltecs the art of metalworking and revealed to them other unknown industries...”

of two stages in the history of the Maya people: the Old Empire (second century BC to the seventh century AD) and the New Empire (seventh to sixteenth centuries AD). The Old Empire, the classical period of which should be situated around the third century AD, when ironically in Europe the Roman Empire was collapsing, was mastering certain guidelines of the Hyperborean Wisdom, which can be easily discovered by analyzing Mayan culture and history. Because, apart from their amazing advances in lithic art, mathematics, and astronomy, the Mayans excelled in the Hyperborean Strategy, that is, the social or collective science of the return to the Origin. And the latter is the most important of the social or collective qualities.

In effect, every people or race that stands out in terms of the purity of its Hyperborean Tradition *must manifest these virtues in its strategic objectives*.

The Mayans have demonstrated to possess very clear strategic objectives, since they practiced an “inward Imperialism,” which coincides with the Hyperborean techniques of “gaining the center by constricting the circle.” In order to comprehend this affirmation, the map of the Yucatan peninsula, present-day Mexico, Guatemala, and Belize, should be observed, and to consider that the Old Empire extended in a wide triangular area approximately delimited by the cities of Palenque, *Uaxactun*, and Copán. In reality the triangle that the three mentioned sites form is inscribed in a *strategic circle*, which was including, toward the center, the cities of *Naranjo*, *Tikal*, *Piedras Negras (Guatemala)*, *Benque Viejo*, etc., all later than the first three. This is enough to demonstrate the *advance toward the center, constricting the circle*.

Of course, by *dominating* the totality of the imperial area, and the center, the Old Empire concludes its *strategic mission* and disappears from History. But when adopting the Hyperborean Strategy in order to lead a people, it is not always possible to proceed with as much clarity as the Mayans have done. The majority of historical cases in which there was a testing of Hyperborean Strategy—Hittite Empire, Persia, Greece-Macedonia, Rome, Roman-Germanic Empire, Prussia, Paraguay, Germany, etc.—demonstrate that sometimes it is necessary to “expand the circle” until gaining areas of conflict and then “restricting the circle toward the center.” This expansion will unfailingly provoke the reaction of the demonic forces who, un-

able to remain hidden during the strategic advance, will be forced to fight even against their will, overcome in their own synarchic infiltration strategy by a more powerful strategy that will implacably unmask them.

The Toltecs received from the Mayans part of the ancient wisdom; but, with the passing of the centuries, the *strategic confusion* was becoming greater; and when in the tenth and eleventh centuries several Viking—Norwegian and Danish—expeditions were arriving, a *mythical metamorphosis* takes place in the mythological pantheon of Mesoamerica. The castes of the Toltec nobility merge with the newcomer “sons of the Sun” and mistakenly identify the ancient Hyperborean Gods with the valorous and intrepid, but also *confused*, Vikings. Thus appear, among the Aztecs, Toltecs, and Mayans, in the sixteenth century, two or three Quetzalcoats: one, very ancient, is the “memory” of the Atlantean Christ; another, an “ascetic” Quetzalcoatl and worshiper of the cross, is nothing but a Catholic missionary; and a third White and bearded Quetzalcoatl, is authentically Viking. The latter is also the Kukulcan of the Yucatan whom Professor Jacques de Mahieu identifies as *Ullman*, a German navigator of the tenth century.

The result of such a fusion between Atlantean and Nordic lineages has been the most terrible strategic confusion, easily verifiable in the mythological fall that the *Huitzilopochtli* cult, practiced in the Anahuac until the arrival of the Spaniards, signified. This God is a primitive form of Jehovah Satan, that is to say, of the Demiurge, and under his bloody aspect of *Huitzilopochtli*, hummingbird magician, he was demanding human sacrifices, forcing his worshipers to maintain a permanent state of war, the *Xochiyaoyotl*, in order to provide himself with victims. His insatiable thirst for human blood was leading the Aztecs to immolate 15,000 to 20,000 men per year.

This degeneration demonstrates that there is a direct relationship between the center of the Demiurge Jehovah Satan, under any of its mythical aspects, and the *perversion of the heroic meaning* that war should have. On the other hand, *Huitzilopochtli* looks suspiciously like the “Gods” that the Druids have imposed among the Celts, all inspired by Jehovah Satan like the Irish *Brân*, whose link to the Hebrew Jehovah is already proven, or *Lugh*, the Celtic God that the Germans called Loki.

The cultural contact between Americans and Vikings produced a syncretism of Christian and Nordic elements with the Nahuatl myths. However, in spite of the fact that the Hyperborean Wisdom was buried under a tangle of *confused symbols*, the peoples of América were possessing a racially purer nobility than the Judaized families reigning in sixteenth-century Europe. The “blood memory” of their Atlantean past was still alive in the American “Indians” and, although the dominion of Jehovah Satan Huitzilopochtli was ironclad, Quetzalcoatl was also remembered and *his return intensely desired*.

As an example of the deformed Aztec tradition and their strategic confusion when dealing with the Spaniards, “the speech that Moctezuma pronounced before Cortés, when he went to visit him at his father Axayacatl’s palace, which he had given to his guests: ‘... (I have) you for my kinsmen; for, according to what my father told me, who also heard it from his father, our ancestors and kings, from whom I am descended, were not natives of this land, but upstarts, who came with a great lord, and who after a little while went to his own country; and after many years, he returned for them; but they did not want to go, because they had settled here and already had children and wives and a great deal of control in the land. He became very displeased with them, and told them upon his departure that he would send his sons to govern and maintain them in peace and justice, and in the ancient laws and religion of their fathers. For this reason, we have always hoped and believed that someday those from that part would come to rule and control, and I think that you are the ones, according to where you come from...’”<sup>4</sup>

When Hernán Cortés arrived in Mexico, as has been said, the Aztecs, among them that of Princess Papan, sister of Moctezuma, were possessing some recent prophecies. How had Princess Papan obtained news of the coming arrival of the Conquistadors? By means of a polished stone that was serving her as a mirror and with which, according to an ancient Toltec tradition, she could “speak” with the Serpent God Quetzalcoatl. This stone, which is nothing more than an *Atlantean transducer*,<sup>5</sup> was preserved by Cortés until 1540, when he re-

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4. *El gran viaje del Dios-Sol*, Jacques de Mahieu, 1971; p. 69. Moctezuma’s speech has been taken from Francisco López de Gómara’s *Conquista de México*, 1553, as cited in Professor Mahieu’s work.

5. The theory of lithic transducers is elaborated further on.

turned to Spain. At that time, the stone passed into the hands of Pedro de Gante, a Franciscan missionary who arrived in Mexico in 1523, a relative of Charles V and Philip II.

A Spaniard born in Flanders, founder of the first school in Mexico at the Convento de San Francisco, the Franciscan missionary was a man of restless Spirit and powerful influences. He showed interest in seeing Princess Papan's famous talking stone when he learned from Doña Malinche, the Mayan princess concubine of Cortés and official interpreter of the Mayan and Nahuatl languages, that it was in the possession of the Marquess of the Valley of Oaxaca (Cortés). It is a miracle that this happened; for Cortés, anxious to gain the influence that he was so badly needing to overcome the numerous intrigues against him, hastened to send the talking stone to Pedro de Gante. It is a miracle, we say, for in that way he was able to save it from falling into the hands of the Druids, Jesuits, and Dominicans, who were waiting for the occasion to lay hands on it or destroy it.

Pedro de Gante, on the other hand, carefully preserved it for years as a rarity, fascinated by the great polish of the stone, but without revealing its secret. Due to this zeal, Cortés himself decided to leave it to him when he definitively departed for Spain, always in need of influence in the capital of the kingdom. The Flemish missionary, notwithstanding the attraction that the talking stone was exerting on his Spirit, soon abandoned his study due to the exhausting educational task that his mission had taken on.

The talking stone was then deposited in a chest at the Convent of San Francisco, forgotten by all, when the illustrious priest died in 1572.

Surely it would have been lost forever had it not been for an event that we would have to call fortuitous if we did not possess the certainty that a *Catena Aurea*, a golden chain, links the Hyperborean Viryas. For on a trip to Spain that Pedro de Gantes made in 1567, while visiting his relative King Philip II, he met at the court two young Habsburg princes of Austria, Ernest and Rudolf, sons of Emperor Maximilian II.

Of these princes, who were otherwise related to him, one of them, 15-year-old Rudolf, seemed, to the missionary, so interested in the native peoples of America and their strange religion that he did not hesitate in recounting to him the most exotic customs of the Aztecs, among them the unusual belief



that a polished stone “was enabling the savages to speak to their Serpent God.” This story greatly moved the future Emperor of Germany for, upon learning that the aforementioned stone was in the possession of the missionary, he promised himself to obtain it for his own someday.

This inclination of Rudolf’s should not be surprising, for in those years he attempted to seize two relics belonging to his family, which today are kept in the Vienna Treasury: the *Ainkhürn*, tooth of the fabulous Monoceros, 243 cm in length by 6 cm in diameter; and the Agate Bowl brought from Constantinople by the Crusaders in 1204, 75 cm in diameter, perhaps the largest carved agate in the world, which he mistakenly believed to be the Gral or chalice used at the Last Supper.

Rudolf studied from the age of twelve at the Spanish court of his uncle King Philip II. The latter had been widowed for the second time in 1558 upon the death of Mary Tudor “The Catholic,” Queen of England and daughter of Henry VIII with Catherine of Aragon. During her short English reign from 1553–1558, Mary combated the schismatic heretics of the Anglican Church founded by her father and reinstated the Catholic religion, supported in this task by Spain, which, under her husband Philip II, had become a bastion of the Counter-Reformation.

But when Mary died, Elizabeth I, daughter of Henry VIII with Anne Boleyn, ascended to the throne of England, supported by the Protestant party, now initiating the persecution of Catholics and some nobles who had supported Queen Mary Tudor. Many of these nobles took refuge in the court of Philip II, where they remained for as long as Elizabeth I’s anger lasted, but were sooner or later allowed to return to England. What is interesting to note here is that the young Rudolf Habsburg lived with them during his stay at the Spanish court and established friendly ties that later allowed him to maintain contact with Elizabeth I, at a time when the war was pitting England against Spain and there was no official contact with the House of Austria.

Rudolf II was crowned King of the Romans in 1575 and German Emperor in 1576, a privileged situation that did not temper his inclination for the study of the occult arts, but rather affirmed him in these tendencies, since he used his enormous power in order to surround himself with the wisest men of the epoch, as we have already said in the introduction.

One of his first steps as Emperor was to initiate negotiations with his uncle Philip II of Spain in order to obtain the talking stone, an impossible task due to the many difficulties that had to be overcome: first, Philip II, a fanatical Catholic, was not at all enthusiastic about the idea of claiming from the Viceroy of Mexico a “pagan cult object”; second, the missionary Pedro Gante had died in 1572, four years earlier, and among his belongings from America was not the famous stone; third, an obstacle of which Rudolf II had no idea but that, to his misfortune, he would soon become aware, were the Druids, always lurking in order to destroy the Hyperborean tradition.

The solution envisioned by Rudolf II consisted in obtaining a safe-conduct from his uncle so that a trusted person could travel to Mexico to seek the stone. But this person would have to possess such an authority that would allow him to overcome any obstacle, even if it was imposed by the ecclesiastical authorities. Convinced that in this way he would achieve his goals, he took action.

It took Rudolf II two years to get Philip II to accept his plan, and another year to get Pope Gregory XIII to authorize an envoy of the Emperor of Germany and King of the Romans to “perform a general review at the Convent of San Francisco in Mexico City, West Indies.” Be that as it may, sparing unnecessary details for our account, what is certain is that in 1579 one of Rudolf II’s nephews, Frederick of Burgundy, 22 years old, left for Mexico, duly instructed on the object to be sought and the prudence that the mission required. The young Frederick of Burgundy quickly found the talking stone, forgotten for years in the chest of Pedro de Gante, then preparing to immediately return to Prague.

Here the mysterious events that we were mentioning as the third difficulty begin to occur: the Druids, infiltrated among the missionaries, do not take long in finding out that the talking stone was about to leave for Europe, and decide to prevent it. Thus it is that “some strangers” attack Frederick in his room the day before embarking, and flee leaving him for dead, after taking all of his baggage. But, incredibly, he survives despite being almost strangled with a cassock fascia; and the most miraculous thing is that the thieves, who were undoubtedly looking for the talking stone, did not count on Frederick having it on him, and did not check him.

And yet it had occurred that way. The famous stone, placed inside of a bag of fine peccary leather, was hidden in the clothes that he was wearing when he was attacked. The result? Frederick was unable to return, but sent word to Rudolf II who, upon receiving it, began to suspect that his idea was not so good and to fear for his nephew's life.

After several weeks in bed, during which he did not part from the coveted stone for even a second, Frederick of Burgundy was once again willing to travel and so it was that in the first days of January 1580 he embarked on the frigate "*Castilian*" in charge of relieving the military personnel. This ship, after making stopovers in Cuba and Venezuela, was leaving for Spain.

But it was written that Frederick of Burgundy would never return to beautiful Prague, confirming that which Rudolf II was fearing: a large-scale conspiracy had been set up in order to prevent the transport of the talking stone. Thus it happened that the frigate, after sailing from Cuba and heading for Venezuela, was attacked two days later by a fleet of English corsairs who were "mysteriously" seeming to know the route that the ship would take.

After a tenacious pursuit, with winds that were strangely changing direction, favoring the pirates, and after losing the mainmast, the frigate was finally attacked by two fast corvettes, and a bloody melee broke out on deck. Outnumbered by the raging Spaniards, they succumbed to an enemy that was showing no mercy and fighting with unheard-of ferocity. No prisoners were taken; and only a Catalan sailor, who fell into the water and drifted for days clinging to a piece of mast until the tide deposited him on a Costa Rican beach, was able to survive. The captain ship, which first carried out the attack, was the *Golden Hind*, commanded by *Francis Drake*, Elizabeth I's "favorite" pirate, who personally executed Frederick of Burgundy by slashing his throat with his sword.

The corsairs knew exactly what to look for because, after finishing off all the crew members and carrying out an exhaustive record, which allowed them to find the bag with the talking stone on Frederick's cadaver, they proceeded to set fire to the Castilian and flee. With this shipwreck, the adventure encouraged by Rudolf II tragically concluded.

The German Emperor, upon learning that the Castilian had disappeared without a trace, fell into a state of depression so

acute that he was only able to precariously overcome it a few months later, but from which he never fully recovered.

However, the history of the talking stone was not ending here for Rudolf II; it could be said that it was just beginning. Because the Aztec stone that Francis Drake's "informants" had assured was extremely valuable, and that he hastened to send to Elizabeth I, was not to the Queen's liking. But respecting the news that they were attributing great value to it, and intrigued by the unusual brilliance that one of its sides was giving off, she decided to consult *Dr. John Dee*, an expert in optics and one of the most important sages of the kingdom, about the Aztec stone.

As we will see, this is another miracle that saved Princess Papan's stone mirror; for John Dee was the best person in England to receive it, and into his hands the Catena Aurea led it. But England is a land of Druids; would the talking stone be safe, even in the hands of Dr. John Dee? And more importantly, would it be possible to use it again, as did the ill-fated Aztec princess, in order to establish that much-needed dialogue between man and the divine Hyperboreans? We will leave the answers pending, given that they will become evident as the story unfolds.

While these events were occurring, one of the English friends of Emperor Rudolf II learned of the fate of the frigate and the assassination of Frederick of Burgundy. This friend, a young count, sent a letter to Rudolf II through Flanders, a country that the English were supporting in their attempt to gain independence from Spain. When the esoteric Emperor learned of the fate of Frederick of Burgundy and the destiny of the talking stone, his indignation and grief knew no bounds. But what to do? Philip II Habsburg was waging a war against England that was becoming increasingly disastrous for Spain. And without the triumph of the Spanish arms it would not even be possible to dream of recovering a spoil taken by the English from a Spanish ship.

There was only the remote possibility of initiating a secret negotiation. But this alternative was very dangerous, because of how badly Philip II could take it, in case he found out. And yet there was no other alternative for Rudolf II, who, on the other hand, had already become aware of the strange things that were happening every time that he was attempting to get hold of the talking stone.

Thus begins a secret negotiation between Rudolf II and Elizabeth I, which would last four years, during which the Emperor offered everything from gold to alchemist formulas or Dürer's paintings, and the astute Queen was increasingly reinforced in the conviction that some arcane secret was making the rustic black stone mirror so valuable.

Elizabeth I had no intention of parting with the stone and was only negotiating in the hope of obtaining additional information from the impatient German Emperor. But this information was soon not necessary; for Dr. John Dee solved the mystery posed by the talking stone and penetrated into its mystery, affirming one fine day that by means of the "stone mirror" one could "see and speak with angels." This affirmation and the revelations that he made later, signified the ruin of John Dee and, in a certain way, also that of Rudolf II.

## Dr. John Dee and the Stone Transducers



Let us leave the stone mirror of Princess Papan for a moment and stop at our principal personage: who was John Dee? Undoubtedly, a sage of the epoch, but also more than that. Born in England in 1527, he studied at *Cambridge*, was the writer of the “Mathematical Preface” to Henry Billingsley’s English translation of Euclid’s *Elements*, a mathematician, a specialist in optics, document encryption, etc.

He was representing in the England of Elizabeth I, which was ascending as an imperial potency of the sixteenth century, one of those brilliantly multifaceted Renaissance spirits that had their universal prototype in the Italian *Cinquecento* with Leonardo. But whatever is said to praise the virtues of Dr. John Dee, it can add little to his main title: Hyperborean. For John Dee was an *awakened Virya*, mutated into an immortal Siddha after his “disappearance” occurred in 1608. His incredible life, especially the period from 1563 to 1608, is an example of the dangers to which a Hyperborean Virya is exposed when he intrepidly, in order to fulfill a “strategic objective” in the cosmic war, reveals his superior condition and exposes himself to the attacks of the Synarchy.

John Dee was secretly working, for 17 years, on the reconstruction of the legendary “language of the birds,” based on a work obtained in Antwerp, which we will relate later in the chapter titled “Steganographia of Trithemius, a Hyperborean Work.” From these investigations he had successfully achieved the mastery of a primordial language that would make it possible to re-establish dialogue with the “angels,”—Hyperborean Siddhas—in the manner of the ancient oracles, for which he only needed a “magic stone” or “omphalos.” John Dee knew that with the survivors of Atlantis (the “last” Atlantis, sunk 12,000 years ago and cited by Plato) a certain number of those stones that the Hyperborean Siddhas were using in their “magical” operations on the concrete world had been saved. These stones later made it possible, when the Hyperborean Siddhas withdrew to Agartha and the Siddhas of the Dark Side ruled Atlantis, to communicate with them by serving as an “oracle,” the only application that it was permitted to give to

the sacred stones. When then ensued the cataclysm, provoked by the Siddhas of the Dark Side, some of the magical stones were preserved by the survivors.

But such magic stones were actually *transducers* of psychophysical energy constructed thanks to the advanced lithic technology that Atlantis was possessing; i.e., they were *machines* to interfere in the *collective psychoid unconscious* in both directions: obtaining information or influencing it in order to operate on the laws of nature. We will return to the functioning of the transducers when studying the Psychosocial Strategy of the ⚡; but for now let us say that in order to “operate,” these stone devices require the presence of a human being who establishes a “sympathetic bond” with them. This means that certain magnitudes in the acting energies must be properly *adjusted* in order to achieve the *triple resonance* between the human being, the stone, and the Earth (or the “telluric energies” of the place in which the transducer stone is located).

In Atlantis, the human being operator of the stone was a virgin priestess, this latter condition being imposed on certain biological restrictions in order to achieve perfect harmony in the psychophysical force fields of the human body and, of course, this choice of virgin maidens had nothing to do with moral premises of any type.

The act was converted into a tradition by the survivors who had “forgotten” the meaning of it, led them to form the castes of virgin priestesses so common among the Incas, Aztecs, Trojans, Greeks, Romans, Hindus, Egyptians, etc. The survivors of the purest Hyperborean lineage, that is, those who took refuge in northern Europe, were calling them “virgins of Fâsta,” as the Frisian manuscript *Oera Linda* tells; and in a less pure tradition, the Romans, for example, transformed them into “Vestal virgins.” But they were also called, after the catastrophe, “Virgins of the Sun,” Priestesses of Mithra, Daughters of Agni, etc.

In spite of this insistence (by lay survivors or those who had lost the knowledge of their ancestors) on the female figure as priestess, or Pythian keeper of the Oracle, the reality is that there is no physical law that prohibits the masculine sex from operating with the stone transducers. There are, it is true, biological restrictions that must be overcome when tuning a transducer stone; and these difficulties are compounded if the officiant is of the masculine sex; but it is not impossible, or

even difficult, to operate the stones if the man is properly prepared. The Druids were well aware of these traditions, for during their exhibitions of amazing power over the forces of nature, they were making use of a stone transducer known as a “serpent’s egg,” an allegorical name utilized in order to designate the fact that, just as in the serpent’s egg the evolution of the reptile can be observed through the thin membrane that is the “shell,” so too when looking at the stone a strange *movement* can be observed *in its interior*. Such a “movement” is nothing other than the visible effect of the phenomenon of energy transduction described by some as “vaporous luminescence” and by others as “glowing serpents”; that is, in the first case a sort of “static charge of ions” and in the second, simple “voltaic arcs” of telluric energy.

The Roman scholar Pliny the Elder, when relating, in the work *Naturalis Historia*, his experiences with the Druids, describes one of such transducers: “The egg is called *anguinum*. The Druids say that hissing serpents throw this up into the air, and that it must be caught with a cloak, and not allowed to touch the ground; and that one must instantly take to flight on horseback, as the serpents will pursue until some stream cuts them off. It may be tested, they say, by seeing if it floats against the stream of a river.”

To this commentary by Pliny, Robert Scrutton responds as follows: “While this superficially seeming hocus-pocus was enough to throw the literal-minded Pliny off the track, it can easily be seen as a genuine description of the ‘charging’ of a transducer. The wily Druids must have realized that Pliny would not understand – and so told him the truth. Hissing serpents, or telluric currents, in charging the object, made it float in the air. There are many references to the levitation of such transducers. Now as the transducer held a static charge over its surface, if it was caught with the bare hands, it would quite likely discharge painfully through the person who grasped it. It would also discharge if allowed to touch the ground – hence the reason for catching it in a non-conducting material, such as a woolen cloak. Nor could a transducer cross the running waters of a stream, whether that stream was below ground or on the surface. It would be held quivering in the air, like the muscles in the wrists of a dowser, by the telluric radiations thrown off by the current. It floated because it was



hollow, but would be held in one spot by telluric energy, like an iron particle in a magnetic field.

“Pliny’s account continues, ‘But as it is the way of the magicians to cast a cunning veil about their frauds, they pretend that these eggs can only be taken [charged] on a certain day of the moon, as though it rested with mankind to make the moon and the serpents accord at the moment of operation.’

“It becomes even more obvious here that Pliny was taking everything literally. He could not see how men could cause serpents or snakes to lay their eggs at a particular lunar phase. In fact the serpents were, of course, the telluric energy which, as we have seen, varies with the phases of the moon.

“Pliny goes on, ‘I have seen one of these eggs; it was round, and about as large as a smallish apple; the shell was cartilaginous, and pocked like the arms of polypus. The Druids esteem it highly. It is said to ensure success in lawsuits and a favorable reception with princes; but this is false, because a man of the Vocontii, who was also a Roman knight, kept one of these eggs in his bosom during a trial, and was put to death by the Emperor Claudius.’

“Naturally, the transducer did not ‘work’ for the Roman knight – it would not have been attuned to his life rhythms and therefore could not have helped him to improve his reasoning faculties and eloquence. He probably stole it from a Druid.”<sup>6</sup>

The Druids were commonly using the stone transducers in their “magical” practices and were very careful to prevent anyone else from possessing them. This is how, resorting to any procedure, from deception, intrigue, or spells, to the uprising of revolted peoples, they were “recovering” the magical stones that the surviving Atlanteans had preserved. The fall of Atlantis was produced mainly, as Plato recounts in *Critias*, “by the racial sin of the mixture of bloods,” i.e. by the “blood confusion” and loss of the Minne. The survivors, in different degrees of confusion, remain isolated among themselves, separated by thousands of kilometers, their Atlantean origin and their cosmic hyperborean ancestors are “forgotten.” They form small tribes or groups that will later give rise to many of the peoples that have reached our times. The most fortunate are those

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6. *Secrets of Lost Atlantis; Sequel to the “The Other Atlantis,”* Robert Scrutton, 1978; pp. 164–65.

who have managed to save a “virgin priestess” or a “mother,” and with her sacred stone found various cults and oracles, preserving, increasingly degraded in the oral tradition, some remnants of the ancient wisdom.

The attack from the Synarchy will be directed against them from its hidden *Chang Shambhala* center in order to “rescue” the talking stones, and many of the bloodiest wars that History records have been waged with the hidden purpose of destroying the oracles and stealing the sacred stone.

The Druids were those who led the Gaulish expedition of Brennus, in 279 BC, to the Greek temple of Delphi in order to steal the *Omphalos*, the stone that was marking the “center of the world” and was enabling the Pythia to communicate with Apollo and the Hyperboreans. And those who sacked the simple Etruscan temples and stole their sacred stones were the Celts, led by Druids. The same occurred to the Iberians and Ligurians (with perhaps the exception of the Iberian “stone lamp” that Belicena Villca was mentioning in her letter, but this remains to be confirmed, Neffe Arturo) and by infinite intrigues, the Visigothic kings, who had the misfortune of governing Celtic peoples infected by Druids, also lost theirs.

The complete list of the bloodthirsty persecutions undertaken by the Druids would be almost infinite and impossible to transcribe here, but it is worth raising some questions about certain significant facts: was it not the Celts who conquered the Americas and destroyed its civilizations governed by castes of Atlantean Hyperborean lineage? And did they not do it incited by Catholic priests, in truth infiltrated Druids, who justified the most dreadful crimes shielded by myths such as the supposed “paganism” of the “indigenes” and the need to “civilize” and “evangelize” such “savages”? And together with Celts and Druids, were not a great number of first-in-line Jews traveling to America, following the example of Christopher Columbus, whose Jewish affiliation today no one can seriously doubt? In the “discovery” and “civilization” of America there was a sinister synarchic conspiracy of which we will speak later on, when dealing with the question of the Gral.

In order to finish up this part of the story, we must keep in mind that when Queen Elizabeth I gave the magic mirror to John Dee for his study, he was perfectly aware of its properties of transduction.

## Steganography of Trithemius, a Hyperborean Work



We have already mentioned the Catholic Queen Mary of England, wife of Philip II of Spain. During her reign, Dr. John Dee was imprisoned for conspiring with the Protestant party. He was released from prison in 1558 by Queen Elizabeth I, who later entrusted him with several diplomatic missions on the continent, an occasion that the sage was taking advantage of in order to search for manuscripts of Alchemy, the collecting of which he was an enthusiastic aficionado.

In 1563, he was fulfilling a secret mission in the Spanish Netherlands, related to the independence movement that England was encouraging there, when he learned that an old Jew was in possession of some very valuable manuscripts that he would part with for a large sum of money.

He was a Portuguese Jew named *Isaac Laquedem* who had arrived with his entire family in Flanders after the mass expulsion decreed in 1497 by King Manuel I, the Fortunate. The majority of his brothers of race, and even his own family, continued their journey to Amsterdam, a city that in a short time would be known as *The New Jerusalem*; but Isaac remained many years in Brussels. This mercy was granted to him thanks to his status as a scholarly librarian, for by 1500, when his family left Lisbon, he was the archivist of King John II's treasury. This profession—and the help of the many “converted” Jews who were occupying high positions in the Flemish court of Philip the Fair—allowed him to take up a position as Royal Librarian in Brussels, after passing to Marrano status “for a time.”

His zeal and evident capacity made him famous and highly regarded in Flanders, which is why he was permitted to stay for more than half a century. On the date at which John Dee arrived in Antwerp, *Isaac Laquedem* was over eighty years old but was still at the head of the Royal Library. He was now living in the ghetto—in that Calvinist and independentist Flanders of the sixteenth century. Being a Jew was no longer representing a major danger, so Isaac soon returned to his Levitical customs and vestments—and he had “discreetly” put up for sale certain manuscripts of “his property.” John Dee was realiz-

ing the risk that an acquisition of this nature was entailing, since such manuscripts were certain to be stolen from the royal archives; unless the Hebrew attempted to swindle him with some forgery, a practice that was customarily carried out on the unwary or “alchemist apprentices.” But John Dee was an expert and would not be easily fooled.

However, distrust invaded him when he found himself in front of the old, rabbinical-looking librarian. He was looking incredibly old, an impression accentuated by his shabby black frock coat and an old top hat from which were emerging two tired eyes and a bushy curly beard. He expressed that he needed the money in order to retire and live out his last years with his relatives who were living in Holland, since his passion for the study of the occult sciences had so far consumed all of his earnings. When realizing that his explanations were only increasing the doubts of his interlocutor, he decided to be more explicit and said:

“I see, Sir, that you are a very wary person. You are right because these times are very hard and you could be abused. But this is not the case with me. What I have told you is true; and if I agree to sell you so great a treasure as that which I offer you, it is due to the fact that it is in my interest to make the transaction with a Briton.”

This allusion to his foreign status further affirmed John Dee’s conviction that the manuscripts were stolen. The old man, heedless to the effect of his words, was continuing to speak:

“I will tell you a story, Sir, which will perhaps dispel your doubts. Many years ago, more than forty, a German scholar named *Heinrich Cornelius Agrippa von Nettesheim* was arrested and imprisoned in Brussels. A conspiracy had been hatched against him in 1531 because until then he had enjoyed the protection of the regent Margaret Habsburg of Austria, who died in 1530, daughter of ‘the Last Knight,’ Emperor Maximilian I. Thus it was that in 1531, thanks to the many denunciations that Franciscans and Dominicans made to Charles V, but especially through the intervention of our traditionally strong rabbis in Holland, that Cornelius Agrippa was sent to prison. I played a miserable role in that conspiracy, which I do not regret, because my rabbi was affirming that we were before the most terrible sorcerer, a declared enemy of the true religion, who had to be destroyed without mercy.

“When Agrippa fell, I had the mission of requisitioning his numerous books and manuscripts for confiscation in favor of the Royal Library, but secretly I received the order to burn them all. It was here where I committed the only sin that torments me ever since,” the old Jew was now looking strangely bright-eyed.

He continued speaking in this manner:

“I did not fulfill what was ordered; and not only did I preserve those blasphemous writings, but I vainly attempted to decipher them throughout all these years. You must know, Sir, that I am an expert Kabbalist, a disciple of Johann Reuchlin, and that all my science has not been able to do anything against the mysterious coded writing of Agrippa’s manuscripts. That is why I am selling them to you, because I need your money and because I trust that you, being a simple *Goy*, will not be able to decipher them. But I tell you this because I do not wish to deceive you.”

It was seeming as if the old man sought some excuse for not parting with the writings. But John Dee considered that this attitude was corresponding to a ruse by the astute Jew in order to create a veil of mystery that would enable him to raise the price or haggle over it, as is customary among those of his race.

“Tell me,” said John Dee. “How is it possible that, upon being released, Agrippa has not claimed that which was belonging to him?”

“Oh!” the Jew exclaimed stupefied. “Hehehe. You do not understand, Sir. Agrippa was treated with certain drugs in prison. Terrible drugs, that destroy one’s sanity. Your compatriots did that, Sir, the Irish priests who came especially to interrogate Agrippa. When they left him, he was completely mad. And he was until he died in 1535. He should not have meddled with *them*, no, Sir!”

John Dee realized that the Jew was raving, for, with his eyes dilated with terror, he was continuing to speak, no longer noticing his interlocutor.

“We are powerful but so are the Filí! Hehehe. Oh, yes! *They* are powerful and terribly relentless. They tortured Agrippa’s mind until driving him insane by using their drug that *opens the door of the soul...*”

*Isaac Laquedem* was now presenting a lamentable appearance. His eyes were bulging and a white foam was running down the corners of his mouth until soaking his rabbinic

beard. The wise Englishman was looking at him in silence, with a compassionate expression. A few minutes later, already recovered, the old man made, without much conviction, an apology.

“You must pardon me, Sir. The secret kept all these years must have upset me and I have spoken without thinking about what I was saying,” he adjusted his hat and clarifying his voice, he now demanded in an imperative tone, “Well, are you willing to take them or not? Answer me at this moment because I feel that my health worsens and I believe that tomorrow I will undertake a journey to the house of my brothers who live in Amsterdam.”

John Dee, who was not believing anything of what he had heard, was fearing being the victim of a scam; for something that he was unable to discern was giving him the impression that the Jew was not really looking to sell. He was discarding that fear was the motive, and besides, fear of whom? No one knew what he had to sell. And this absurd allusion to the *Filí*? John Dee knew, like any educated Englishman, a thousand stories about the Filí of Ireland, Scotland, and Wales. And all of them were speaking well of the good-natured Druids, Celtic mages who guided and helped them when the Saxons, Angles, Norwegians, Swedes, Danes, Normans, and Romans tried to destroy them. What was that Jew’s allusion meaning? Surely, he was delirious.

“Well, Mr. Laquedem, we will soon see if we have a deal,” affirmed John Dee, “but I must warn you that I possess all the works of Cornelius Agrippa, although an original manuscript of *Occulta Philosophia* might interest me. What I do not fully understand is your comment that so important a work was written in code. According to my reports, Agrippa never wrote a book completely in code. In 1517, he wrote a treatise on the Hebrew Kabbalah and how to decipher codes, but he himself was not using any system in order to write secretly, or...?”

“Hehehe,” the old Hebrew’s laughter sounded like a hen’s cluck. “I see that you know the subject of which I spoke from the beginning. Yes, Sir, you are right in supposing that the sage of Cologne was not writing in code. But the work that I offer you is not by Agrippa, but by a sorcerer a thousand times more powerful than Cornelius Agrippa. It is eight manuscript books by Abbot Trithemius, which contain the most terrible set of secrets ever written since the angel *Raziel* gave his book to

Adam. May Raziel and Michael plunge Trithemius into *Gehenna!*”

*Isaac Laquedem* had finally said something that piqued John Dee’s interest. Like all of the alchemists of his epoch, he was aware of Abbot Trithemius’ famous work, which was believed lost since 1516. The story that the Jew was telling was now becoming convincing; and John Dee thought that it was worth taking the risk of buying a forgery even if there was only a one in a thousand chance that the work was authentic.

After haggling for a few minutes, the deal was sealed: ten pounds of gold for a trunk of manuscripts. Soon the wise Englishman would realize that he had made an extremely advantageous transaction; for the acquisition, if it were possible to appraise it for its spiritual value, was surely worth thousands of times the price paid.

Agrippa’s trunk was containing manuscripts of the majority of his works, although many were not by his own hand but made by skilled copyists, among them the book that in 1517 he dedicated to his protector, the regent Margaret, in which he was exalting feminine beauty. There were also texts by other authors on alchemy, astrology, and hermetic science. But the mystery was undoubtedly the fine leather package containing the eight handwritten tomes of *Trithemius’ Steganographia* and a letter from Trithemius to Agrippa.

Johann Heidenberg, known by his pseudonym *Trithemius*, was born in 1462 in the town of *Tritenheim*, Rhineland-Palatinate. During his youth he belonged to a Secret Society called *Sodalitas Celtica* (Celtic Sodality) to which were belonging some Rhenish occultists of Celtic origin like Conrad Pickel (Meissel), nicknamed *Celtis Protucius* (“the first of the Celts,” a title that clearly reveals his Druidic affiliation). In it were also pure Germans like one Rodolphus “Agricola” Huesmann, Johann von Dalberg, Joachim Camerarius; famous professors like Jakob Wimpfeling, and even a “renegade” Jew, Paolo Riccio, who was teaching Kabbalah to the members of the society.

If Trithemius noticed the danger to which an enlightened Hyperborean Spirit, like his, was exposed in a *Celtic Sodality* infected by Jews and Druids, it is something that we must doubt, since his imprudences later led him to ruin. In any case, Trithemius enters the Benedictine Order at the age of 20. This order alone merits a separate study, so we leave this task for another occasion, and consider now that in the Abbey of *Saint*

*Martin* at *Sponheim*, at the age of 23, Trithemius will be appointed Abbot. There he begins his famous—and tragic—task of forming the most complete manuscript library in Germany. He also writes quite a lot; but the most important work for our story is, naturally, his *Steganographia*.

In 1499, due to a letter that Trithemius foolishly sent to the Carmelite *Arnold Bostius* and that reached its destination when the latter had died, the existence of *Steganographia* was made public. In the letter, a copy of which Trithemius himself published years later in his book *Polygraphia*, are described the portents that could be achieved if the eight tomes were studied and the rules followed: immediate mastery of any language on Earth; mastery of cryptography in any language, so perfectly that no one who was not in on the secret could decipher; mastery of techniques in order to telepathically direct peoples; mastery of techniques of communication, at any distance, by means of certain *lithic devices*; mastery of techniques in order to foresee future events; mastery of Alchemy and the possibility of collectively taking advantage of *transmutations*; mastery of life, the possibility of creating the *homunculus*; mastery of the whole science of Steganography by means of an infallible *self-initiatic* technique (according to Trithemius), etc., etc.

Anyone can imagine what occurred when the contents of *Steganographia* became known: a sinister conspiracy that began with the rebellion of the Benedictine monks, who were belonging to his abbey in *Sponheim*, and culminated with the papal prohibition to publish *Steganographia* under penalty of excommunication. In 1505, he had to renounce *Sponheim* and his library, and in 1506 he submissively left for the Abbey of *Saint James* in *Würzburg*.

From where or from whom did Trithemius obtain the formidable knowledge poured into *Steganographia*?

He tells it in the *Polygraphia*, a book he wrote in *Würzburg* between 1506 and 1508: “some angels” reveal to him *how to obtain knowledge on his own*.

For us it is clear. Trithemius, awakened Virya, is trained by the Hyperborean Siddhas on how *to read* the books of the *Nine Unknown Men*. Of those nine books, perhaps for the first time in many centuries, Trithemius summarized and copied the science of eight of them in his *Steganographia*.

We know of the existence of the Society of the Nine Unknown Men mainly from the account that King *Ashoka* of In-



dia gave of his contact with it in 273 BC. These Nine Unknown Men would have the mission of “watching over” so that humanity makes “good use” of intelligence. In order to comply with their beneficent mission, these “Holy Guardians” have nine books, each one with their own, which would have the unusual property of not being *finished*, but that only new wisdom is constantly *being written* in them.

Since *Ashoka*, much has been said, with terror and admiration, about this Secret Society in the countries and kingdoms of Asia, but only in the nineteenth century was its existence divulged in the West, especially through the work of the French barrister *Louis Jacolliot* and the English author *Talbot Mundy*. However, in spite of the “unknown” character of its members, the Society of Nine has been acting in the West since the Middle Ages with interventions of different types and the “sending” of “adepts” in order to fulfill obscurantist missions. The famous “Pope of the year one thousand,” Sylvester II “the Druid,” had been at their service, to cite one example among hundreds.

There is also a relationship between the Society of Nine and the matter of the “Kingdom of Prester John,” which we will return to in another chapter. Lastly, let us note that the power and impunity of this Secret Society of “Unknown Men” can evidently impress some weak spirits and in fact succeeds in many cases, according to synarchic tactics.

We do not form part of the legion of dupes who serve the Nine “Unknown Men” and if one considers that their lair is called Chang Shambhala, surely by now they will be more “known” to all. For these Nine form the High Council of the most sinister *enforcement* organization possessed by the Synarchy, the “commandos” of which are lately known as *Men In Black* (MIB).

Their magic books? They are stone (i.e.: “solid-state”) transducers tuned to resonate with the so-called “records” or “memories” of the Earth, i.e. with the Collective Psychoid Unconscious of the living planet. They were stolen from Atlantis by the Siddhas of the Dark Side as part of a larger plunder, the patrimony of all humanity, now zealously guarded by the MIB. By means of such lithic instruments, books in a certain sense, one can obtain immense knowledge or penetrate into many terrible secrets, of which the most frightening is that which reveals the origin of the Hyperborean man or Virya on Earth,

his spiritual enchainment to matter and the deception, the Great Deception, to which he is subjected by making him believe that he has sinned in that primordial time in which he was inhabiting a lost paradise. *The only paradise, the only Golden Age that the Viryas have ever known, is called Thule, and it has nothing to do with the creator of the solar system, nor is it in this material universe.*

The original Thule is the Fatherland of the Spirit and can only be *sensed* with the conquest of the blood Minne. Only the Vril enables one to *remember it*; but this *center* is the exclusive patrimony of the Siddhas; and in order to possess it, the Virya must transmute himself into an immortal Hyperborean. But, in any case, the most marvelous thing that the *memory* of primordial Thule entails is that whoever wishes *to see it*, and even to return to it, must *create it* with the absolute *possibility* that the Siddha possesses. And this is the greatest mystery of the Vril.

Who prevents the Viryas from returning, who has plunged them into matter, who has created the Great Deception, who has horribly calumniated Khristos LúCIFER and covered him with blasphemies? The Demiurge Jehovah Satan. *That is why the ninth book is that which no one opens*: because it permits one to see the “face” of the Demiurge, “His Work,” and “Himself,” pantheistically diffused in “Creation.” And, it is assured, no one who is incarnated could contemplate His Face and continue living. And not even the dead would have peace, whoever has descended into such an infernal blackness of the Spirit. Whoever opens the ninth book risks perpetual madness, a scream of eternal terror, a tragic, horrifying, unspeakable anguish, without consolation or relief.

But let us not fear for Trithemius: he did not open the ninth book. However, his “sin” was great, for he had laid his gaze, that clean spiritual gaze of the Hyperboreans before which the synarchs tremble with hatred, on the other books, reading in them a knowledge zealously hidden for thousands of years. And such an audacity could not be pardoned. For the time being, it is taken out of circulation at Würzburg; but that is not enough: it is necessary to destroy *Steganographia* and the copies of some parts of it that Trithemius permitted to take while he was at Sponheim. An enormous number of sinister personages, among them many members of the Benedictine order, the same to which Trithemius belongs, devoted them-

selves with great care to this task. The Prior of Würzburg is attacked from all angles, a negative strategic situation that, however, has the advantage of allowing to identify the enemy. Consequently, it does not take him long to realize that the Benedictine Order is an order of Druids; and he notices, too late, many dangers that in his youth, when belonging to the *Sodalitas Celtica*, he had not suspected.

But the wise Prior of Würzburg is now a Hyperborean Siddha and is, therefore, incorporated into the Cosmic War; i.e., he has comprehended the Hyperborean Strategy and is qualified to elaborate the tactics to counteract the synarchic offensive. The first thing in any strategy is to “set the Objectives”; and that is why his main slogan was “to defend *Steganographia* from the inquisitorial bonfire and to review the way in which the knowledge contained in the work is perpetuated for its future use for the benefit of humanity.” To fulfill these goals, he decides to call other Hyperborean Viryas to his aid using, in order to locate them, his knowledge of the Hyperborean Mysticism—a subject that we will see developed when studying the Psychosocial Strategy—seeking to produce in them the *charismatic bond*.

The first who comes is the young Agrippa von Nettesheim, 23 years old, a Hyperborean Virya eager to collaborate with Trithemius, possessing a truly superior intellectual preparation. It is the year 1510 and Trithemius senses that he has little time left to live. With this conviction, he decides to accelerate things and commissions Agrippa to carry out a work on Occult Philosophy, not without first training him in cryptography and supplying him with the “messages” that he should insert in it, destined for other Hyperborean Viryas of the “*Catena Aurea*.” This is the reality that John Dee was unaware of in Agrippa’s work, even though he himself was an expert in cryptography, because he did not know the keys necessary in order to decipher the text during the epoch in which he read it and translated it into English.

In 1515, Trithemius decided that the Virya best suited to bequeath him the *Steganographia* was Agrippa, which constitutes a new imprudence; for the sage of Cologne, after his *Occulta Philosophia* in which prologue he was praising Trithemius and publishes a letter of the latter, was equally in evidence before the Synarchy.

Perhaps a better choice would have been the young *Theophrastus*, who since 1513 had been receiving instruction from the Prior of Würzburg. But *Theophrastus*, whose real name was *Philippus Aureolus Theophrastus Bombastus von Hohenheim*, or simply *Paracelsus*, was only 20 years old in 1515 and, although he was an awakened Virya as capable as Agrippa, it did not seem to Trithemius that *Steganographia* was safe in his hands. We already know of *Cornelius Agrippa's* end at the hands of the Druids, Jews, and Catholics. That of *Theophrastus Paracelsus* was no better, for many years after these events that we are narrating, in 1541, being very famous as a physician and alchemist, he was murdered in Salzburg by “unknown men” who carefully rummaged through his belongings.

*Theophrastus Paracelsus* was executed by agents of the Synarchy in 1541; and one wonders whether Trithemius might have foreseen his sad end by using his many esoteric resources. If so, then the choice of Agrippa as the depository of *Steganographia* must be considered correct, and the “imprudence” of Trithemius would not be anything more than a very clever Hyperborean tactic. We believe that Trithemius found a way to “divert” the attention of the Synarchy to *Theophrastus Paracelsus* by allowing, in a mysterious way, *Steganographia* to “reach” John Dee. The history of *Theophrastus* is very long and interesting, but we cannot dwell on it more than what is essential. Let us recall only that after the death of Trithemius, in 1516, a tenacious persecution was unleashed against *Theophrastus* that many times deprived him of his professorships and led to the prohibition of his books, but which, however, never managed to be based on a formal accusation that culminated in them being burned. His enemies had no choice but to assassinate him without having found what they were supposing was in his possession.

Be that as it may, what is certain is that the wise Prior of Würzburg makes a move that would ultimately save *Steganographia*: he made a secret copy to send it to Agrippa, and gave the original manuscript to the Elector of the Palatinate, Philip, in order to keep it “until the Holy See issues a definitive decision on the work.” A few years later, this work was burned by Count Frederick II of the Palatinate, Philip’s son, at the request of the Dominican bishop, thus closing the official chapter of the history of *Steganographia*, considered definitively lost after that holy incineration.

In Agrippa's trunk, which Dr. John Dee acquired, was the secret copy of *Steganographia* and a letter from Trithemius where, after narrating part of the misfortunes here exposed, he was entreating the sage of Cologne to keep the manuscripts in the greatest secrecy while the "Superiors" were sending whoever was deserving to have them. He was also forbidding Agrippa, reminding him of a certain oath taken in Würzburg, to make other copies of the writing. These instructions were happily respected by Agrippa and, if we think that for his own work *Occulta Philosophia* he was persecuted, imprisoned, and finally reduced to madness, we can wonder what his enemies would have done if they had known that he was in possession of a copy of *Steganographia*. But things would happen differently: the Catena Aurea had charismatically bonded the English Virya with the work of Trithemius, and its reading would enable him to rise to the highest peaks of the Hyperborean Wisdom. And these two great men, Trithemius and John Dee, separated by a few years in history, lay the foundations of the spiritual movement that five hundred years later will provoke a new leap in humanity. A *mutant leap* that occurs every seven hundred years, the previous one being that which, in the thirteenth century, Frederick II Hohenstaufen and the Cathars of the French Languedoc impulsed, but this time it will be definitive and will put an end to the Kaly Yuga. For then the peoples of the Earth will have the immense joy of having the Führer of the Germans, an immortal Siddha who will wage the Total War against the Synarchy, after which will come the *Hyperborean millennium* and the *Parousia of Khristos LúCIFER*. The Führer will once again open the eyes of the Virya so that he may find the path of return and transit it with weapons in hand, combating face-to-face against the vile enemy, Jehovah Satan.

## Elementary Notions on the Hyperborean Wisdom

I.



It is possible that when becoming aware of the significant details of the lives of the Viryas who intervened in the Secret History of the Thulegesellschaft, just as we have presented them up to now, going back to the sixteenth century and even further, *the “nexus” that unites them may not be clearly visualized.* That is to say, how do they manage to connect? What guides them? Does it occur due to the fact that the Viryas possess a common element? Will this common element be something cultural, like esoteric knowledge, for example? It is a fact that all the Viryas were esoterics: does it not indicate that they were sharing a Secret Doctrine and that a master-disciple relationship, related to such Secret Doctrine, would be the sought-after nexus? All this *reasoning* constitutes an error; and as it is a dangerous error, we will attempt to dispel it before proceeding further with the story of John Dee and Princess Papan’s mirror.

There is a generalized attitude that consists in seeking, by means of the rationalistic recourse of *comparing* the work and the thought of the Viryas, a supposed Secret Doctrine of which *all* ought to have participated. The results of such *unifying* attempts cannot be more absurd, especially because they *force* facts for the purpose of *justifying* dogmatic conclusions postulated a priori, i.e., preconceived.

But the truth is that such a “Secret Doctrine” *does not exist*, nor does such an esotericism common to the Viryas, because all of them are “esoterics,” individually. This affirmation may seem a paradox, but we will soon see that it is not so.

Notwithstanding the difficulties that its interpretation presents, the problem is real and can be formally posed for its elucidation, as follows: What is the *nexus* that links the Viryas who intervene in the Secret History of the Thulegesellschaft? Is it an esoteric Secret Doctrine, the knowledge of which converts the Viryas into *members* of a Secret Society, such as occurs in the organizations of the Synarchy?

A first answer can be found in our previous dissertation, when we compared the Thulegesellschaft with the Secret Societies of the Synarchy and spoke of the *closed circles*. Taking that teaching into account, it can be considered that the Viryas

(Trithemius, Agrippa, Theophrastus, John Dee, etc.) were forming a *closed circle*, the *charismatic center* of which was a Divine Hyperborean. This answer is correct but insufficient because, for example, it does not provide *indications* in order to overcome the previously cited paradox: the Viryas are “esoterics” but, as we were affirming, *there is no* “common esotericism” that serves as a nexus between them. But as only the rationalistic observation of performing a “comparative analysis” is responsible for this apparent paradox, we will expand this answer by drawing on some concepts of the Hyperborean Wisdom. To begin, let us consider that from the fact that “all Viryas are esoterics,” the rationalist mentality attempts to extract an inflexible law: the “common esotericism.” And the truth is that “the fact that all Viryas are esoterics” *does not imply that this must be the nexus that unites them*; but to accept this conclusion without reflection may lead us to seek *another explanation for the fact of the nexus*, which would be another error, since the most correct attitude is not to seek *any explanation*.

For only the *Catena Aurea* can be distinguished as a bonding factor between the Viryas, but it is *absolutely transcendent* and cannot be represented: *it can only be intuited*. Outside of this, it is useless to attempt to establish similarities. There is no common philosophy or Secret Doctrine; nor do they belong to a Secret Society; nor do they know that others often seek the same thing as them, much less *how many there are*. However, they all synchronistically coincide in the *Eternal Return* and that is why they find themselves in certain historical circumstances.

There is a common Hyperborean meaning in the events that the Viryas of our history protagonize, but this meaning, this intention, this tendency to mutation, *is not a logical category but a strategic one*. It cannot be apprehended with reason because it is not rational; but neither is it irrational. Here, there is another paradox, which is *just and necessary*. We will now see why.

A Strategy is a *means*, or the planning of the means, in order to obtain an *aim*. In war, the Strategy is the total set of measures that must be taken to obtain success, i.e., ‘to impose our will on the enemy.’ For the Hyperborean Viryas, it is *clear and patent* that there is a cosmic war and that we are all involved in it. The *blood confusion* that the lost Viryas suffer is also an *ac-*

*tion of war*, a *satanic tactical action*, to prevent the *awakening*, the *return to the Origin*, and the *liberation from the Great Deception*. That is why we say that *all actions of the Hyperborean Viryas are of a strategic category* and that, as long as one does not possess a clear vision of the Strategies at play, it is not possible to *interpret* such actions.

When a people are collectively identified with a philosophy or religion, going to the extreme of regulating daily life according to norms, precepts, or laws emanated from such philosophy or religion, we say that they constitute a ‘way of life’ for those who practice it. Thus, we say ‘Buddhism is a way of life,’ or ‘they govern their life by the Decalogue of Moses,’ or ‘the Neoplatonists were living in accordance with the Stoic philosophy,’ etc. In an analogous way, it can be considered that *Strategy is the way of life of the Hyperborean Virya*.

And if, when we see a mendicant monk of India meditating for long hours and fulfilling all of the Buddhist rites, we say “he lives every minute of his life according to his religion and it is always present in him”; we must also, analogously, say “the Hyperborean Virya lives every minute of his life according to the Hyperborean Strategy and it is always present in him, indicating to him the path of return.”

To make these affirmations clearer, let us briefly consider the hypothetical steps that a lost Virya would follow to find the path of return. It will thus become evident that such steps are nothing other than *tactical movements*, i.e., strategic categories:

## II.

Initially, the Virya is *lost*. The Satanic Strategy, the principal tactic of which is based on *confusion*, on creating confusion, or increasing the existing one, contributes to perpetuate that state.

The following rule must be kept in mind here: *for the Synarchy, “culture” is a strategic weapon*.

The Virya seeks to orient himself and for this purpose he puts himself on *alert*. This is the first strategic category incorporated into ordinary life.

The permanent state of *alertness* will eventually lead him to doubt reality, its sensible appearance, and to distrust reason and the rational, which will reveal themselves as accomplices of the Great Deception. Under these conditions, it is possible



to *awaken*, to convert oneself into an *awakened Virya*, by the experience of a *nostalgia* for *another world*.

That primordial world that is intuited, that attracts with the force of the return, is the Fatherland of the Spirit and *its memory is contained in the blood*. It had been *forgotten* and that forgetfulness occasioned the loss of orientation, confusion, and transformed him into a *lost Virya*. But when experiencing the Minne, the blood memory, other eyes that never sleep will be opened, different from the physical eyes that only see the illusion, and a *permanent state of alertness* will be assumed, necessary in order not to cede to the enemy strategy and fall into a new and greater confusion.

If this occurred, the Virya is already a *strategic subject* of whom it can be said: “all his movements aim at a single end”; “nothing can deviate him from his path,” “his valor and intrepidity know no limits”; in short, “he is an *awakened Virya*.”

The awakened Virya will relentlessly go into combat against the *elementarwesen* without *evaluating the probable outcome of his struggle*, i.e., *without projecting himself in time*. Only the action itself will interest him, to the extent that it contributes to exalt his heroic or mystical virtue to such a degree that any return to ordinary life, to the Great Deception, becomes unbearable. That human limit that can only be reached when the mind has been stripped of every dogma, of every moral, of every material desire, of every bond with the world, that primordial summit to which can only be climbed in the heat of combat, that spiritual height inaccessible to anyone who possesses a hint of evolutive materiality, of duality, or of opposition to duality, that point of *no return* to which these sentences and many others allude is, with all precision, the product of the *pure blood*.

But when one speaks of *blood impurity*, this concept should never be confused with that of *racial impurity*, in the meaning of race mixing, miscegenation, or bastardization. It is true that ethnic miscegenation causes a *genetic confusion* and that this increases the *strategic confusion* of the Virya, but it is only a part of the problem and, we would say, the least. *Blood impurity* is an esoteric concept of the Hyperborean wisdom that refers to the *gnostic content* of the blood and, of course, to *another blood*, different from the mere lymphatic plasma or hemoglobin. We must bear in mind, then, that *racial purity* is a favorable factor but that this by itself assures nothing with re-

gard to blood purity. And it is of no use, for example a racially pure people like the *Celts*, if they are totally dominated by the Synarchic Strategy.

That is why when the awakened Virya decides to go to combat in order to *purify his blood*, this attitude, by itself, makes him independent of his degree of ethnic and genetic miscegenation.

Different is the case of the collective mutation, where the racial factor is important because a *community of blood* can be *charismatically* guided by a leader or Führer. This case is dealt with at length in our work, *Treatise on the ⚡ Psychosocial Strategy*.

The awakened Viryas are charismatically linked to each other, due to their common origin, by a synchronistic tie that we call *Catena Aurea* or *Golden Chain*. It is a non-physical bond, inapprehensible to reason, so we will momentarily desist from explaining it, although we will return to speak of it later. For now we will only say that the awakened Virya, the one who has *sensed* the Minne and traces the *Catena Aurea* toward the Origin, *incipiently* possesses a condition that *places him beyond* any racial qualification or social pigeonholing. We do not say that this condition makes him *superior*, but that it *places him outside* of any standard of measurement. This condition is denominated *Hyperborean lineage* and refers to a concept of *Race of the Spirit* totally unknown to the common people because of the fierce concealment of which it has been the subject. (To speak of a “Race of the Spirit” is to touch upon one of the most terrible Mysteries, which is that which refers to the arrival of the Hyperborean Siddhas to the Solar System and the cosmic *treason* perpetrated by a part of them. We will return to this history).

We were saying that the condition of possessing Hyperborean lineage, the awakened Viryas possess it, *incipiently*. What do we mean by incipient Hyperborean lineage? Let us first look at a *vulgar* interpretation of the phrase “incipient lineage,” before responding according to the Hyperborean Wisdom:

The word “lineage” refers to the familial ancestry, i.e., the blood ties, and these are possessed or not, without a choice. On the other hand, “incipient” means “to begin,” so that if we say “Pedro, of the Perez family, has an ‘incipient lineage,’” we mean “Pedro *begins* to have lineage of the Perézes,” which can

only refer to some *characteristic* of the Perézes that distinguishes them and that clearly *stands out* in the members of the stirp, i.e., a *familial hereditary profile* that *begins* to manifest itself in Pedro or that Pedro incipiently represents.

“Therefore, to speak of the *lineage* of a person does not consist in alluding to the mere fact of belonging to this or that family, but implies a whole universe of races, qualities, and styles that tend to form a well-defined familial *type*. In this respect, *Jacques de Mahieu* writes: ‘In homogeneous lineages, the existence of such a *type* cannot be doubted. The common language itself admits it when it uses the expression “family resemblance.” History shows us lineages of craftsmen, farmers, industrialists, artists, statesmen, warlords, etc., *lineage is thus a differentiated hereditary biopsychic whole.*’

It is puerile to emphasize these concepts that until a few centuries ago were unanimously known, but which the universal Bolshevization, beginning with the French Revolution, has suppressed from “Western culture.” (For the Synarchy, “culture” is a strategic weapon.) However, it is still possible to observe that in those non-massified domains of human activity, i.e., where it is essential to count on some *artisanal* ability, the laws of lineage continue imposing themselves. “In the human order,” says Jacques de Mahieu, “it is well known, although questioned by the deniers of the inheritance of acquired characteristics, that several generations are necessary to form a good worker in certain difficult trades, glassmaking for example. We have more confidence, in this respect, in the testimony and, above all, in the practice of industrialists who affirm the reality of the phenomenon, than in the assertions of scientific theoreticians. Besides, were not those transformists of the last century contradicting themselves who, while denying the inheritance of habits, were founding their theory of the evolution of the species on a gradual modification of the generations under the effect of the environment, a modification that could only be brought about by the hereditary transmission of the progress made?”

We now know that a lineage can be incipient *in an individual* if it weakly represents the characteristics of the familial *type*. It is a concept that includes the idea of *development* or *evolution*: there is a *type* and a path, the biological differentiation toward the *type*. That is to say a *being* and a *becoming*. That is why the *realization of the familial tendency* is the best adaptation of a

member to the figure of the “type” or the metaphysical “Arche-type” that supports it and of which (the type) is its visible expression.

Let us now respond to the question about the incipient Hyperborean lineage that an awakened Virya possesses by using concepts from the Hyperborean Wisdom. The Hyperborean lineage does not recognize types. However, analogous to the case of the familial lineage, there is a *tendency* in the Virya that impulses him toward a *realization*. This *tendency* emerges from the pure blood, from the Minne, and the *realization* toward which it points is obtained by an inverse path, marching backward, seeking the Hyperborean origin of the Spirit. There is not here, as in the case of Pedro Pérez, a becoming of something determinate, the conformation of a type; on the contrary, in the inverse way, the *dissolution of every type* occurs, culminating the process in a sudden *ontological indetermination*. Marching along the inverse path of return, one *finally* accesses an uncreated state that can only be qualified as *pure possibility*. It is the *realization of the Hyperborean tendency* (Minne) of the pure blood that is called Spirit or Vril.

This *realization* implies the definitive *mutation* of the awakened Virya into an immortal Siddha and his *liberation* from the material order that rules creation. The Spirit or Vril is *indescribable* and it is prudent to refer to it as *pure possibility*. However, the only concept of *existence* that the Hyperborean Wisdom possesses corresponds to the Vril. That is to say that nothing spiritual has existence outside of the Vril and that all intermediate psychic states must be regarded as illusory. Nothing exists outside of the Vril because to obtain the Vril is *to be outside of everything*. And “everything” is the universe of The One, of the matter-ordering Demiurge whose existence pervades everything and whose will *supports* the things of the concrete world.

For these reasons, for the Hyperborean Wisdom, the *Paśu* does not exist because its *soul* is a projection of the hypostatic monad that the Demiurge *thought* and *emanated*. Evolution only offers an illusory development of the conscious subject that can never surpass its own Archetype or the ultimate monad. The soul of the Paśu may appear as “very evolved” and even “Great,” or “very holy,” but it is pure illusion; its “existence” is subject to the Great Cosmic Cycles and has fatal dissolution in the *pralaya* or *mahapralaya*. When culminating one

of these Great Cycles of evolutive manifestation of matter or a *manvantara*, the *phagocytation* of all that is “created” by the Great Deceiver is produced and signifies the end of all Masters, Gurus, Chohans, Rishis, etc.

Every Virya must always keep in mind the following strategic rule: “*there is no possible alternative of existence outside of the conquest of the Vril.*” That is to say, there is no other alternative to exist, apart from the mutation.

### III.

On the other hand, there is what we call “Hyperborean Wisdom,” that is, the Wisdom of the Siddhas, present in all epochs of humanity. What a colossal error it would be to pretend that it constitutes a *rational* system of knowledge! And yet this is the most common attitude. Rationalism always attempts to find simple relationships; for this purpose, it compares and seeks coincidences, analogies, similarities. If it finds them, it establishes laws; which must be, as far as possible, infallible. If it does not find them: then something like an abyss separates the instances. This attitude, suicidal from the intellectual point of view, can be summed up in two words: either reason or nihilism.

Even the subtlest spirits cede to the goddess of reason. Let us briefly review some of the ideas, as brilliant as they are fatuous, put forward by the rationalists in their stubborn attempt to *unify* the principles that sustain the different sciences:

Those who study religions and *compare* them, usually discover that something like a Primordial Tradition has left a common trace in the different myths (Something that, on the other hand, has always been affirmed by the most enlightened Spirits of humanity, identifying this Primordial Tradition with the Hyperborean Wisdom). No sooner have they considered this than they *arbitrarily* conclude that this Primordial Tradition refers to a *single common myth*. Nothing more rationalistic and absurd than this hypothesis, which, naturally, they never succeed in demonstrating, in spite of the interesting symbolic analogies that they usually make use of in their theories.

This mental attitude is naive and childish but, by dint of generalization, it is today “natural” or “scientific.” Let us look at other examples.

If one speaks of ethnology or anthropology, one seeks a single race that, starting from a “center of diffusion,” be it the East

or the West, Palestine or the Gobi, etc., justifies *all* known migrations with its movements. If one speaks of religion, a *single myth*, situated in a “center of diffusion,” be it Atlantis, or Lemuria, or Mu, or Hyperborea, or America, or Asia, or “the North,” or “the pole,” etc., one must justify *all* religious cosmogonies and even “esotericism,” which would be a quintessential part of the mythical synthesis.

The same occurs if we speak of the origin of the Universe, where a *single, central* explosion is responsible for *everything* that exists; or if we refer to Physics, where a *unified field* law, which enables us to deduce *all* of the laws of electromagnetism and gravitation, is still waiting for someone to invent it.

These *reasonings*, these *unifying* ideas, *because they are logical*, are naive and childish, as we have already said. But, attention: here “childish” should be read “proper to the Paśu,” for the rationalism that we are describing, *is the way of thinking of the Paśu*. And the tendency to unify is also proper to the children of Jehovah Satan; let us not forget that the culmination of this tendency is the conception, also absurd and childish, of *monotheism*, a concept that conceals the pretension of *unifying*, in the figure of “The One” Demiurge, *all* religious devotions. Because the tendency to unify and monotheism are also *war tactics* of the Synarchic Strategy.

Even Max Müller, whose love for Jehovah is evident throughout his work, has remarked on the abuse that has been made of this “tendency to unification.” In his lecture “HENOTHEISM, POLYTHEISM, MONOTHEISM, AND ATHEISM,” he writes the following: “If you consider how natural, how intelligible, how inevitable, was the origin and growth of the principal deities of the Veda, you will perhaps agree with me that the whole controversy, whether the human race began with monotheism or polytheism, hardly deserves a serious discussion, at least so far as the Indians, or even the Indo-Europeans, are concerned. I doubt whether this question would ever have arisen, unless it had been handed down to us as a legacy of another theory, very prevalent during the middle ages, that religion began with a primeval revelation, which primeval revelation, could not be conceived at all, except as a revelation of a true and perfect religion, and therefore as monotheism. That primeval monotheism was supposed to have been preserved by the Jews only, while all other nations left it and fell into polytheism and idolatry, from which, at a

later time, they worked their way back again into the purer light of a religious or philosophical monotheism.

“The science of language,” Max Müller continues, “offers in this respect many points of similarity with the science of religion. Without any warrant either from the Bible or from any other source, nay, without being able to connect any clear understanding with such a theory, many mediaeval, and even modern, writers have maintained that language too owed its origin to a primeval revelation. The next step was, that this primeval language could only have been Hebrew; the next step again, that all other languages must be derived from Hebrew. It is extraordinary to see the learning and ingenuity expended in voluminous works to prove that Greek and Latin, French and English, were all derived from Hebrew. When, however, no amount of torture could force from Hebrew the confession that she was the mother of all those degenerate children, the very failure of these repeated efforts showed that it was necessary to commence a new trial by an impartial collection of all the evidence that could be brought to bear on the origin and growth of human speech. This, which we call the historical study of language, soon led to a genealogical classification of the principal languages of the world, in which Hebrew received at last its right place, by the side of other Semitic dialects; while the question of the origin of language assumed an altogether new form.”

In the previous articles (I and II) we have denounced that a widespread attempt to justify the *charismatic nexus* that bonds the Viryas consists in imagining the existence of a presumed “common esotericism” or “Secret Doctrine.” In this article III, we have seen how rationalism elaborates theories on the basis of the *unity* of the principles that fundament the sciences. And now we must consider that, because of this “tendency to unify,” when it is discovered that the Viryas are “esoterics” and that said esotericism is related to a “Hyperborean Wisdom” of which they all speak, the rationalists cannot resist the temptation to suppose, gratuitously, that such “Hyperborean Wisdom” constitutes the sought-after “common esotericism” or “Secret Doctrine.” If this is so, one reasons, said Hyperborean Wisdom must be a “system of knowledge” or at least a “common myth” that, rationalized, gives rise to an “Esoteric Doctrine.” This is a *logical* conclusion and that is why *it cannot be true*.

We, on the contrary, affirm that the Hyperborean Wisdom is *unique for each Virya* in particular and, therefore, its teaching is different in all cases, there being nothing *in common* among the Viryas. However, in spite of the absolute individuality that the knowledge acquired by each Virya presents, certain *temporal coincidences* usually occur, which lead to a synchronous contact between the Viryas, when they have adopted a path that passes through collective mutation. The service in favor of the Race causes the synchronic coincidence between the Viryas, who protagonize stories like that which we are narrating, and in which it would be useless to attempt to discover a physical or cultural *nexus* outside of the *common origin*, which, as we already said, is absolutely indeterminate.

In synthesis, the Hyperborean Wisdom, different for all, *cannot be taught*, but *it can be learned*. This conclusion is *not logical but absurd* and that is why *it must be true*.

Let us make a final summary. We have posed the problem of the lack of evidence of an actual *nexus* or *link* between the Viryas of our History and of the impossibility of considering the Hyperborean Wisdom as a rational *system* of knowledge. The rationalist analysis will say that without such *links* and without such a *system*, nothing can exist. We have in our favor the irrefutable fact that the story *can be told* and that the Hyperborean Wisdom *can be learned*.

But it is necessary to go deeper into this problem, and that is why, in article IV, we will approach it from another point of view.

#### IV.

This reiteration that we make, going back several times over the same problem, may undoubtedly surprise the rationalist mentality accustomed to linearly transit or “vertically advance” in the conviction of finding, at the end of the road, a *single* solution, a definitive and immutable answer. But we do not share this *logical* optimism. We believe that there are many answers to the same question, and that even the simplest answer can acquire unsuspected profundities if it is *re-thought*, *repeating* the reflection, i.e., the mental path that gave rise to it. That is why we have to pose and respond, many times, to the same questions, so that, through all the *different* answers that arise, the concepts of the Hyperborean Wisdom that govern



our thoughts can be glimpsed. So let us go around the circle again and reformulate the initial question.

To possess Hyperborean lineage, as we have already said, signifies, among other things, to be something unique; not repeated or to be repeated, which constitutes a true *spiritual individuality* (*Nous*), *transcendent*, opposed therefore to the illusory *psychic individuality*, *immanent*, of the Paśu. Hence, to *discover* the blood memory, to access the Minne, to consciously enter into the mystery of one's own Hyperborean origin, always implies to live a new adventure, never thought or imagined by anyone. The Hyperborean Wisdom is *mutant* and unfailingly *changes* anyone who receives its gnosis. But this *change*, this *mutation*, is *unique*. So original is it, that it is why the destiny of the awakened Virya is called *uncreated*, as opposed to the "destiny" of the Paśu, which is absolute *mechanical determination*.

In light of these considerations, we can once again respond to the fundamental question that we formulated in article I. It is the question that arises in all rational minds when they attempt to find a connecting "esoteric" link between different representatives of the Hyperborean Tradition: Can one, by the rational means of association or comparison, establish a *connection* that links the "*Great Spirits*" of History? Can one find a *nexus* between their ideologies and doctrines? Can one find a relationship that *organically* reaches and *links* the sacred symbols that express their different myths?

Let us first see how the very rational minds that usually formulate this question respond to it.

In the perplexity and bewilderment that follow the discovery that *it is not possible to find an esoteric system* that justifies the existence of so many men who *lived according to such a system*, the answer comes, to these *beaux esprits*, by logical deduction: if it is not possible to *rationally apprehend* the so-called Hyperborean Wisdom, which flourishes here and there, this must be attributed to two causes: either such Hyperborean Wisdom *does not exist*, or it is so denominated to psychic manifestations of an *irrational* character. In the first case, if it does not exist, then its representatives are frauds, vulgar pretenders. In the second case, if it is an irrational knowledge, our civilization denominates those who possess it as *madmen*, since only *reason* differentiates man from animals and guarantees his *normality*. For a world tailor-made for the Paśu, the given an-

swer will then be clear and categorical: either frauds or lunatics. There is no possible alternative and the theosophical-evolutionist system of the Synarchy and its infinite sects, shows the limit, miserable indeed, to which they allow themselves to go in their “spiritual” or “esoteric” inquiries. Outside of “theosophism,” one is either a fraudulent pretender, swindler, crook, etc., or insane, schizophrenic, hysterical, psychotic, etc., but, in any case, firmly repressed by the satanic hosts.

The difficulties that the previous questions present to the rational mind, and that appear any time that a *serious* study of the Hyperborean Wisdom is attempted, for the most part come from the refusal to accept that one is facing a *paradoxical* fact. Rationalist pride finds it difficult to accept that reality poses paradoxes, and even less is it prepared in order to confront them. And yet, therein lies the key to rational defeat. It is not that “if there is no connection, nexus, relationship, link, etc.,” between different “facts protagonized by Viryas who claim to be inspired by the Hyperborean Wisdom,” the conclusion is: either such a “Wisdom” does not exist or it is a mere irrational knowledge; and then: frauds or madmen. The fallacy lies in opposing the “rational” with the “irrational” to the exclusion of the posed paradoxes because, precisely, the Virya’s Hyperborean condition converts him into a “maker of paradoxes.”

We will clarify this when we study the Hyperborean Cosmogony of the Thulegesellschaft; but for now let us keep in mind that, by virtue of a *twofold opposition* to the world of the Demiurge, every “Hyperborean,” Siddha or awakened Virya, *generates paradoxes* in whatever action that he undertakes or thinks with respect to said world.

The Swiss psychiatrist C.G. Jung has made an interesting reflection that is now worth remembering as a complement to our preceding critique of “esoteric rationalism”: ... “Has it not yet been observed that all religious statements contain logical contradictions and assertions that are impossible in principle, that this is in fact the very essence of religious assertion? As witness to this we have Tertullian’s avowal: “And the Son of God is dead, which is worthy of belief because it is absurd. And when buried He rose again, which is certain because it is impossible.” If Christianity demands faith in such contradictions it does not seem to me that it can very well condemn those who assert a few paradoxes more. Oddly enough the

paradox is one of our most valuable spiritual possessions, while uniformity of meaning is a sign of weakness. Hence a religion becomes inwardly impoverished when it loses or waters down its paradoxes; but their multiplication enriches because only the paradox comes anywhere near to comprehending the fulness of life. Non-ambiguity and non-contradiction are one-sided and thus unsuited to express the incomprehensible.

“Not everyone possesses,” Jung continues writing, “the spiritual strength of a Tertullian. It is evident not only that he had the strength to sustain paradoxes but that they actually afforded him the highest degree of religious certainty. The inordinate number of spiritual weaklings makes paradoxes dangerous. So long as the paradox remains unexamined and is taken for granted as a customary part of life, it is harmless enough. But when it occurs to an insufficiently cultivated mind (always, as we know, the most sure of itself) to make the paradoxical nature of some tenet of faith the object of its lucubrations as earnest as they are impotent, it is not long before such a one will break out into iconoclastic and scornful laughter, pointing to the manifest absurdity of the mystery. Things have gone rapidly downhill since the Age of Enlightenment, for, once this petty reasoning mind, which cannot endure any paradoxes, is awakened, no sermon on earth can keep it down. A new task then arises: to lift this still undeveloped mind step by step to a higher level and to increase the number of persons who have at least some inkling of the scope of paradoxical truth.”<sup>7</sup>

Thus far is the position of the “esoteric rationalists” with respect to the posed question and our critique. We will now give a simple answer, elaborated on the basis of the synthesis of the concepts addressed in this chapter:

“Each quest on the path of Hyperborean Wisdom is completely ‘different.’ There is no ‘common esotericism’ but infinite individual esotericisms, proper to each Virya. Therefore, there is no ‘link,’ ‘nexus,’ ‘relationship,’ etc. between the Hyperborean Viryas that can be quantified.”

With this paradoxical answer, the chapter should conclude. However, we will briefly extend to highlight another widespread error that is caused by not distinguishing that: *commu-*

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7. *Collected Works of C.G. Jung, Volume 12*, “Introduction to the Religious and the Psychological Problems of Alchemy”; p. 15.

*nity of language* does not imply *community of ideas*, but *community of concepts*.

This is a “cultural” semantic error, because rational analyses are carried out on the basis of *concepts* enclosed in linguistic constructs: *words* that attempt to represent *ideas* in order to make communication between men possible; “*common*” *ideas* that, naively, we believe have the same meaning for all.

Let us take a word; for example: “God.” Everyone “knows” what it means, “they know” the *concept*; so far goes reason. But “God” the *idea*, an *idea* that goes beyond reason, is it the same for all the possessors of such a word? Or, said in another way, does the word “God” evoke the same *idea* in everyone? Of course not. And substituting the word “God” for any other, we immediately realize that all words, outside of their conceptual content, that is, their conventional definition, exceed the rational, possess an ideal content proper to each person, non-transferable and inexpressible, which, most likely, keeps some relation with what is called *character, style, etc.* of the individual and that intellectually differentiates him from others.

When this elementary distinction between the thing “in itself,” the *idea* of the thing, and the *linguistic concept* that the “name” of the thing represents is not taken into account, it is possible to commit tremendous analytical errors. But if this error is added to the usual rationalist obsession of applying dialectical analysis to everything that exists, then the result can verge on the borders of foolishness. Borders are effectively reached in the case of “esoteric rationalism” because, the Viryas, being the possessors of a completely personal Hyperborean Wisdom, and having already committed an error by pretending to find a “common esotericism,” a second error is committed by not realizing that the “esoteric” or “symbolic concepts” that the Viryas use refer to *absolutely* different ideas. As in the case of the “mysterious coincidences” between the Viryas, which may lead one to believe in a “destiny” or other form of determination, here is a phenomenon of *synchrony*. For in all that is subject to the *temporal order*, i.e., to the Will of the Demiurge, the “law of evolution” and the Plan of The One acts; but to the extent in which the Virya purifies his blood, a *spiritual desynchronization* with said *order* occurs (of which we shall speak at length). This *desynchronization* with the Satanic Plan generates, in the framework of a Hyperborean Mystique, the *synchrony* between the Viryas and the Siddhas. And said

*synchrony* is, for who attains the Mystery of the Pure Blood, present in *all concrete acts, including linguistic communication*.

Hence, the famous “esoteric concepts” and “universal sacred symbols” that “esoteric rationalists” wield as *proof* or *evidence* of a *Secret Doctrine* or “common esotericism,” do not have and will never have the same significance for the different Viryas. And if any of them, upon contact, use them in their linguistic communications, this coincidence of words and concepts must be understood simply as a phenomenon of *synchrony*. That is why the awakened Viryas, even speaking the same language and using the same words, never coincide in the ideal content of the concepts, since they possess an *absolutely differentiated* consciousness that can only coincide in one thing: the common center; or in the figure of the Führer, who, from the common center, establishes the “charismatic bond” among the Viryas.

A very widespread error has been evidenced: the non-distinction between “linguistic concept” and “mental representation” or “idea” of the thing. However, this error can acquire very subtle variants, not so easy to notice, in certain “esoteric rationalists” who, even accepting the highlighted distinction, perhaps by adhering to some “idealistic philosophy,” intend to subject *ideas* to the “*forceps*” of the *Archetypes*. But this “mold,” this “ultimate limit” that supports the qualities of the thing, the Archetype, is an *ontological* attribute rather than a *formal* one, and the objection raised is thus inscribed within the field of *metaphysics*; although it causes horror to consider that there are those who profess a sort of “metaphysical rationalism.” Let us study, lastly, this variant of the error:

The “esoteric-rationalist-metaphysicists” object that there is an ultimate stage, a higher, archetypal plane, to which all ideas refer. The Archetypes, pure symbols emanated by the Demiurge, enclose the ontological essence of all that exists and are those that determine the *form* of things as a whole. The *ideas* “thought” by man are, then, mere copies of His *universal Archetypes*. And since the idea of the same thing, thought by many persons, nevertheless shares a common archetype, there would be no gnoseological possibility of surpassing said Archetype. In other words, “God,” the Archetype-creating Demiurge, ought to be at ease: man (Paśu) cannot give any “surprises”; he has not eaten from the Tree of Gnosis.

We will explain it in another way. If one thinks of an idea represented by two words, “equilateral triangle,” he will evoke in his imagination a typical “figure”; if ten think of an “equilateral triangle,” each one of them will represent to himself a typical figure in this or that manner; the same if a hundred, a thousand, a million, or *all men* do so, as long as they think of an “equilateral triangle,” they will evoke a figure or thing that, although in each one of them, in each individual consciousness, is different, *can never surpass the common Archetype* of all of the equilateral triangles that have been or will be, thought or to be thought, from the beginning of the world until its, without a doubt, near end. It is now understood that man (Paśu) will not give “surprises”: no matter how he thinks of a *universal idea*, he will never think of it originally.

This perspective, which subjugates the rationalists, presented here as a metaphysical objection, is *completely false* for the Hyperborean Viryas, and in no way invalidates the answer given by us to the fundamental question about the nexus between the Viryas. *But it is true for the Paśu*. They cannot think any idea originally because their consciousness (soul) is *absolutely determined* by the Archetypes. The awakened Virya, on the other hand, possesses a *Hyperborean Spirit*, totally alien to the world of the Demiurge and its determination; a Spirit that is *pure possibility* and is also denominated *Vril*. The Hyperborean Wisdom is “thought” with this uncreated organ and that is why one Virya will never *coincide* with another, neither on the *path* nor on the *way back*, nor in anything that can be “universal” or “common.” There is, as we will later see in the **⚡** Psychosocial Strategy, *only one idea common* to all Viryas, and it is not archetypal. This idea is a blood memory that is summarized in the word *Origin*.

This single element common to all Viryas, the Primordial Origin, is what constitutes the *fact of the Race*; and that is why the Hyperborean Wisdom calls the Origin: the Race of the Spirit. It is by virtue of the Origin that *every action* of the Virya is *always* directed toward the Race, toward the good of the Race, seeking its mutation.

The Hyperborean Wisdom says: “Every action in favor of the Race brings us closer to the Origin and to our own mutation, but every search for the Origin, which is performed independently of the Race, must *refrain from action* in order to be effective; it must be limited to the Minne.”

The attitude of John Dee, Rudolf II, and all the Viryas who intervene in the “Secret History of the Thulegesellschaft” must be interpreted on the basis of the articles that make up this chapter, on the basis of their teaching. Perhaps to the rationalist criterion it is pure madness that several respectable persons fight, risk their assets and their lives for things “of no practical value.” And the most incomprehensible thing: without any of them attributing the same value or the same properties to those things, acting on the basis of the intimate certainty of their usefulness; without knowing each other and even without knowing, at times, against whom they were fighting.

Madness, pure madness, the rationalist would say; without seeing that all of them are behind that primordial fact that is the *Origin* and that is why they synchronistically coincide in the Eternal Return, because the *Origin* makes them participate in the Hyperborean Race and “charismatically bonds” them.

## John Dee Seventeen Years Later



r. *John Dee* studied Trithemius' *Steganographia* for 17 years. At first he did so in secret, for he soon realized that that strange alliance of Dominicans, Jesuits, and Jews in order to destroy Cornelius Agrippa was constituting a warning that should not be disregarded. However, he did not associate Agrippa's fate with the conspiracy that ostracized Trithemius. In the sixteenth century it was extremely difficult to perceive the organized power of the Synarchy and, above all, John Dee was English. He was fearing and abhorring the inquisitorial persecutions of the Church, but: "that was occurring on the continent." In England, there were neither Dominicans nor Jews; the Jews "were given to commerce" or to their usual occupation: "usury"; and that "absurd" comment that the Jew *Laquedem* made to him about the Filí, was not even taken into account. This foolish "security," a psychological attitude that everyone in England under Elizabeth I was sharing and which, in a certain sense, is necessary for the inhabitants of a country that is intended to elevate itself to the rank of "Empire," was in this case detrimental to John Dee.

The sage's investigations, after reading *Steganographia*, were centered on the "Language of the Birds"; that is, the original Hyperborean language. As he was progressing in his studies and awakening to the realities of the Spirit, his philological capacity was being "charismatically" amplified. He was possessing a true "gift of languages" and after so many years of investigation, he succeeded in synthesizing the "Language of the Birds" that he called *Enochian*. But let us go by parts. When speaking of an original language, a primordial language, or Hyperborean language, let us not fall into the childish pretension that such a language is the only source from which all the languages of humanity are derived. We have already previously warned against this rationalist error, which we qualify as a "synarchic tactic." Let us now note that, consequently, the myth of a single original language is well detailed in the Hebrew Bible, in which the story of the Tower of Babel is transcribed.

The curious story of a tower constructed by the first men, who were upholding the declared objective of "reaching heav-



en,” has not ceased to occupy the minds of its readers, ever since the Bible was translated by the Seventy, between 285 and 246 AD, according to the order given by Ptolemy II. But it was not so much this objective, “reaching heaven,” as the punishment imposed by Jehovah Satan, “the confusion of tongues,” which was astonishing to the reader of the Bible. Why the *confusion*?

In the eighteenth century, for example, Voltaire, equally surprised, satirically wrote: “I do not know why it is said in Genesis that Babel means confusion; for *Ba* means father in the eastern languages, and *Bel* means God; Babel means the city of God, the holy city. The ancients gave this name to all their capitals. But it is incontestable that Babel means confusion, either because the architects were confused after having raised their work to eighty-one thousand Jewish feet, or because the languages were confused; and it is evident, since that time, that the Germans no longer understand Chinese; for it is clear, according to the scholar Bochart, that Chinese is originally the same language as High German.”<sup>8</sup> It is a joke that Voltaire finds the German language similar to Chinese, but, irony aside, the same questions that thinkers have posed for centuries underlie the quoted paragraph. We, basing ourselves on the Hyperborean Wisdom, will give an explanation of this ancient myth while drawing from it important *strategic* conclusions. But let us first recall the biblical text:

“Now the whole earth used the same language and the same words. It came about as they journeyed east, that they found a plain in the land of Shinar and settled there. They said to one another, ‘Come, let us make bricks and burn *them* thoroughly.’ And they used brick for stone, and they used tar for mortar. They said, ‘Come, let us build for ourselves a city, and a tower whose top *will reach* into heaven, and let us make for ourselves a name, otherwise we will be scattered abroad over the face of the whole earth.’ Jehovah came down to see the city and the tower which the sons of men had built. Jehovah said, ‘Behold, they are one people, and they all have the same language. And this is what they began to do, and now nothing which they purpose to do will be impossible for them. Come, let Us go down and there confuse their language, so that they will not understand one another’s speech.’ So Jehovah scattered them

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8. *Dictionnaire philosophique, Tome deuxième*, Voltaire, entry for *Babel*.

abroad from there over the face of the whole earth; and they stopped building the city. Therefore its name was called Babel, because there Jehovah confused the language of the whole earth; and from there Jehovah scattered them abroad over the face of the whole earth” [Genesis 11:1–9].

Let us now analyze how this text should be interpreted using the guidelines of the Hyperborean Wisdom.

1 - “Men were possessing one language” means: the Viryas were possessing one pure blood and that is why they were understanding each other. “Men intend to reach heaven” means: the Viryas intend to flee from the chains of Jehovah Satan.

2–4 - “For this purpose they construct a tower” means: the Viryas utilize a Hyperborean technique.

5–7 - “Jehovah Satan notices the maneuver and decides to prevent it by confusing their tongues so that they do not understand each other” means: Jehovah Satan provokes the strategic (blood) confusion from which the “charismatic bond” between the Viryas is eclipsed.

8–9 - “After the confusion of tongues, Jehovah Satan scatters the men over the face of the whole earth” means: after the blood confusion, the Viryas are lost.

It should not be surprising that by symbolically interpreting this “myth,” the classic tactics of Jehovah Satan are exposed, for it is the transcription, adapted by the Hebrews, of several ancient stories that actually occurred during this endless war. When fleeing from Egypt, Moses stole numerous papyri with stories of Atlantis; and on the basis of this material, adapting and falsifying everything, he elaborated the Torah. Therefore, in the biblical text, very ancient stories are confused with the famous tower of Babylon, which, in turn, is often also confused with the Ziggurat of Borsippa: Birs Nimrod.

Going back to our interpretation of the biblical account of the Tower of Babel, we can now comprehend, symbolically, that “to rediscover the original language,” that *which all are capable of understanding*, signifies *annulling the tactics of Jehovah Satan*, i.e., it is equivalent to purifying the blood of the Viryas, to transmuting the race “backward,” toward that common origin in which there was no *confusion* and all could orient themselves “in the direction of Heaven.”

With respect to the traditional expression “Language of the Birds,” it is worth clarifying that it should be interpreted symbolically as a language that allows one to communicate with

the Hyperborean Siddhas. René Guénon says in this respect, referring to another Germanic myth this time, that “we see heroes who defeat the dragon, like Siegfried in the Norse legend, immediately understand the language of birds; and this allows us to easily interpret the symbolism in question. Indeed, the victory over the dragon has as an immediate consequence, the conquest of immortality, represented by some object, the approach of which the dragon was defending; and this conquest of immortality essentially implies the reintegration into the center of the human state, i.e., into the point where communication with the higher states of being is established. It is this communication that is represented by the understanding of the language of birds; and, in fact, birds are frequently taken as symbols of angels.” The language of the birds is then the “language of the angels.” However, the word “bird” also has a less profound analogy than its relation to “angel,” but equally significant. “The ‘auspices,’” writes René Guénon “(from *aves spicere*, ‘to observe the birds’), omens drawn from the flight and the song of the birds, are more especially to be brought closer to the ‘language of the birds,’ understood then in the most material sense, but still identified with the ‘language of the gods,’ since these were considered as manifesting their will through these omens and the birds thus played a role of ‘messengers’ similar to that which is generally attributed to the angels (hence their very name, since this is precisely the proper meaning of the Greek word *angelos*), although taken under a largely inferior aspect.”<sup>9</sup>

It is that a *Hyperborean language* must be similar to the birds, to their flight, to their singing, something unpredictable but nevertheless understandable to all. The important thing in the communal fact is that *all the members understand each other* with the greatest possible precision, and this condition is in no way satisfied *exclusively* with an oral and written language, such as occurs in our societies. A race that had sufficiently developed telepathy, to give just one example, would not use words or grammatical constructions in order to communicate, but symbols that allow “bringing” the “receiving” minds “closer” to the essence of the idea thought by the “transmitting” mind. The symbols need not be conventional, such as our letters and signs that are learned by all in school, but could be

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9. *Symboles de la science sacrée*, René Guénon, 1962

*inherited archetypally*. Taking this example to the extreme and considering phenomena of *synchrony*, a race could be conceived, such a one that none of its members shares with another its symbols, for each one would inherit *archetypal tendencies* along the lines of the “behavior patterns” of biology, and the symbols would only be formed after the mental act performs an *archetypal metamorphosis* destined for the telepathic *emission* of the idea. This would be a race in which each individual would possess *a language of his own*, personal, and yet all would understand each other. Analogously, the Hyperborean Viryas can, thanks to the “language of the birds,” receive a *message prior* to the collective transmutation, which prepares or *initiates* them for the quantum leap; and that is why every leader who intends to utilize the Hyperborean Mystique must possess the keys of the Psychosocial Strategy that imply the mastery of the forgotten language.

The language that John Dee extracted from *Steganographia* was called by him *Enochian* due to Trithemius’ affirmation that by means of it *Enoch* had “spoken with the angels,” as recorded in the *Book of Enoch*. This Enoch was a Hyperborean Virya; but his story, very ancient, was also falsified by the rabbis, although not as much as Genesis, which is why it was declared apocryphal, i.e. “occult,” shortly after Christianity was imposed. But as the history of Enoch is part of a larger plot, let us leave its commentary for another occasion.

John Dee developed the Enochian language during the 17 years that he had *Steganographia* in his possession; but he did not manage to establish “contact” with the angels during that period. This situation was producing uneasiness in the English scholar because, given that Trithemius was expressly assuring that “the mastery of the Enochian language provokes, by that very fact, an immediate relationship with the angels,” John Dee was finding no other explanation for their silence than to attribute it to a fault or error in his deciphering of *Steganographia*.

Plunged into perplexity, he thought of resorting to the same system that Trithemius tried through Cornelius Agrippa: he decided to seek help by sending encrypted messages in a book. This book was called *Monas Hieroglyphica* and it was on cryptographic methods! But disguised in its text were several messages to the Hyperborean Viryas. It should be added that no

one responded in John Dee's lifetime, to so strange a way of asking for help.

The solution to John Dee's problem, which was none other than a total absence of clairvoyant aptitudes, came by way of Queen Elizabeth I who, as we already saw, gave him Princess Papan's mirror. For from the very instant in which this occurred, John Dee's expectations began to be fulfilled with facts so convincing that soon all his yearnings were satisfied. But let us not get ahead of ourselves. Upon taking the mysterious stone mirror in his hands for the first time, he was irresistibly attracted by its *profound brilliance*. This sensation was so intense that it took him considerable effort to look away from it, while his body was moved, in both directions, by powerful energies from heaven and earth.

However, he would receive the greatest surprise in his study, when the Unknown Superiors, the Divine Hyperboreans, the immortal Siddhas made themselves present before his astonished spirit. We already said that the Aztec talking stone was an Atlantean transducer. The following should be kept in mind: said lithic instruments *detect pure blood*. Thanks to a now unknown Atlantean technology, before which our solid-state electronics would pale with envy, it is possible to *calibrate* these transducers so that *they resonate* with a determinate human physiological constitution. The interaction between the resonant stone and the energy fields of the human body, produces a "valve effect" by opening a "path" to planes other than the "physical plane." This is not the best way to exercise spiritual transcendence and in fact, in Atlantis, this system was only being utilized for ordinary communications, as it *only operates in the material universe of the Demiurge*. But during this stage of the Kaly Yuga, our racial guide, Khristos LúCIFer, is at levels of physical "quantification," as the Black Sun of the Earth, it being possible to establish in this way a type of "instrumented contact" with the Hyperborean Siddhas who are awaiting, together with Him, the awakening of the Viryas.

This is how Princess Papan's stone mirror "worked" with Dr. John Dee's lymphatic-circulatory system and put him in communication with the Siddhas. In a few weeks, the good sage had obtained an enormous quantity of instructions in the Enochian language. It was the Strategy that the Siddhas were proposing to the man of the sixteenth century and in which was basically: 1° - a method for the formation of a rigorously

luciferic human elite; 2<sup>o</sup> - a planning on the basis of the Hyperborean Wisdom so that such supermen (the mentioned elite) can control the crowds and bring them to the point of collective mutation.

The knowledge revealed to John Dee was offering marvelous prospects for revolutionizing humankind, but it was, of course, extremely dangerous to handle if one was not acting with prudence. And this virtue was in short supply in our hero. So, pressed by Elizabeth I to advance the results of his investigations, John Dee eventually revealed to the sovereign that he had entered into a “dialogue with the angels.”

In any case, this confession was taken with skepticism by the Queen and other scholars and courtiers, who were soon also in on the “secret,” since the mirror was only functioning when it was manipulated by John Dee. And that incredulity would have been a good thing for him, were it not for the imprudent publicity given to the affair that attracted some undesirable onlookers: the Welsh Druids, who since the death of Mary “the Catholic” were swarming about the court of Elizabeth I and, at the time, were preparing the intrigue that would bring Mary Stuart to the scaffold. All of a sudden John Dee had unwittingly converted himself into the Synarchy’s most dangerous enemy; and the consequence, a powerful conspiracy was to be unleashed against him. However, John Dee’s “dangerousness” was not arising from the fact of being in possession of the magic mirror; or even from possessing the writings in the Enochian language. Such facts were very negative for the Synarchy and they were surely justifying, by themselves, a rebuttal against the sage. But what was really *taking the demons’ breath away* was a project that he elevated to Elizabeth I and that, curiously enough, is still preserved in the Royal Archives of England. We refer to “Project Thule,” conceived by John Dee between 1581 and 1587, in which he was proposing the occupation of Greenland by English troops in order to, thanks to the use of certain strange properties that “space” was possessing there, “extend” the kingdom to other worlds, conquering them by means of struggle, if necessary.

This fantastic plan, the details of which can be verified in the documents that still exist in Great Britain, was inspired by the legendary history of Nimrod, the Kassite king of ancient Assyria. Thanks to the use of the magic mirror and the knowledge obtained by means of Steganographia, John Dee elabo-

## SECOND DISSERTATION

rated said plan, which was perfectly feasible to be applied, but which we will not be able to correctly comprehend without first possessing the keys to Nimrod's feat. They are those that we will try to reveal in the following chapter.

## The Legend of Nimrod "The Defeated"



he content of Project Thule caused a tremendous impact on the satanic hosts. It is worthwhile for us to make a stop in our story in order to find out the reason for this reaction, investigating its remote causes. To do so, we will momentarily leave *John Dee* and go back in time four thousand years. We will go to Assyria, to the ancient city of *Borsippa*, and contemplate the tower of Nimrod. It will be a pleasant walk, tinged with teachings of the Hyperborean Wisdom that until today had been kept in the strictest secrecy. And thanks to these millenary concepts, when resuming the history of Dr. John Dee, his Thule project will be clearly understood by us.

In the second millennium BC, an invasion brought the *Kassite* Hyperboreans to Assyria. They were natives of the Caucasus and were carrying a Stone of Venus next to the banner of the leontocephalus eagle. The eagle with a head of a lion and spread wings, was trapping two rams between its talons that were the symbol of the God Enlil, Jehovah Satan, worshiped in Mesopotamia by all the tribes, among them the *Hamite* or *Habiru* shepherds who would go with Abraham to Palestine and Egypt. This same banner would be carried later, thousands of years later, by other "barbarian" peoples, also natives of the Caucasus, this time of Germanic Race, but the rams would no longer be found between the talons of the eagle but the lamb, the symbol of that God of the shepherds who was attempting to usurp the millenary Hyperborean figure of Khristos LúCIFER.

The Kassites were coming following the dictates of their Archer God *Kus* who had made a pact with his Initiates so that said people participate in the Essential War. In the City of Borsippa, to the north of Nineveh, King Nimrod, utilizing the numerical technique of the Ziggurat, constructed an enormous Tower over a vortex of telluric energy. Here is what was being intended: "to attack the Abode of the Immortal Demons," that is to say, Chang Shambhala. This purpose, which today may seem to be the product of an unbridled fantasy, is nonetheless perfectly possible and the proof of it is in the success obtained by Nimrod when his *Elite warrior archers* targeted and shot



down several of the “Immortal Demons.” [We are narrating elements of the Hyperborean Wisdom in all this, so that if the truth is not intuited through the Minne, it is difficult to understand what we are talking about.]

In Antiquity, when the influence of the Kaly Yuga was not so significant and the memories of the Hyperborean Wisdom and of the war against the Demiurge were still preserved in some Atlantean remnants, the task of founding peoples and cities was requiring the assistance of especially gifted Initiates. The same for the raising of idols or sacred effigies, the *utility* of which, which was not mere worship, has today been forgotten. The most important element that was being taken into account for such foundations was the *location of telluric energy currents*. In the **second** place, were the astrological coordinates to which, nevertheless, the blindness of men tends to grant preeminence in some Epochs. Justly, the power or survival of any city depends on the correct geographical situation on which it is erected and if, for example, cities like Rome or Jerusalem have lasted millennia it is because they are seated upon great centers of force. Thousands of years ago, those in charge of precisioning the emplacement of a city were called *Cainites*, Priest sacrificers who knew the Magic of the Spilt Blood. These sacred murderers, who were dowsers,<sup>10</sup> that is to say, “sensitive” to the forces of the Earth, after detecting a convenient vortex were effectuating the human sacrifice destined to “polarize” the telluric energy and obtain a phenomenon of “resonance” with the Blood of the Race, in a way that the place converts into a “friend” to its inhabitants and an “enemy” of future invaders. Of such ritual murders for purposes of foundation, we remember for example Romulus, who to ensure the inviolability of the walls of Rome had to execute his twin Remus, etc.

Let us make a brief parenthesis to consult the Hyperborean Wisdom about some guidelines that it is necessary to take into account, in order to correctly interpret the action of war undertaken by King Nimrod.

It can be considered with all propriety that the *potency* of a people to liberate themselves from the satanic yoke of the Synarchy directly depends on the esoteric-Hyperborean conditions of their Initiates. If there are awakened men, sufficient-

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73. Soothsayer; who uses the dowser or divining rod to search for water, ore, etc.

ly capable of locating the currents and vortices of telluric energy, and they do not despise the combat that this “positioning” inevitably brings with it, then the Race is on its way to mutation, it has converted into a Hyperborean “closed circle.” For reasons of blood purity, the peoples denominated “barbarians” are always those who are closest to these Hyperborean praxes; but these same peoples, to the extent that they are civilized, or synarchized, lose *potency* and, then, their *possibility of mutation* is weakened. The *Hyperborean racial purity* of a people is evaluated in the *capacity of its Viryas* to *awaken* the Blood Memory. The *Hyperborean racial potency* of a people is their *capacity of opposition* to the illusory reality of the material world. It means taking an active part in the Essential War and, therefore, supposes some Hyperborean strategic conception. Potency is then evaluated by the clarity of the strategic aims and objectives that men are capable of formulating and by the effective steps that are taken in that sense. The result of the action is never qualified by any material guideline; furthermore: the action is never qualified at all. For the Hyperborean Wisdom what matters is the Strategy (that is: the clarity of goals and objectives and the way of obtaining them, in other words, the *potency*.) In every case, the action qualifies itself, independently of the “results.” The “success” or “failure” of an action has no meaning in the Hyperborean Strategy because such words refer to concepts elaborated from an incorrect perception of the world, from Maya, the Illusion. An ancient Hyperborean sentence can illustrate this, which says: “for the Wise Warriors, every war lost on Earth is a war won in other Heavens.”

The struggle for principles, such as “honor” or “friendship,” which is tradition in the knighthood, stems from a celestial or angelic chivalry that is distinctly Hyperborean. The celestial chivalry of the Hyperborean Siddhas is the prototype that the Virya must follow in order to participate in the cosmic war, for the *other modes* of this conflict would not be comprehensible to him in the present state of the Kaly Yuga.

Let us see, briefly, some aspects of this prototype of the Hyperborean hero in its “knight-errant” figure: He who a “knight-errant” engages is a *spiritual combat* because the result of the dispute is not decided by the weapon skill or mere physical strength, but by the degree of justice that accompanies each combatant. Faith in such a transcendent principle is what ren-

ders contingent all previous efforts and skills put into the struggle. For the knight, it is infallible that he who has the truth must triumph... in this or another heaven. Therefore, it is not so much the adversary or the weapons used, not even the military training, but the *manner in which the combat is spiritually proposed*, that is to say: the strategy adopted. History and Tradition abound in examples of “novice” squires, or young lads, in different degrees of logical ineptitude for the fight, who nevertheless, against all odds, were victorious, counting on truth, justice, liberty, etc., in their favor.

Even if such heroes *fall* on the battlefield, who will deny that the valor put into taking action does not mean a triumph, even if one does not clearly know *where* such a victory *is won*? Finally, let us say that this knight-errant prototype can only be perceived because it is already in their blood memory, in their Minne. However, the Synarchy attempts *to confuse* the Virya knight by *collectivizing* this marvelous *individual* posture by means of satanic organizations formed for such an aim, from Chang Shambhala, or by introducing essential deviations in others that could have a Hyperborean principle, such as some medieval orders of sad end.

Returning to the Hyperborean concept of *racial potency*, I can say that, in general, a *potent people* are those who, having identified the Enemy, go to war within the framework of a “Hyperborean Strategy.” And, in particular, that a *people of great potency* are able to *cross the threshold* and move the theater of operations to the plane of the Immortals.

Many ways to *cross the threshold* exist. The *lost Viryas* or simple Pašus, the “Initiates” in synarchic Satanism, for example, do it during their “Ritual Death,” abjectly dragging themselves before the sinister “Guardians of the Threshold,” at times misnamed “Dwellers,” “Watchers,” or “Egregores.” After demonstrating their “evolution” by means of oaths, pacts, and alliances, they receive the “illumination,” that is to say, they lose all contact with the Origin and suffer the definitive enchainment to the Universal Plan of the Demiurge Jehovah Satan. Then they can cross the Threshold and “participate” in a thousand different ceremonies or covens, according to the sect or religion that has “initiated” them, and that have the surprising characteristic of solely occurring in the consciousness of the adept, since it is a miserable illusion. The “Immortals” of Chang Shambhala will never involve anyone in their meetings

except to destroy him, however, many are the imbeciles who believe they know the sanctum sanctorum of the White Brotherhood and its “Planetary Instructor,” the King of the World.

But there is another way of “crossing the Threshold,” which does not require humiliations or promises and that does not imply the total blood confusion of the Virya as in the case of synarchic initiation. It consists in proudly standing up, with weapons in hand, before the Guardians of the Threshold... and destroying them.

It will then be said, “but where is the Threshold? Is it not an ‘initiatic’ symbol?” It is not. The Synarchic Strategy is based on *confusing*, that is, making obscure what should be clear. And a widely utilized tactic is to give an unreal, symbolic meaning to that which one desires to hide and, on the other hand, to exalt as real and concrete that which one desires to “reveal.” Thus, a reality such as the existence of “induced” or “dimensional gates” is considered a fantasy by sensible people and, for example, utopias like communism, socialism, the UN, or the World Government, are fanatically taken as real possibilities.

The Threshold, that is, the entrance toward the plane in which the Immortal Demons dwell, can be *fixed and opened* if one possesses an appropriate technique. The Hyperborean Wisdom teaches to open “induced gates,” for their use in offensive tactics, in seven different ways. One is utilizing lithic technology. Another is mandalic. A third harnesses telluric energies. A fourth is phonetic, etc. But all are based on the *distortion of space*, on the intersection of planes.

Once the Gate is opened, by any system, one should proceed with energy and decision to cause the greatest possible number of casualties to the Enemy. This possibility may produce surprise but the truth is that the “Immortal Demons” of Chang Shambhala *can die*. These “Immortals,” “Masters of Wisdom,” Gurus, Golen, Elders of Zion, Men in Black, etc., are irremediably linked to the Demiurge. They are immortal for the duration of material “Creation,” that is to say, as long as the Demiurge maintains *His will placed in manifestation*. Their existence is the fate of the Paśu: a pure illusion. That is why *Gurdjieff*, in his *ashram* at Fontainebleau, in France, was responding to the Pasus who were wondering “if immortality could be obtained with his method” that “he was guaranteeing it within the limits of the solar system,” an absolutely correct answer, but which was misinterpreted by the Pasus as a joke by the

Russian Siddha. But later on we will attempt to give a more complete idea about this “white” plane Chang Shambhala. For now we should keep in mind that together with the “Immortal Demons,” coexist, in a higher hierarchy, the Two Hundred Hyperboreans coming from Venus who caused the collective mutation on Earth and enchained the Eternal Spirits in the animal-men, or Paśu, that the Demiurge had created. The Two Hundred Hyperboreans are Atlantis’ Siddhas of the Dark Side and Lemuria’s Lords of the Flame. They are truly Immortal but as they have taken physical bodies in order to copulate with the human Race, fulfilling their absurd roles of Manu, they can be violently disincarnated, an action that, apart from disrupting their plans, has the virtue of destroying the *genetic matrix* of the presumed *root Races*.

One can, then, *kill the Immortals*, who are only so if violence is not exerted against them, for they inhabit a fold of space in which time *passes in a different mode*, in such a way that their bodies are physiologically maintained stable at a “determinate age.” With this terrible affirmation, I will close here the doctrinal parenthesis that I opened earlier. One is now, by virtue of the above, in conditions to interpret the feat of the Hyperborean King Nimrod. For example, one can now qualify the Kassites as a *great racial potency* for having taken, according to the aforementioned definition, the theater of operations to the Lair of the Immortal Demons. Let us continue, then, with the story.

We will repeat what was said at the beginning. The Kassites had made a pact with their Archer God Kus to participate in the Essential Conflict. They were fearsome warriors, perfectly capable of dealing with beasts, men, or Demons.

For years, they pilgrimaged until the Cainite Initiates decided that the most powerful “Serpent of Fire,” that is: the vortex of telluric energy, was found within the limits of the city of Borsippa, which was already existing and inhabited by a tribe of Habiru shepherds. It did not represent any difficulty for a determined people to wage combat against infernal Demons. In a brief time, the Kassites were dominating the plaza and their Cainite Initiates were performing the necessary Rituals to “calm” the Serpent of Fire.

Immediately afterward, they put into practice an adequate Strategy for the imminent offensive. From it, we should highlight two tasks that demonstrate the capacity of the Cainite

Initiates. The first one consisted in training an Elite capable of resisting the powerful magic that the “Demons” would use when “the Gate of Hell” was opened. This Hyperborean Elite, distant ancestor of the ⚡, would have the sacred mission of exterminating the Demons, a mind-boggling task in which they would surely lose their lives or their minds.

The other task was perhaps the simplest to execute but that which would require the greatest dexterity in the handling of the Hyperborean Wisdom: to construct the “Magic Tower” that, thanks to the harmony of its exact dimensions, its form and its functionality, channels the telluric energy, *dispersing it* around the “Eye of the Spiral” of energy. In the architecture of Temples, the most important thing, from the point of view of “ritual functionality,” is the base plan, its symbol. The most utilized are: the circular, cross-shaped, or octagonal base, although they have also been constructed with a rectangular, pentagonal, hexagonal base, etc. But in the Hyperborean architecture of war, buildings similar to fortresses, the base plan of which is almost always a “labyrinth,” are usually constructed. Such a figure should be utilized due to the technical exigencies of the canalization of telluric energies and I may add that the application of the “technique of the labyrinths” is another of the seven ways to open induced gates. Of course, we will not cease repeating that the products of these Hyperborean techniques are not automatic, that is to say, they include the participation of trained men in their functionality.

The war plan of Nimrod was then comprised of three steps: 1º. open the gate to the plane of Chang Shambhala; 2º. access the famous Threshold of synarchic initiation; 3º. attack, attack, attack...

To complement this colossal Strategy, a series of logistical details were being counted on, like for example the choice of weapons or the possibility of using the very ancient “magic cuirasses” of Atlantis. With respect to the weapons, the Cainite Initiates decided that the warriors would use arrows constructed according to an ancient formula: the feathers would be of ibis; the shafts, of Caucasian acacia; and the points, of stone, would be small, perfectly conical stalactites collected from some deep and mysterious caverns that a shaman tradition affirms are connected with the Hyperborean Kingdom of Agartha.

As for the “magic cuirasses,” it is easy to imagine today, in light of modern electronic technology, what a “matter-precipitating electrostatic field” enveloping the whole body would be like. However, this “electronic cuirass,” called **magic** in the Age of Nimrod, was a common defense in the days of Atlantis, up to about twelve thousand years ago. The Cainite Priests only managed to endow King Nimrod and his General Ninurta with such a protective field for a few hours, since no one else in the people had the conditions of purity necessary to apply the very ancient technique. Only two warriors, when Atlantis had entire armies that were using the “coat of metal”! This technique suffered a slow degradation until completely disappearing due to blood confusion. In the beginning, when the Gods came to Earth millions of years ago, they covered their physical body with a “cuirass of fire.” Then in distant Lemuria, the Initiates, Kings and warriors, were materializing minerals, so they used to be called “Men of Stone.” And, finally, in the middle of the Atlantean Kaly Yuga, the Siddhas of the Dark Side were materializing metal cuirasses around their bodies that were protecting them from sword or spear strikes in the manner of our medieval coats of mail. The Atlantean cuirass of materialized metal is, furthermore, the origin of the Jewish legend whereby Nimrod was possessing the “vestures” that Adam and Eve wore in Paradise. He would have obtained them from Ham, one of the sons of Noah, and later on, after fighting with Esau, another great hunter, he would have lost them. These legends are found in the Talmudic Midrash Sepher HaYashar (twelfth century) and Pirkei de-Rabbi Eliezer (90–130 AD) and also in the Babylonian Talmud (500 AD), etc.

The Guardians of the Threshold also depend on cuirasses and powerful weapons, among them, for example, the “*Om* ray,” an Atlantean weapon with which the sweet “Masters of Wisdom” of Chang Shambhala usually disintegrate the disciples who show themselves unruly.

Armed like this, he looks like a terrible enemy, but that is pure appearance, only material power. The warriors of Nimrod would carry the Hyperborean Sign of *Hk*, the Rune of Fire that no “Immortal Demon” can face. And much less the Two Hundred Traitorous Hyperboreans. That Sign represents for Them *the truth*, the inevitable memory of the abandoned Divine Origin. And, like the Gorgon, it is not possible for them to look at it without undergoing grave risk.

When the Tower was ready, a metallic column of iron, copper, silver, and gold, crowned with a gigantic Emerald, was placed on the turret at the top. Said stone had been delivered to the Kassites by the God Kus when he involved them in the fight with the Demiurge Enlil (Jehovah Satan), whose Abode was in Babylon. And as the Initiates were telling between whispers, the Sacred Stone had been brought from Venus by the Gods who were accompanying Kus when they arrived on Earth, before man existed. During the many decades that the voyage of the “barbarians” lasted, from the slopes of Mount Elbrus, in the Caucasus, the possession of this “Present from Heaven” was the stimulus that enabled to face all types of hardships. It was the *Center* around which the Race was *being formed*; it was the *Oracle* that was making possible to hear the Voice of God and it was the *Tabula Regia* where the Names of the Kings could be read. It was also the *Primordial Sign* before which the Demons would recoil in terror and against which no infernal potency had power. Through its intermediary, *the Gate of Hell would be opened in Heaven* and the truceless combat could be engaged against the servants of who enchained the Eternal Spirit to Matter. Many peoples have been called “barbarians” by other more “civilized” peoples, alluding to their “savagery” and “unconsciousness.” But one needs to be a “barbarian” to make a pact with the Gods and take part in the Essential War. Only the *guarantee* of blood purity of a few “barbarians,” intrepid and immune to satanic traps, can decide the Gods to place the *cornerstone* of a Sacred Race in the world. In other words, the “traps,” the temptations of Matter, are set everywhere and that is why it is necessary to be “barbaric” or “fanatical,” but also naïve, “like a child,” or like Parsifal, the pure madman from the Arthurian legend.

After the construction of the Ziggurat, messengers were sent to the remaining Kassite cities and villages, since their Kingdom was including Nineveh and other minor cities, as well as numerous northern encampments that were going as far as Lake Van and were even reaching the slopes of Ararat. Thousands of Ambassadors were arriving at Borsippa to appreciate the Tower of Nimrod and to pay homage to *Ishtar* the Goddess of Venus and to Kus, their racial God, husband of Ishtar. A small number of their Hittite cousins also arrived from the south, from Babylon to which they had just conquered, with



whom the Kassites set out together many decades before, from the Caucasus.

Everything was prepared for the summer solstice, the day on which Chang Shambhala is “closest” to our physical plane. On that day, the people of Borsippa were gathered next to the great Ziggurat and a contrast of emotions was visible on all faces. The Kassite invaders, hunters and farmers, that is to say, Cainites, were openly demonstrating their savage joy for culminating an undertaking that had absorbed several generations. And in that furious joy the longing for the coming combat was throbbing. An ancient Aryan proverb says: “the fury of the warrior is sacred when his cause is just.” But if that thirst for justice leads him to confront an Enemy a thousand times superior, then a miracle must *necessarily* occur, a mutation of human nature that takes him beyond material limits, outside of Karma and Eternal Return. Leonidas in Thermopylae is no longer human. He will be a Hero, a Titan, a God, but never a common man. That is why Nimrod’s people, in their holy fury, were sensing the coming collective mutation; they were feeling themselves elevated and were seeing the deceitful reality of the Demiurge Enlil dissolve. They were seething with valor and like this were drastically purifying their blood. And that Pure Blood, boiling with fury and valor, when rushing to the temples (of the head) brings along the Memory of the Origin and makes the primogenial images parade before the interior sight. *It subtracts*, in a word, from the miserable reality of the world and *transports* the true spiritual essence of man. In these magical circumstances, it is not strange that a whole people gain the immortality of Valhalla.

Contrasting with this warlike euphoria was a terrible anguish being noticed on the faces of numerous citizens. They were those who were constituting the primitive Habiru population of Borsippa, shepherds and merchants, who were always worshiping the Demiurge Enlil.

According to their traditions, Jehovah Satan had preferred the shepherd Abel and despised the agriculturist Cain, which is coherent since “shepherd is the office of the Paśu,” son of Jehovah, as the Hyperborean Wisdom teaches. For these reasons, they were experiencing a profound hatred against King Nimrod and the Cainite Initiates. A hatred such as only cowards can feel, those who, similar in every way to the rams and sheep that they graze, call themselves “shepherds.” That ha-

ted for the warrior is that which hypocritically disguised, exalts the “virtues” of sentimentalism, charity, fraternity, equality, and other falsehoods that are well known for the suffering in this *civilization of shepherds* in which the Judeo-Christianity of the Synarchy has plunged us. And that hatred, which I am considering, arises and is nourished from a source called *fear*.

Fear and Valor: here are two opposites. We have already seen the transmuting power of valor, the expression of which is the Fury of the Warrior. Fear, on the other hand, expresses itself through pusillanimous and refined hatred, which after multiple distillations yields envy, rancor, slander, and all kinds of insidious sentiments. Fear is then a venom for the purity of blood as valor is an antidote. The exaltation of valor elevates and transmutes; it dissolves reality. The exacerbation of fear, in contrast, sinks into matter and multiplies the enchainment to illusory forms. That is why the Habiru shepherds of Borsippa were murmuring prayers between their teeth to Enlil while, as hypnotized from terror, they were contemplating the Cainite ceremony.

Early in the morning, when Shamash, the Sun, had just risen, the drums and flutes were already electrifying the air with their monotone and ululant rhythm. On the various terraces of the Tower, the Initiates were unbridledly dancing while ceaselessly repeating “Kus, Kus,” invoking the God of their Race. The Priests, fifty in number, were officiating the rites prior to the battle, installed around the enormous labyrinthine mandala constructed on the floor of the upper turret with mosaics of lapis lazuli, an exact replica of the labyrinth at the base of the Ziggurat. Throughout the enclosure was predominating the color blue, emphasizing the great green Emerald consecrated to the Spirit of Venus, the Goddess that the Semites were calling Ishtar and the Sumerians Inanna or Ninhursag, with an intense and twinkling brilliance.

While the Priests were staying under the ceiling of the upper turret, outside, in the lateral passageways, King Nimrod and his two hundred archers were preparing themselves to die.

The bellic climax was “*in crescendo*” as the hours were passing. Around midday, an ectoplasmic, ash color vapor was able to be observed that was seeping through the columns of the upper turret and was languidly revolving around it, enveloping the imperturbable warriors in its capricious volutes. Within

the turret, the vapor was covering the totality of the enclosure but was not going above the waist of the tallest of the Priests.

The crowd that was remaining petrified observing the top of the enormous Tower suddenly witnessed, astonished, a phenomenon of corporealization of the vapor. At first, only a few noticed it, but now it was visible to all: the cloud was adopting definite forms that were remaining a moment to dissolve and return to once again corporealize. The principal "motif" of the mysterious reliefs of the vapor were fundamentally constituting figures of "Angels." Angels or Gods, but also Goddesses and children. And animals: horses, lions, eagles, dogs, etc. And chariots of war. It was a whole Celestial Army, that which was materializing in the vaporous cloud and rotating slowly around the turret. And as the chariots of combat were passing by, pulled by lively winged steeds, the Warrior Angels were clearly encouraging Nimrod. So were the women, but it is convenient that we pause on Them an instant because the mere contemplation of their Hyperborean beauty is enough to illuminate the heart of the most passive man and tear him out from the clutches of the Deception. Oh, the Hyperborean women! So beautiful! They were wearing a short skirt girded at the waist by a thin cord from which was hanging, at their side, the scabbard of a graceful and fearsome sword. The bow crossed over the chest and, on the back, the full quiver. The braids of gold and silver of a hair that was seeming as soft and light as the wind. And the Faces. Who would be capable of describing those forgotten Faces, after millennia of deception and decadence; Faces that, nevertheless, are engraved with fire in the Soul of the warrior, almost always without knowing it himself? Who would dare to speak of those sparkling eyes of cold courage that irresistibly incite the fight for the Spirit, to return to the Origin, eyes of steel, the gaze of which will temper the Spirit until the instant before combat but that, after the fight, miraculously, will be like a balsam of frozen Love that will cure every wound, that will soothe every pain, that will eternally resurrect the Hero, the one who tenaciously maintains himself on the Path of Return to the Origin? And who, lastly, would dare to even mention their primordial smiles before which all human gestures pale; before whose singing sounds, the music and rumors of Earth are extinguished; transmuting laughter that could never resonate among the misery and deception of material reality and that, therefore,

can only be heard by him who also knows how to listen to the Voice of the Pure Blood? It is impossible to attempt to sketch the purest image of those Hyperborean women, eternal companions of the Men of Stone, whose projection in the ectoplasmic vapor was being produced thanks to the powerful will of the Cainite Initiates. I will only add that said images were enormous. While the other figures were rotating at a certain distance from the Kassite warriors, They were detaching themselves to embrace and caress them, and then their size was able to be appreciated. They were doubling in height to King Nimrod, the tallest warrior of Borsippa.

The people were clearly seeing these effusions and, although it was evident that the Goddesses were speaking to the warriors in an imperative tone, while pointing toward the sky, no one, from among them, could have heard if those phantasms were really emitting any sound, since the frenetic rhythm of the flutes, drums, timpanis, and harps was deafening. But perhaps the Hyperborean women were directly speaking to the Spirit, perhaps their voices were to be heard inside of each warrior as they say that the Augurs sense...

Enveloped in that frenzy, but momentarily stunned with astonishment by the alterations of the white cloud, the citizens of Borsippa did not notice when one of the Priestesses abandoned her dance. She went running up the remaining floors to arrive at the turret, but before entering the vapor it took the form of a multitude of winged children who fluttered around her, pouring etheric liquids over her head from no less etheric amphorae. However, such supernatural manifestations did not stop her. Anointed from head to toe by the graceful cherubs, she resolutely advanced and entered the turret. The fifty Priests, upon noticing her irruption, ceased all chanting, all invocation, and turning toward her, were staring at her. Finally, the Priestess stopped her light step ahead of the entrance to the labyrinth and, without a word, pulled a cord and dropped her tunic, leaving her completely naked... except for the jewels. These were exceedingly strange: four *serpentine* bracelets of gold, which she was wearing coiled, one on each ankle and one on each wrist, a necklace similar to the bracelets, a tiara studded with milky and opaque stones, two earrings and two serpentine rings and a red stone in her navel.

Of the whole, what was most impressing, because of the exquisite design and the ability of the goldsmiths, were the bracelets. Each one was showing three coils; those of the left leg and arm, with the tail of the serpent outward and the flat head toward the interior of the body; the coiled bracelets on the right leg and arm were showing the serpent as "coming out" of the body; on the necklace, the serpent was pointing with its tail toward the earth and the head, this time strangely bicephalous, was just under her chin. All the serpents had small green stones encrusted in their eyes, and its body wrought and enameled in bright colors. Upon seeing these marvelous pieces of goldsmithing, no one would have suspected that they were in reality delicate instruments for channeling telluric energies. The young woman is breathtakingly beautiful. One can observe her as she walks sure-footedly through the labyrinth, which she seems to know very well because the floor is almost indistinguishable, under the dense cloud of ectoplasmic vapor. If she came to take the wrong path, if she hit a wall, it would be taken as a bad augury and the operation would have to be suspended until the following year. But the Priestess does not vacillate, she has the Thousand Eyes of Blood open and sees down there, at the base of the Tower, how the telluric energy, as an irresistible serpent of fire, also runs through the resonant labyrinth. And all were trusting in Her, in the terrible mission she has undertaken, which begins there but is prolonged in other worlds. They were trusting because she is a magician Priestess, born fifth in a family of dowzers, with blood so blue that the veins are drawn like dense trees under the transparent skin. They all think of her while she goes through the labyrinth singing the hymn of Kus.

The Priests hold their breath while the svelte legs of the Priestess dexterously traverse the last stretches of the mosaic-labyrinth: she is about to arrive at the "exit." She has triumphed!

But that triumph signifies death, as will be shortly seen. Right at the end of the labyrinth is the column of stone and metal where the Hyperborean Emerald shines with rare brilliance. The Priestess stops in front of it and, elevating her eyes to the heavens, ascends the three steps that lead to the base of the column, which is of low stature as the Emerald barely arrives at the level of her pubis. A curious thing: the Emerald has been cut in the form of a vagina, with a central slit, which is

possible to see because it is found on the upper facet, that which faces the roof of the temple. On the contrary, to the Priestess, despite being naked, it is not possible to observe her sex because a fold of flesh covers her lower abdomen, absolutely hairless. This physical characteristic, which today only the Bushmen women preserve, is the most evident proof of their Atlantean-Hyperborean lineage. The Cro-Magnon women were possessing a “natural skirt of skin” and the ancient Egyptians of the first dynasties also, as can be verified in numerous bas-reliefs.

The Priestess has traversed the labyrinth, has “guided” the serpent up to the upper temple and has led it through the column of stone and metal. Now its fiery head begins to press under the Hyperborean Emerald, magically igniting it and bathing the enormous enclosure and all its occupants in green light. Outside, the rumbling of drums and flutes has acquired a rhythm so rapid and such an intensity that it is impossible to think or do anything else other than contemplate the Ziggurat, the turret at the top surrounded by Nimrod and his archers. They, in the meantime, observe the interior scene through the columns, invisible to the people gathered at the base of the Ziggurat.

It is already midday, the precise moment in which Shamash is overhead. The grave voice of one of the fifty Priests addresses the beautiful Priestess, speaking in short phrases, pronounced with the cadence of a ritual prayer:

O Princess Isa:

The fate of the Race is in your hands.

We have traveled many lands  
and crossed through countless countries,  
to arrive here,

seeking to launch the Final Battle.

Years of roads and hardships  
since we abandoned the sacred mountains

where we were twice-born  
and on the summit of which Kus was gathering us  
and speaking to us of Primordial Times.

We knew in those distant days

***that we are not from here.***

And, after remembering our Divine Origin,  
how could we remain there,  
deceived by El, the “Elder” Enlil?

Yes, everything was debased before our eyes.  
The fields suddenly withered.  
The flowers turned their perfume horrible,  
and the heat of Shamash no longer seemed good to us.  
All of a sudden we saw the stunted ears of cereal  
and even the mountains lost their imposing height.  
All of that occurred when we looked at the world,  
after the Wise Kus  
spoke to us of the forgotten Heaven,  
filling our chests with nostalgia.  
It was then when we decided  
to undertake the Path of Return to the Origin.  
And charge dearly for the treason of the Demons  
who had deceived us with their magic.  
Many of us were those who set out  
from the sacred mountain,  
toward different directions.  
And many are the kings  
who since then seek  
the path of Heaven  
with their Hyperborean peoples.  
But Kus had warned us  
that some would not soon arrive  
if they were deceived again  
by the astute Demons.  
But he accurately directed us  
because we have no other aim  
than to conquer Heaven.  
The invincible Nimrod guides us,  
to whom El fears  
because the former's Blood is as Pure blue  
as the sea  
and as red as the dawn of Shamash.  
We are a valorous people like the lion  
and we fly high like the eagle,  
but our eye is acute  
and our talons tear the Enemy to shreds.  
We are a harsh people  
who know no pardon  
and grant no truce in the fight.  
Nimrod leads us,  
an archer like no other on Earth.

The stars drew him  
 hunting in the sky.  
 We carry with us  
 the Green Stone of Kus  
 so that *we never* get lost *again*.  
 What more could we ask for?  
 Get away, infernal Demons!  
 For here are *an awakened people*  
 to whom you will not be able to frighten  
 or ever deceive.  
 En garde, accursed Demons!  
 Because an indomitable Race has risen up  
 and will combat you to the death.  
 Today the road has come to its end.  
 The great Kash sea  
 and the Kashshu land  
 have been left behind;  
 our women and children,  
 our elders and best warriors,  
 remain buried in trodden paths.  
 Many have fallen for the glory of Kus  
 and for following the heroic Nimrod,  
*the chief who will lead us to victory*  
*in this or in other heavens*.  
 In Borsippa we have camped.  
 To construct the highest Tower in the world  
 and tame the Serpent of Fire.  
 There is no other like our Ziggurat,  
 neither in Babylon nor in Assur,  
 nor in distant Egypt,  
 nor in the land of the Aryans.  
 Since the Flood covered the Earth  
 and punished the Demons  
 who were inhabiting the islands of Ruta and Daitya,  
 no other Tower like it has been seen.  
 The Gods rejoice for us  
 and the Demons fear us.  
 How hard we have worked to construct it!  
 O Isa, this effort must not be in vain.

The Priestess was at the same site, standing in front of the Emerald of Kus, keeping respectful silence while her eyes,



beautifully almond-shaped, were staring at the Priest. He continued with his monologue:

We have come here to die fighting  
and you, sweet Princess  
have chosen to die first  
to open the Gate of Heaven for us.  
We will punish the Demons  
and avenge your death, divine Isa,  
daughter of the Serpent of Venus!

The beautiful Cainite Priestess visibly turned pale; however, her eyes fiercely shone while these valiant words were coming out of her mouth:

The Constructor of Worlds of Illusion,  
the infamous Enlil,  
has sunk into an eternal dream,  
while his fecundated body  
is born and reborn in every existent thing.  
He has allied himself with the Demons  
who inhabit Dejung,  
the city accursed a thousand times,  
the city of Horror and Deception,  
the Seventh Wall of which  
possesses a hidden entrance  
into the land of the Yellow men.  
He has trusted in the Demons  
so that they continue his perverse work.  
And They have enchained us  
and prevent us returning to the world of Kus,  
where is located the Palace  
of the true God *HK*,  
whose Name cannot be pronounced *without dying*.  
But although Dejung is far away,  
its Gates are everywhere.  
Seven Gates have Dejung,  
and Seven Walls surround it.  
The demoness Dolma possesses the keys  
but only the insane would let themselves  
be guided by her.  
How then will the valiant Kassites  
lay siege to the fortress of Dejung?  
If the Demons already know

of our holy purposes  
and if their eye is fixed on us  
from the Kampala tower?  
We shall do so as our God Kus,  
the Lord of Venus, taught to us,  
awakening the miserable Enlil  
from his dream and forcing him  
to open the Gate of Heaven  
and to lay the bridge  
over the lugubrious walls  
of Dejung Kampala.  
Kassite Priests: Behold, all of you  
that Enlil has awakened!  
The God Who Sleeps is an idiot,  
he likes flutes and drums,  
dances and songs  
and that they worship His Name,  
but he also desires blood,  
for El is the father of priests,  
filthy shepherds, and sacrificers.  
Only the *Pure Blood*  
will bring forth the monster from the depths.  
Proceed Priests!  
Isa is willing  
to die in war,  
of all, the first!  
I will travel through the worlds  
where the dead watch  
the Demons lurk  
and the Gods await.  
Kus will accompany me  
to whom all respect.  
And in the name of Nimrod  
I will force the Beast  
to open the Gates  
for the good of our feat.  
Proceed Priests,  
Isa is ready!

At that moment, three things simultaneously happened: the Sun reached its zenith, the music abruptly ceased, inundating the ears with silence, and with an accurate stab wound the Priest cut short the life of the beautiful Kassite Princess. The jade knife cleanly slit her snow-like neck above the bi-cephalous necklace. Two Initiates held the lifeless body as the blood was gushing onto the glittering gem and into its uterine slit, now converted into an avid throat. Then the most marvelous things that human eyes had contemplated since many centuries ago began to occur.

Those who were within the turret were able to contemplate a terrifying scene: as the blood fell, the light that was emanating from the Emerald was extinguished for an instant, but then, like an arrow, a column of fire swiftly rose from the floor of the turret, enveloping the pedestal and the gem. The body of the Princess was lying on the ground, impossible to see under impenetrable clouds of geoplasmatic vapor that, at every instant, were becoming denser. Yet a spectral image, with her same naked beauty, could be clearly observed next to the column of fire, devoted to a kind of struggle. The fiery wonder, which at first was not exceeding the thickness of an elephant's leg, was now as wide as a circle of six men. Initially, it had fiercely writhed resembling an infernal ophidian, but then, when expanding, it was slowly adopting the unmistakable figure of the Dragon. It was a flaming Dragon whose frightful image was becoming sharper at every instant, insofar as the struggle was increasing with the phantasm of Princess Isa.

It is worth to clarify that only a few minutes had elapsed since the Princess expired up to the moment in which the monster of fire materialized. It is worth to clarify it because from there everything happened too rapid... or perhaps the witnesses lost sense of time.

Suddenly the jaws of that primitive beast, that Leviathan, Rahab, Behemoth, or Tehom-Tiamat exhaled a terrible roar, at the same time as an enormous blaze was sweeping the room, consuming and charring numerous Priests. Only the survivors could observe the incredible spectacle of that beast of fire *ridden* by the dead Priestess. Princess Isa, her phantasm, had climbed to the head of the monster, sitting herself between the triangular fins of the scaled back. That audacious action made the monster emit the infernal roar and the deadly flame. Not-

withstanding such a reaction and the ferocious shakes of the beast, the Princess was imperturbably repeating these words:

Spirit of Enlil, of El, of Yah and of Il  
 who fecundates the Earth  
 and produces life  
 and deceives men with your false opulence  
 and those illusory riches that you offer.  
 God, you who were once on high  
 but who have now fallen  
 and become a complete idiot,  
 do not also enchain us  
 in this infernal Universe  
 that you have constructed  
 imitating the true Heaven.

*We will go*

because we are fed up with you,  
 with all your traps,  
 and with the Demons who second you.  
 Open the entrance of the infernal cave  
 where your cowardly minions dwell!  
 El, I conjure you to do so  
 in the name of the true God,  
 father of Kus  
 to whom you betrayed!

By *HK!*

I conjure you to open the Gate  
 in the name of HK!

Upon hearing this Blessed Name, the beast instantly retreated toward the floor of the turret, coiling itself around the column of stone and metal. Its head, however, was menacingly swaying without this display affecting the poise of the spectral Priestess, who was firmly holding on to its back. The telluric Dragon was showing no intentions of obeying, an attitude that led the valorous Princess to act in a drastic manner. Leaning down, she stretched out her hand, making the gesture of touching her own blood in the full basin of the Hyperborean Emerald. Then she said:

This blood that today has been shed  
 and toward which you have precipitated,  
 Lord of all things,  
 is my blood: a sacred blood

of the lineage of the Gods of Venus.  
 In it *is the remembrance*  
 of our Divine Origin  
 and the true God *HK*.  
 With its substance I have anointed my fingers  
 and now I will trace on your forehead  
 the Sign of the Origin.  
 Before it exists no defense.  
 I conjure you to open the Gate  
 Enlil, king of the Shepherds,  
 by the Name of *HK*  
 and the Sacred Sign!

The Princess rapidly drew its symbol on the forehead of the monster and behold, the greatest marvel had not yet been achieved. The horrible creature of fire shot upward, like a spring, going through the ceiling of the turret and carrying the beautiful rider on its head.

Those who were outside, in the corridors of the Ziggurat and around its base, were still silent, for only a few minutes had passed since the music ceased and because the terrifying roars that the monster, invisible to them, was emitting, were enough to silence any throat. At the moment that the Princess was drawing the primordial Sign and the Dragon was rising, a scream of fright came out from all mouths. Just above the turret, not much distance from its roof, the Sky ran as if a cloth had been torn.

A black opening was now clearly visible to all those who were witnessing the strange phenomenon. And the most curious and *abnormal* thing was that the dark hole *was totally hiding* the Sun, even though the Sun, for being much higher, *should be seen* from some distant angle. Nonetheless, no one saw the Sun anymore, although its light was still illuminating the midday as if it was at its zenith. It is comprehensible that, subjected to such intense emotions, no one was worried about the fate of the Sun since, while terror had paralyzed the cowardly Habirus, the Kassites were howling with fury, elevating their fists toward the heavens. It is just that the spectacle was impressive and was justifying any distraction. The monster of fire, after the Gate of Heaven opened, had totally transformed. At first it seemed as if its frightful head had entered into the tenebrous opening since only a resplendent cylinder, like a

beam of fire, was visible, which was emerging from the turret and going into the heights. But it was soon evident that a metamorphosis was occurring and after a few seconds a new marvel was offered to the amazed sight of the inhabitants of Borsippa. First, it became bulbous and covered with protuberances, while it was changing color and turning brown; then, very rapidly, the bulbs extended toward the outside and were transformed into sharp branches covered with pointed thorns and some green leaves; just a few seconds later, it was a gigantic hawthorn tree that was standing, unusually, over the Ziggurat of King Nimrod.

From the base of the Tower, only part of the trunk and the upper foliage was being seen, as the top was seeming to be lost inside *the Gate* of Heaven while the root was remaining hidden from view, in the interior of the turret. But what is worth emphasizing is that, as soon as the metamorphosis was completed, all vestige of fire, energy, or plasma disappeared, and the phenomenon was stabilized, producing no more changes. It was then seeming as if the hawthorn tree had always been there... were it not for the sinister tearing of the sky that was atrociously suggesting all kinds of abnormalities and alterations of the natural order.

But no one had sufficient time to be horrified. As soon as *Heaven* had *opened*, two figures velocrisly ran up to the last ramp, that which was leading to the terrace of the turret, and, already there, they drew their bows pointing toward the Threshold. They were Nimrod and Ninurta, the King and the brave General, the only warriors who were possessing the metal cuirass and who, for that reason, were advancing first, protected by the Elite archers.

The King and the General were pointing their bows toward the darkness of the opening trying to distinguish a target when, suddenly, two figures emerged brandishing a sword each. The Demons, with the appearance of a "White man," five cubits tall, were seeming to float in the air, but were somehow obtaining a foothold as they managed to bring down their swords on the heroic archers. The blades flashed when cutting through space but ricocheted without penetrating into the cuirasses of Nimrod and Ninurta. However, the impact made them roll, stunned, off the roof of the turret that was serving as the last terrace.

A shower of arrows then rained upon the “Immortal Demons” and, although many of them ricocheted off their cuirasses, many others penetrated, riddling them with arrows. The badly wounded giants fell next to King Nimrod who rapidly decapitated them, holding up their enormous heads before the frenzied crowd.

While King Nimrod was doing this and then casting the bloody trophy toward the multitude, General Ninurta, accompanied by part of the warrior Elite, began to climb the Enlil tree that was uniting Heaven and Earth. For the first time in thousands of years, a group of Wise Warriors were preparing themselves to take Chang Shambhala by assault!

We beg the reader to permit us to make a brief stop in the story so that I may express in a poem what passes through my Spirit when evoking the last marvelous deed of that Hyperborean people who *knew what they were doing*, in the midst of a world that was pure confusion. Then we will pick the story back up at the precise moment in which the warriors of Nimrod were preparing themselves to invade the Threshold of the synarchic initiation.

Valorous Kassite warriors!  
 His feat will eternally illuminate  
 all the Hyperborean peoples  
 who decide to take Heaven by assault  
 and return to the primordial origin  
 from which Jehovah Satan has deprived them.  
 Because They have combated the Demons  
 and awakened from the Great Deception.  
 But so far no one has been able to  
 match the glory of Nimrod, “the Defeated.”  
 That is why those of us who remain here  
 must attempt it again  
 Together with Khristos LúCIFER “the Envoy.”  
 The God of those who “lose” during the Kaly Yuga,  
 and the monk warriors, the Hyperborean Siddhas  
 who await the designated moment  
 at which twelve men  
 of the Purest Blood  
 and one Siddha  
 will gather at the end of the Kaly Yuga  
 on American soil.  
 Then the Gral will be encountered

and after a thousand years of treasons,  
the blindfold will fall from the eyes, awakening;  
the Gate will once again be open  
and Chang Shambhala with their Demons  
will be definitively annihilated.  
But so far no one has been able to  
match the glory of Nimrod, “the Defeated.”  
It is true that few attempted it:  
some Iberians, some Celts,  
Trojans, Achaeans, Dorians, or Romans,  
many Goths and many Germanics.  
But no one so far has been able to  
match the glory of Nimrod “the Defeated.”  
Perhaps the Cathars in Montsegur  
or the Teutonic Knights  
of Frederick II Hohenstaufen,  
or the greatest of all,  
our Führer, with his magic Axis  
and a valorous people who back down at nothing;  
perhaps He has sought it like no one else.  
And thus many won eternity  
and from this Hell they have marched.  
But not definitively  
for a Final Battle will be fought  
and Nimrod will return  
Together with the great Heroes of the past.  
Odin, Wothan, and Wiracocha,  
Heracles, Indra and Quetzalcoatl,  
will arrive from Valhalla singing,  
surrounded by exquisite Walkyries  
and music of yore.  
And They will raise enormous Armies  
of the Living, Immortal and Resurrected.  
Only one virtue will be demanded:  
it is called *Honor* and it dignifies the Virya  
who has awakened from the Deception.  
The War will be Essential  
and the Demiurge and his hosts, defeated,  
will at last liberate the Eternal Spirits  
who arrived from Venus  
so that they return where God awaits,  
in a World that has not been created.



And upon departing from the Universe of Matter,  
of madness, of Evil and the Great Deception,  
those who return will sing in chorus  
the feats of Nimrod, “the Defeated”!

Let us now continue with the story. The Enlil tree was possessing spaced out and straight branches, which were in reality enormous spikes, so that it was able to be climbed by them as if it were a gigantic ladder. This was precisely what the valiant Kassites did, preparing to ascend by the tree and lay siege to the “Gate of Heaven.” As soon as General Ninurta and fifty warriors had climbed high enough, they realized that they were in front of the entrance of a cavern, or the image of one. They audaciously leapt from the tree, without yet knowing if they could make footing in the mysterious world to which they were entering by the “Gate of Heaven,” and found themselves on a clearly rocky ground. Some turned to look and saw the tree that was being lost in unfathomable heights; and also the edge of an abyss, a few cubits from where they were standing, through which was distinguished, many feet away: the roof of the turret from where the giant trunk was emerging; the Ziggurat; the men of the people gathered around; and the walled perimeter of the city of Borsippa. Contrasting with the intense exterior light, where it was still midday, a soft penumbra was reigning in that site. However, there was sufficient light, as to distinguish the details of the sinister cavern: seven stone steps were seen and, from the last, a passageway that was lost in the distance. But above the entrance, following the curve of its arch, seven triangular standards were nailed. Each one was bearing written the same legend, in many different languages. In their own Kassite language they could read:

Do not dare to set foot on this *threshold*  
if before you have not died to the passions  
and temptations of the World.  
Here one only arrives to be reborn  
as Initiates in the White Brotherhood,  
but to obtain such a privilege  
it is necessary to die first.  
Adepts: if you are still alive,  
if the flame of primordial desire  
still burns in your hearts,  
if you preserve the *memory*

and feed the *purpose*,  
then flee, while you have time!

It was evidently a strategic maneuver. The legend, apparently intended for presumed adepts of initiation, had as its objective to disconcert and provoke doubt in the intruders. However, far from achieving these ends, the message provoked instantaneous laughter in the Kassite warriors.

Nimrod and Ninurta were already climbing up the thorn tree, followed by another squad of archers. Soon they were reunited and, as nothing was occurring, they set out to enter into the infernal cavern.

“Isa, Isa!” King Nimrod began to call out, alarmed by the absence of the Priestess whom no one had seen since the Dragon was raised to Heaven. At that moment, someone noticed that the standards had erased their tempting message and were rewriting themselves on their own, persisting in that tactic of addressing the warriors with deceptively spiritual words:

Kassite travelers,  
whoever does not possess a just heart  
and a sweet and devoted soul  
capable of adoring the Great Architect of the Universe  
and serving Him in His Great Work,  
will only find madness in this place.  
You do not totally possess these virtues.  
Yet you are fortunate, Kassites!  
Although mistaken in your *purpose*,  
having known how to arrive here favors you  
and that is why we will make you an offer  
*for this one time only, now and forever:*  
we offer you to serve, together with Us,  
The One, Lord of the Great Breath,  
Creator of Earth, the Sky and the Stars,  
of countless Worlds similar to this one,  
and of other *Lokas* so strange and subtle  
that they are inconceivable to any mortal.

You are valiant and pure, Kassites,  
but you have been deceived by the Demon Kus  
who showed you a non-existent Paradise.  
You must abandon it, and accept the Plan of The One.  
We now offer you *to pass the tests*

and serve the One God at Our side.  
 Think well Kassites,  
 you have killed two of our *Hiwa Anakim*,  
 the Sacred Guardians of the Threshold  
 and that is a grave offense for which you must purge.  
 However, we still offer you *to serve*,  
 in the ranks of the Brotherhood, the only God.  
 If you decide now, if you accept the deal,  
 you must leave your weapons at the Threshold  
 and strip yourselves of every aggressive intention,  
*and of the accursed signs that you carry.*  
 Do it soon, Kassites!  
 For it is a unique opportunity that we give to you.  
 Do it and you will be able to cross without danger  
 the corridor that is before you.  
 But bear in mind that you must cross it  
 with repentance in the Soul  
 because you will immediately arrive at a Very Holy place  
 called “The Temple of Knowledge,”  
 where you will be Initiated into the Mysteries of The  
 One.

Nimrod and Ninurta hesitantly looked at each other; they were expecting to find enemies trained for combat but only stupid magic was there. The standards, with the words that have been seen, had mysteriously attracted the attention of the Kassites. Among the warriors, some did not know how to read, but, strangely, the message was still arriving to their minds. And, although they were not understanding many of the concepts used, *they knew* perfectly well that *buying them off* was being attempted, whenever an *offer* was being proposed to them; bribing them so that they abandoned the fight and surrendered themselves without presenting a battle. The Kassites defeated, disarmed with “words”? And what would be the price charged for such cowardly capitulation? Nothing less than to serve the hated Enlil? A murmur rose from the warrior Elite: an attempt was being made to deceive them and apart from that, their God Kus had been insulted. The blood was boiling in the veins of the heroic Kassites. But the message was continuing:

If you accept Our generous offer  
 you will convert into *Warriors of the Rose*,  
 you will learn the *Doctrine of the Heart*  
 and, thanks to this Wisdom,  
 you will discover El in your own Heart,  
 that One by whom you are everything,  
 the Ancient of Days,  
 the Lord of Eternal Summers,  
 the Kumara Sanat.  
 If you accept, you will always fight for El  
 and for His Chosen *Habiru* People,  
 whose seed is very near to you.  
 If you accept, you will return to the world  
 as Adepts Initiated  
 into the Mystery of the *Kalachakra*,  
 the most powerful Science of Earth.  
 And thanks to its secrets  
 you will be the strongest men,  
 you will have no enemies who can confront you.  
 You will be respected Magicians,  
 victorious Generals,  
 invincible Kings,  
 very rich men,  
 depositaries of a Power  
 as never before seen.  
 You will share the glory of reigning in the World  
 Together with the *lineage chosen by El*  
 in the not-far-off day in which El,  
 as YHVH-Satan  
 will present Himself before numerous peoples,  
 worshipers of Matter,  
 and will lead them with a firm arm  
 from the Synarchy of His Power...

“Nooo!” the voice of Nimrod resonated like thunder. “Do not look at the accursed standard! Its voice is outside, in the World of Deception. What does your Pure Blood tell you, Kassite warriors? Did we not learn from Kus, the Hyperborean, that they would attempt to buy our arms? And did not Kus tell us, there in our distant mountains, that to cede to the Demons would be our end?”

He drew his sword and with a rapid movement inflicted a wound on his left hand.

“Listen,” he continued. “I, Nimrod, who has victoriously guided you into a thousand battles, tell you that we must combat these vile Demons, who dare not face us, to the death. I tell you that they lie and that with their promises they only seek to get us lost.” He raised his hand, from which was flowing abundant blood. “Here is my blood, which is the purest in the world! With it, I will trace the *HK* Sign on this infernal standard and then we will enter to slay the Demons. Our Sign is invincible!”

With his right thumb, soaked in blood, he drew the Sign of the Origin and it instantaneously seemed as if a fire consumed the seven enchanted triangles.

“Let us kill the demons!” shouted all the warriors in chorus.

However, they did not manage to enter the tunnel. The remains of the standards were still smoking on the ground when the Demons of Shambhala, who were secretly observing the reaction of the Kassites, were getting ready to use one of their terrible Atlantean weapons: the “*OM* cannon.” First, it was a soft sound, penetrating and acute, like the singing of the cicada. Then it began to raise in pitch and volume until it became irresistible.

“Isa, Isa!” shouted Nimrod and Ninurta, in duet. Effectively, descending from on high by the thorns of the Enlil tree, the specter of the Kassite princess was in sight. She was staring at them and was seeming to energetically speak but, at first, no one heard anything, since the intensely emitted monosyllable of *El* had almost stunned everyone. However, the faith that the Kassites were feeling for the Priestess of Kus was impressive and perhaps this confidence made that they soon heard, or believed to hear, her instructions.

“Stand behind Nimrod and Ninurta! Fixedly observe the *HK* Sign that they have engraved on their backs and let the Voice of the Blood flow in you. Its murmur will extinguish anything that perturbs you. And you, valiant Chiefs: you have a powerful weapon; you will see that it protects you. Look to me and trust, that soon your pain will cease.”

Taking a leap to the King and the General, the Priestess put her hands on the heads of those Heroes, producing the exaltation of one like a brilliant aura around their bodies. This operation produced evident relief because a second later both were cursing, even though they were still not able to hear their own oaths.

While the events that I just narrated were occurring in Heaven, below, next to the Ziggurat, the rest of the people were living curious experiences. When Nimrod threw the heads of the Demons, the uproar was very great and a short time later they were hanging skewered on spears. These heads were quite larger than those of a normal man, although they were not doubling it in volume. The long and blond hair was framing a square face, with slanted and black eyes and an enormous hooked nose. The mouth was of full lips, a detail that was perfectly being noticed, since the Demons were lacking beards.

The pikes were thrust before the image of Kus while the Initiates were transporting the enormous bodies to proceed, before the God of Race, to tear out the heart of the Demons. One Priestess made the opening in the white chest and extracted the heart, which was curiously located on the right side. Then she removed the organ from the other demon and elevated the bloody viscera in her hands for the people to see. And here occurred an umpteenth marvel for, upon contact with the air, the hearts were transformed into flowers, with the consequent fright on the part of the crowd made up of men and boys. They were two *red roses*, each with a piece of thorny stem, but no one recognized them as such, since roses were not yet existing on earth, and it is probable that those were the first ones that human eyes were seeing since the sinking of the last Atlantis. The Priestess contemptuously threw them at the feet of Kus and they all returned to the Ziggurat where, in that endless midday, the gigantic hawthorn was standing.

The Elite of two hundred archers had already climbed the Enlil hawthorn and penetrated into the black opening. The rest of the Kassite Army was remaining around the Ziggurat: the infantry, the sappers, the lancers and auxiliaries, and numerous archers who were not belonging to the Elite. There were also several squads of warriors from other cities who had come to Borsippa as escorts of Ambassadors and Nobles. And they were all raising their fists toward Heaven and shouting: "Kus, Nimrod! Kus, Nimrod!" encouraging their now invisible King and intimately desiring to receive the order to climb the hawthorn to collaborate in the fight. Several Princes and military Chiefs were with the troops, but no one would have dared to give any order without first receiving signals from Nimrod or Ninurta.

A chorus of women and children, who comprised the rest of the people, was accompanying the shouting of the troops. But the *Habiru* shepherds, of course, were continuing frightened, in a low voice invoking Yah, El, Il, Enlil, their beloved Demiurge. And the Initiates, who had first, timidly, and then with some urgency, climbed the upper turret to inquire about the fate of the Hierophants, were finding that they had all perished. And that is why they were crying aloud and cursing the sinister hawthorn. For the Initiates who did not die when the terrible tongue of flame scorched the turret were now skewered on thick and long spikes that were covering the totality of the blue enclosure. The Kassite people had lost the Elite of Cainite Initiates; their fate was now solely in the hands of King Nimrod!

But then, the sound of the *OM* cannon began to invade the ambit of the city and soon became so unbearable that many fell to the ground, fainted from pain. A new cloud of geoplastic vapor, now erupting from the ground of Borsippa, spread rapidly. The mist rose to a height equal to half a man and covered those who unconsciously collapsed. The first to go down, almost instantaneously, were the Habiru; men and women, children and elderly, all fell on the spot, struck down by the penetrating sound. And next occurred, perhaps, the *penultimate* great phenomenon of that glorious day.

Suddenly, as mysteriously as it had formed, the mist began to dissipate, revealing numerous men and women who were lying on the ground or who were attempting to get up. But the marvel was that the Habiru, *in their totality*, had disappeared. And the diabolical sound, the monosyllable of El, also ceased at that moment.

The Kassites, when verifying that the Habiru were not in sight, thought that they had fled since many of them were their slaves or servants and this presumption was increasing their rage. But the Habiru had not fled: their entire community experienced the selective effects of the *OM* cannon, the sound of which, properly tuned, has the property of producing teleportation. In different places, at a distance of many miles, the Habiru shepherds “found themselves” upon regaining consciousness and while they were at first cursing Nimrod and his “magic,” attributing to him the blame for their involuntary journeys, upon hearing news of the fate of Borsippa, they thanked their God Yah for having saved them. Many awoke in

Nineveh or Assur, but others ended up in sites as far away as *Ishbak*,<sup>11</sup> *Peleg*,<sup>12</sup> *Serug*,<sup>13</sup> *Tadmur*,<sup>14</sup> or *Shinar*. In fact, many families took years to reunite, separated by distances of two or three hundred miles, which contributed to disseminate, in a distorted manner, the feat of Nimrod in the Middle East. To all this, in Borsippa, an archer peeked through the black opening of the sky and shouted:

“Warriors, to the attack! Nimrod wins!”

This call was longed for by the Kassite people and caused, an instant later, thousands of warriors to launch an assault on Heaven.

Pero volvamos a la entrada de la caverna, adonde dejamos a Nimrod y a Ninurta. When Nimrod and Ninurta were convinced that the *OM* sonic ray could not counter them, they prepared to invade the Threshold. The corridor was sufficiently wide so that they were able to advance five at a time, which they did at full speed. In front was the spectral figure of Princess Isa, followed by Nimrod, Ninurta, and the rest of the archers, except for a dozen who remained on guard at the entrance. That cavern, constructed with the aim of frightening those aspirants into serving the Demiurge, had the walls covered with monstrous bas-reliefs and mysterious and impious legends. There were also side doors that were leading to certain “chambers” where the Demoness Dolma is usually present in her lascivious nakedness, surrounded by a court of prostitute Priestesses. She is in charge of “guiding” and “bewitching” the adepts who ignore the dangers of sexual magic.

These, and many other hallucinatory traps, intended to confuse and subdue the will of the naïve aspirants who usually venture across the Threshold, were mounted, looming, throughout the endless length of the sinister corridor. But none of such tricks could detain those who were beyond the senses; those who were only hearing the Voice of the Pure

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11. A Northern Arabian tribe said to have originated from Ishbak, the fifth son of Abraham and Keturah.

12. Corresponds to the city of Phaliga (Circesium) at the confluence of the Euphrates and Chaboras rivers and Serug’s grandfather, Peleg.

13. Corresponds to the city of Śarugi (modern-day Suruç) and Abraham’s great-grandfather, Serug.

14. Corresponds to the region of modern-day Palmyra, Syria.



Blood; those whom their determination had led them to fight in Heaven.

The Kassite vanguard had covered a length of two stadiums when the tunnel abruptly concluded, revealing three halls, one after the other, at which entrances large inscriptions in various languages, were letting them know that they were in the “Temple of Ignorance and Learning” or in the “Temple of Fraternity” or in the “Temple of Knowledge.” The first hall was empty, except for an altar with the odious symbols of Enlil. The second was possessing two altars and two enormous basalt columns at its entrance. The third was boasting a sumptuous altar with a coffin and, engraved on the walls and ceilings, the most obscene and accursed symbols that anyone could conceive without going mad. And all the halls had rich carpets and tapestries covering the floors and walls, and aromatics that were pervading the space, softly illuminated by various oil lamps. The three halls, so curiously decorated, were undoubtedly constituting an unusual spectacle for those hardened men, who minutes before were finding themselves in a humble desert city. However, these strange rooms were not able to be duly appreciated by the Kassites, for the fight began as soon as they entered into the first hall. There, a group of “Guardians of the Threshold,” *Hiwa Anakim*, similar to those who Nimrod decapitated moments before, were blocking their way.

Despite possessing a fierce appearance, and being quite large in size, those spawns of black magic are not very effective at fighting. They have been born from the copulation between the Siddhas of the Dark Side and the Paśu females in the Sabbath ceremony, which is very ancient, from the Epoch in which said practices destroyed Atlantis. Many thousands of such demonic beings live in Chang Shambhala (or Kampala or Dejung, etc.), are totally imbecilic and serve in the “Armies” of the Great White Brotherhood. However, there are persons more imbecilic than the *Hiwa Anakim*: they are those who, upon seeing them, take them for “Angels” or “extraterrestrials.”

The Guardians were surrounding a bald, half-naked, elder of Yellow race, who was seeming an inhabitant of the distant Kuenluen Mountains. He had in his hands a *Dorje* or Scepter of Power, that is, a very powerful transducer that allows to operate as a “key” or “trigger” in all the great resonant machinery

that is the material Universe. The Scepter, a rod with a spherical head of stone, emitted a reddish ray that curtly struck the chest of General Ninurta, knocking him to the floor. But the Enemy had no time to be happy about this blow, for a well-aimed arrow pierced the heart of the yellow Demon provoking, such an extraordinary response, great confusion among the Hiwa Anakim. Now the clash became inevitable; while some Demons were dragging the cadaver of the old man toward the "Hall of Learning," others were heading, sword in hand, toward the Kassite warriors. A hail of magic arrows fell upon them, but the distance in such a confined environment was soon shortened and one had to fight hand-to-hand. Several demons had already fallen and some more did not take long in following them, due to the effect of the Kassite swords. Nimrod opened a clearing between the attackers and, followed by his squad, passed into the next hall. There the fighting became fierce and it was seen that the number of Demons was very great.

But Nimrod was fervent. He had distinguished, across the second hall, a resplendent personage, who was directing the attack. At times he was peering into the Temple of Knowledge from a door that was seeming to lead into a wide courtyard, but he was stepping aside after shouting orders to make way for other clumsy Hiwa Anakim. He was a Nephilim, a Siddha of the Dark Side, but Nimrod, impressed by his Divine appearance and his great white wings, took him for Enlil himself. He carefully aimed and shot when the image of the Nephilim appeared in the doorway. The arrow traced a smooth curve in space and went directly for the chest of the Demon, ricocheting as if it had hit against a rock.

"Nimrod, you dog!" shouted the Nephilim with his face disfigured by hatred. "You respond to our offer like this? Now you will die, you and all your folk. You will be fodder for our Hiwa Anakim who, by the way, have a good appetite."

Having said this, he stepped aside from the doorway, as a throng of Demons burst toward Nimrod while he was observing, horrified, as many Hiwa Anakim were giving themselves over to ferociously devour the fallen warriors. This sight drew a cry of horror from the Kassite King and as his sword was keeping the attackers at bay, he was observing that the casualties were terrible among his Elite archers. That was the moment in which he gave the order to seek reinforcements. A few

moments later, thousands of warriors were bursting into the accursed Temples of synarchic initiation.

Soon the Hiwa Anakim were overrun and Nimrod had time to gather his surviving archers. Less than half were left but the arrived reinforcements were impressive, to the extent that they were threatening to saturate the three Temples that had already been taken. It was necessary to attempt an exit toward the exterior courtyard. Nimrod spied through the door in which he saw the Nephilim and verified that it was leading to the courtyard of an enormous Palace, in the middle of a cyclopean city. A picture that was breathtaking.

They were in the heart of Chang Shambhala, very near to the Palace of the King of the World. The conjuration of the Cainite Initiates had been so effective, supported, of course, by the Mystery of the Pure Blood, that the Serpent of Fire had leveled the Seven Walls for them. The tunnel of the synarchic initiation runs through them, so that the disciples of the Demiurge can arrive to the Masters of Wisdom. But it is worthwhile to make some clarifications. In spite of all that the Cainite Initiates and Nimrod have been seen to do, the key to arrive at Chang Shambhala is not magic, but Strategy. It would be worthless if someone could “open the gate,” if his Spirit is dogmatized or is a victim of any of the psychological tactics that the White Brotherhood uses to achieve the Universal Synarchy. That is why *the true feat of Nimrod was to go through the tunnel and the three Temples* with weapons in hand, which speaks, and will forever speak, of the Purest Blood of Earth. For these places *are the most powerful chambers of deception that exist in the world*. Nothing can match them, neither the treatments with drugs that the Secret Services of the West may use, completed with hypnosis, nor any other system of “psychic programming.” Those who end up there, useful persons to the Synarchy, Heads of State, the religious, Kings, rich and influential persons, presidents of corporations, etc., “return completely spellbound, prepared to fully work to fulfill their mission.” They are the “Initiates” of the Synarchy, they have “died” and “returned” to “be born”; but in reality what has died in them is the Spirit, the Memory of Blood, which now, submerged in a total *strategic confusion, they will never feel* again.

In the courtyard exterior to the Temple of Knowledge, where the valiant Kassites had barricaded themselves, a whole legion of Hiwa Anakim, sword in hand, and several squads of

Shedim, the earthy-skinned dwarves, were restlessly waiting. These dwarves, of enormous heads, are the product of ritual copulation between men and certain animals, during the orgies of Atlantean black magic. Transported en masse to Chang Shambhala, after the hecatomb, they inhabit lugubrious caverns and perform all sorts of tasks for the “Masters.” Lately they have been “re-discovered” in the West as companions of UFO crews, but, in truth, they are a millenary terrestrial species. They are in control of a paralyzing anti-personnel weapon that gives a cold sensation and can produce fainting spells but which is not lethal. They present themselves aggressively and are to be feared if one does not know them and does not have the necessary knowledge to neutralize them. But when they are losing, they are cowardly and flee in disarray. They are ferocious carnivores but do not like human flesh as the ferocious Hiwa Anakim do. They are those responsible for the theft of cattle, mutilations of animals, and blood suction, just as the Hiwa Anakim usually have breakfast with unsuspecting citizens who never “reappear.”

The sight of the exterior courtyard was not able to be more eerie, but Nimrod was desiring to confront the cowardly Nephilim and avenge the horrific casualties produced among his men by the anthropophagous giants. For it, he devised a simple Strategy. He would send the infantry in a horde followed by a vanguard of lancers. Behind would be the Elite archers protecting the rearguard and permanently firing at the surest targets. In the confusion, Nimrod would attempt to arrive at the Nephilim.

The Emim Nephilim whose name was *Kokabiel*, one of the two hundred Hyperborean Siddhas who came from Venus, followed the Path of the Right Hand and founded the White Brotherhood or Occult Hierarchy of Earth, was directing his nightmarish hosts shielded behind an enormous spouting fountain. His presence was dazzling, for these demons are proud and feel pleasure at showing a beautiful appearance, vainly trying to compete with Khristos LúCIFER, the Lord of Un-created Beauty.

Nimrod gave the order to attack and a horde of Kassite warriors precipitated against the tight formation of Demons. The dwarves fired their “belt” weapons and produced some stumbles among the first warriors, but it was soon seen that the impetus that they were carrying would make it impossible to stop

them in that way. Dozens of arrows began to rain down at the same time that the two vanguards were colliding, generating a tremendous skirmish. At that moment, Nimrod, who had apparently headed in the opposite direction, dropped, in two leaps, onto Kokabiel, attempting to slit his throat with a sharp Jade dagger. That weapon, coming from China, Isa had recommended as very effective for taking down Demons.

Rolling in deadly embrace, two enemy Hyperboreans, the white Nimrod and the tenebrous Kokabiel, were gambling their immortal and illusory lives trying to stab each other. It was something that was not seen since 8,000 years ago.

But their bodies were belonging to two different Races. Kokabiel was enormous, almost double the size of the valorous Nimrod, and that physical advantage, added to his hatred that was constituting an almost palpable energy, burning, placing the Kassite King in trouble.

“Die, Dog Nimrod!” shouted the Nephilim while pressing on the neck of the Kassite King, caught in a deadly fighting hold.

“Die and return to the infernal world of mortal humans!” The bones of the unfortunate King began to crack.

“Imbecile Nimrod! You were wishing to conquer Heaven? The punishment will be terrible. We will enchain you in such a way that you will return to mineral consciousness or, even worse, to the elemental world of etheric larvae. And you will take millennia to remove the wheel of Karma, accursed Nimrod. And we will teach your people a definitive lesson. They will be wiped off the face of the Earth! But your defeat will always be remembered by the *Habiru* lineage of *YHVH*.”

*Crack!* The spine of Nimrod lugubriously sounded upon breaking.

“Ha, ha, ha,” Kokabiel was cynically laughing. “That name really suits you well: ‘Nimrod, the Defeated.’ So shall you be remembered, dog Nimrod. Ha, Ha, Ha. *Ahhha!*” howled the Nephilim horribly upon noticing that the jade knife had penetrated into his waist at the hilt.

At every moment of the struggle, Nimrod had tried to plunge the weapon but it was slipping on the electrostatic cuirass with mineral precipitation that was protecting him. At last, when he felt himself dying, he diffused his consciousness into the Blood, in the Hyperborean manner, and let the last effort of his arm be guided by primordial impulses. And then

his hand, fearsomely armed, directly thrust to a point on the waist of the Nephilim, just above the liver, where a chakra vortex was generating a weak point in his armor.

Now Kokabiel was dead, and would never again live in this Universe, such is the mystery that the Nephilim Demons of Chang Shambhala try to hide. But Nimrod was dying next to the gigantic corpse...

Upon Kokabiel falling, a sudden disconcertion was generated among the demonic hosts. Nevertheless, the voices of other cowardly Nephilim were inciting them to fight without retreating. The massacre was terrible and blood already covered a large part of the courtyard, strewn with hundreds of cadavers. A squad of sappers began to set fire to the adjacent corridors and soon burned the Palace that was, evidently, evacuated. In the midst of the confusion, some warriors sat the archer King against the rumbling fountain and saw him smile as the flickering of the voracious tongues of fire were projecting dancing shadows upon his face. They also saw him speak with the specter of Isa. Some were even able to hear what they were saying with clarity:

“O Isa. Where have you been, Princess?”

“Very far away, Valorous Nimrod,” responded the dead Priestess. “The monster of fire, Enlil, transported me outside of the terrestrial world, to the House of his Master Shamash, the Sun. There I saw a City of Fire, with the most infernal Demons that anyone can imagine. There were eleven ‘Gods’ similar to Enlil. And one, O Nimrod, who cannot be described by any mortal without running the risk of losing his sanity. The most hideous and abominable monster that can be imagined in an eternity of madness. And He was inhabiting Shamash! And everything, O Nimrod, every existent thing, all that we saw here, in this Hell, and in many other worlds that the monster traversed, all of it was alive, was palpitating, and was part of Him!

“But you ought to rejoice, O Nimrod, for not even He could withstand the primordial sign of *HK*. ‘Turn yourself into a tree,’ ordered Shamash to the Enlil Dragon, ‘and confuse that *Sign* that reminds us of the *Incognizable* in the primordial gnosis of your fruits!’

“Suddenly, O Nimrod, I found myself at the top of a thorn tree that was hanging from black abysses and was reaching as far Shamash. I began to descend and many infernal creatures

were stalking me, but they all fled when realizing that I was carrying the Sign. I was very concerned since I had to fulfill the mission of finding the Path of Return to the Origin, just as it was entrusted to us by the Cainite Sages. All the hope of the Race was put on me and I could not fail. And to top it all off, I was perceiving the Voice of Shamash who was speaking to the *Dog of Heaven* and was saying:

‘O Sirius! O Zion! O Divine Canid! Your never-sullied Face must contemplate how the followers of Khristos LúCIFer, the envoy of the Incognizable, rise up against the Plan of The One, defying the cosmic laws and seeking to abandon the Universe of the Suns. Will we, the Architects of All Worlds, permit that the *enslaved Spirits* liberate themselves from the yoke of the cycles, the manvantaras and the pralayas? Respond, O Thou, who dwell in the Peace of The One. Tell us if we can accept that the anointed LúCIFer, the Khristos, reveals the Mystery of the Vril to the Spirits bound to the evolution of our Holy Wills. For behold, The Envoy has established himself in our Mansion, and from there he encourages the Redemption of the Pure Blood. He illuminates the interiors of the Viryas with a *new Sun that no one sees*, a Black Sun that remembers the Divine Origin of the Spirit and awakens the Nostalgia for the Return. Shall we permit this abomination, O Sirius? If they discover the path of Return to the Uncreated Worlds, what will become of our planetary chains, entrusted to the dubious development of the monads? We must prevent it! O Sirius-Zion, Dog of the One Shepherd who looks after the Cosmic Flock, sink your teeth into the Redeeming Serpent and deliver us from the threat of spiritual liberation *so that the slavery of those who are similar to the Incognizable, without knowing what they are, eternally continues!*

“O Nimrod, fear not!” exclaimed the Princess upon realizing that the face of the dying Kassite King was casting a shadow. “We have triumphed, O Thou, vanquisher of Kokabiel! While the Demons were making their blasphemous voices heard throughout the orb, I was trying to comply with the mission of the Race and find the Path of Return. For it, I was concentrating my attention on the Black Sun, since that is the only way to preserve the *strategic advantage* obtained by the purity of blood, when a very vivid light came from behind that Racial Center. It was a *green ray*, of an ineffable purity, which was passing through the Uncreated Center and was revealing, to

our Stirp, the Original Gate of the Lost Mansions. O Nimrod, in an instant everything became clear, all confusion dissipated! I could no longer ever lose myself because now I knew that we had never strayed, or been confused, or sinned, or fallen. We had never even moved. O Nimrod! By dissipating the totality of the Great Deception, I have had the certainty that we would no longer have to return because we were there without knowing it. We have conquered the Freedom of the Spirit, Valiant Nimrod! *And the absolute possibility of being ourselves, our own creation, of being us, the womb of our own birth. It is the Will of the Incognizable, Divine Nimrod, that we can do all things!*"

Princess Isa pronounced her last words, accompanying the final sigh of the Hyperborean King: "I was already in possession of the Secret of the Return upon descending from the hawthorn, when I saw thee at the entrance of the infamous initiatic cavern, but it was good to give proof of the purity attained by the lineage of Kus, that the Final Battle was fought between the Kassites of Nimrod and the Demons of Chang Shambhala. So that the memory of this feat lives on in the racial memory of the Viryas still enchained and is evoked at the end of the Era of the Fish, when the Thirteen Siddhas recover the Crown of LúCIFER and definitively awaken the Hyperborean peoples. Then Chang Shambhala will fall with its demons, and in an endless Holocaust of Fire, the accursed work of the Demiurge Jehovah Satan will succumb."

Nimrod was lying dead in Chang Shambhala. Next to him, with a grimace of unspeakable horror on his taut face, was the cadaver of the Nephilim Kokabiel, who had been Master of sorcerers and magicians. His Science had proved useless before the tenacious determination of the pure Kassites and said failure demonstrated that for the Virya, transmuted into a Siddha, it is always possible to fight against the Demons and win. Of course, that *mystical victory* can also be a defeat, if it is *measured with the rod of the Paśu*. Because, in fact, any victory that does not bring about a material success, verifiable by the moral standards of "synarchized" societies, is considered as a "defeat." For the morality of a society is a function of its Culture and, as already seen, "Culture is a strategic weapon" for the Synarchy. That is why those who fight against the satanic forces, the Hyperborean Viryas, will always be branded as "defeated." And that is why the Great Being who illuminates the *Interior Path* of the Viryas, Khristos LúCIFER, is called the God



of the Losers: because all his followers always “lose” during the Kaly Yuga.

So Nimrod, the Defeated, was lying dead in Chang Shambhala. His brave Kassites had been completely exterminated in a vast area of the Accursed City, to where their warrior fury led them. In the reverberating light of the recent fires, the frightful ossuary into which the Temples and courtyards were turned was able to be observed. The first Palace, called “Mansion of the Manus,” where the annals of the Root Races were being deposited and that was utilized by the Masters of Wisdom to train their *envoys*, was reduced to ashes. An enormous Monastery and various shrines dedicated to “minor divinities,” always used for training “envoys,” in other words, to tactically deceive them, also suffered the effects of the fire. Compared to these important losses, the resistance offered by the Demons had been minimal. Only the vile Kokabiel and the Chinese Master who used the Dorje risked their skins, limiting themselves to sending legions of Hiwa Anakim giants and Sheidim dwarves against the Kassite warriors. As it would be said now, they utilized a “mass tactic” comprised of “robots” or “androids.” It is that *they cannot risk their lives since they are too few*. Millions of years ago they were two hundred. Nimrod liquidated one... Surely it is hard to believe that so few are capable of so much. But it must be considered that They possess the “support” of thousands of “Masters,” that is to say, of Paśu “Initiates,” Souls of superior evolutive degree, and rely on the *strategic dominion of the planetary consciousness*.

That endless “midday” remained unaltered throughout the Battle of Nimrod, and one can consider its approximate length as about twelve hours. At the moment in which the Kassite King was expiring and the combat in Chang Shambhala was being extinguished, the *last marvel* was shaking Borsippa. All the available warriors had already ascended to Heaven, more than four thousand, including some visitors, and the city was then presenting a strange appearance. With that crowd mostly comprised of women and children who were not ceasing to shout, superimposing their protests on a background of war music played by the Cainite Initiates. And that imposing tower, raised up to Heaven in open defiance. And that hawthorn tree at its summit, that pinkish tree that symbolizes the sublimation of matter by El and its fitting into the Cosmic Hierarchies, whose supreme regent is He who denominates Himself

"*The One.*" And that endless midday, without the image of Shamash... Truly, Borsippa was presenting a rare appearance on that, its last day!

There were no longer Semites in Borsippa; the lineage of Yah, the blood of Abram, the Habiru shepherds, would be saved. But neither were there cowards to flee when the *silver lentil* appeared in the heavens. All were dumbstruck as the great *silver eye* was emerging from a suspicious cloud. And they all died at their posts when the atomic ray fully hit the Tower of Nimrod. The developed heat was so tremendous that the sand was melting and dripping like water. A deadly hurricane, an expansive circle of fire, spread from Borsippa killing any living thing within ten miles.

Another of the Atlantean tactical weapons was used, thus giving fulfillment to the plea that Enlil and Shamash made to the Dog of Heaven, Sirius-Zion, and that Princess Isa witnessed. And once the attack consummated, the silver lenticule disappeared from all physical sight to return to the *center* from where it had been *projected*, in Chang Shambhala.

When the smoke dissipated, only one-seventh of the Tower of Nimrod was standing upright; Shamash was continuing its journey toward the west and the hawthorn tree and the Gate of Heaven were no longer existing. The nightmare had ended: the Threshold was safe to continue providing its services to the synarchic initiations and the Sons of the Midnight Sun had failed again.

Only the racial memory of the great feat of Nimrod and the charred remains of his Tower would be left, just as can still be seen today at the Tower of Borsippa, with the sand vitrified by the nuclear heat still adhered, after millennia, to its walls. And the calumnies invented by the Habiru shepherds and included in the Arab and Jewish tradition would also live on. In the Talmud and in various rabbinical writings, part of this story can be read, conveniently altered. Mentioned there are the Tower of Nimrod "from which his archers were shooting arrows at Heaven," the "luciferic pride" of the Kassite King, his Tower "confused" with that of Babel, etc. Clay tablets engraved in cuneiform script have also been found, which tell the facts more objectively, and numerous Kudurrus, engraved stones that used to be placed in Temples or as territorial boundaries, with references to the feat of Nimrod.

Perhaps of all the falsifications made about this Hyperborean deed, the most insidious is the reference from H. P. Blavatsky in her Secret Doctrine, where it is written that “an elite of Assyro-Babylonian priests discovered the way to escape the Plan of Evolution of the Solar Logos and abandoned the Planetary Chain, together with their people, heading to the ‘stars,’ *where they continue their evolution.*” That is to say that the mentioned agent of the Synarchy intends to capitalize on the feat of Nimrod *in favor of synarchic theories.*

The rest of the Kassite people continued dominating for a while but finally merged with their Hittite cousins for, it has been already said, “a Race that loses its Cainite Initiates is a dying Race.” and, together with Nimrod, the Elite Cainite Initiates had departed forever. However, the Hittite expansion led to re-inhabiting Borsippa, which was reconstructed in part, but no one dared to touch the ruins of the terrible Tower.

In Chang Shambhala, the history of Nimrod is always present and with the order to prevent future attempts of this type, many “envoys” have occupied themselves for centuries with *eliminating* evidence in this respect and to *confuse* about the tactical methodology used in the attack. As we shall see later on, only in the twentieth century, through the work of the Führer of Germany has it been possible, with prospects of success, to once again undertake the collective mutation of the Race and attempt the conquest of Heaven. *But the results of this new Hyperborean deed will surely appear, to those who are under the effects of Synarchic Magic, as a “defeat.”*

To conclude this summary of the history of Nimrod, I will say that the Kassite King, his brave General Ninurta, his Priests, and all the people who died in Borsippa, undertook the definitive *Path of Return* guided by the indomitable Princess Isa.

In the meantime, the idiot Hiwa Anakim Demons were devouring their bodies in Chang Shambhala and the King of the World was pronouncing his vespertine Prayer, delayed twelve hours that day by the unerasable feat of Nimrod.

In a Buenos Aires museum, in Argentina is found the famous Kudurru of Kashshu, discovered in Susa, where it was part of the plunder of the Elamite King Shutruk-Nakhunte of the twelfth century BC. On it is engraved the regal figure of Nimrod *treading on the Moon and the Sun*, and with an eight-pointed star, symbol of the planet Venus, above his head. Next

to him, a Ziggurat, reminiscent of his famous Tower. Below this image there are two columns of cuneiform script in the Hittite language where is mentioned the death of the King and it is warned that no one must forget his feat. I will transcribe part of said text according to the erudite version of Professor Ramirez of the University of Salta, universally considered as the most exact:

*The Death of Nimrod*

From a famous Tower  
the ruins of which are here  
King Nimrod has departed to Heaven.  
One day he will return!  
But he has not gone  
to the Gods to bend his knee.  
With bow drawn he has gone up  
ready to kill.  
His arrows have wounded Shamash  
but he has soon managed to heal.  
But Nimrod has gone  
although someday he will return.  
A Goddess guides him,  
She is called Isa,  
She is Ishtar herself,  
and a people accompany him,  
they are the brave Kassites  
who will fight alongside him.  
For Nimrod has departed  
and is no longer with us,  
although the legends say  
that one day he will return  
with his bow drawn  
ready to kill.

## The Thule Project of John Dee



It is only now, after we have interiorized the venture undertaken by Nimrod and his Kassite people in the ancient Assyrian city of Borsippa, that we can attempt to describe, superficially, the Thule Project of Dr. John Dee. But we must first bear in mind that said plan was not realized and presented at a given moment, but rather we denominate “Project Thule” to a series of indications that Dr. John Dee made to Queen Elizabeth I between 1581 and 1587, being in the last years of this period when the clearly Hyperborean character of the same was revealed. The possession of Princess Papan’s mirror allowed the English sage to elaborate a Hyperborean Strategy so advanced for his time that it could only be fully understood in the nineteenth century. But this Strategy was developed and transcribed in the Enochian language and in this form it reached our time. Only a part of it was adapted to the exterior politics of England, to the reality of the sixteenth century, and presented to Elizabeth I in the famous Thule Project; the rest was composed of universal principles of the Hyperborean Wisdom applicable in any time and place; for which reason, if they were known now, they would seem curiously *current*. We can then summarize the steps of this Strategy without forgetting that it is *part* of a General or Totalizing Strategy; and that said *part* was never presented complete, just as we now analyze it, but in successive “suggestions.”

### I. Background

Thanks to the friendship that John Dee was maintaining with Mercator,<sup>15</sup> whom he met in *Leuven*, he was able to obtain, for England, terrestrial globes designed with his famous projection system, as well as various instruments for navigation. As is well known, the sixteenth century began with Spain and Portugal holding a tremendous maritime superiority over the other countries of Europe, and ended with the sinking of the Invincible Armada, an event that marked the beginning of

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15. Gerardus Mercator

English maritime expansion. Dr. John Dee contributed to this change of situation, undoubtedly due to the iron hand of Elizabeth I, with several scientific contributions. In the sixteenth century, a map or a new astrolabe were considered state secrets, since their exclusive possession could mean, in many cases, years of advancement over other nations. It was the century of the conquest of America and of multiple world maritime explorations.

In this historical framework of wars for maritime predominance and fierce commercial competition between countries, the strange life of Dr. John Dee must be inscribed, so as to grasp the originality that his “indications” and “suggestions” made to Queen Elizabeth I represent. *Firstly*, he informed the latter that the Mercator projection was suffering from serious errors originated in an incorrect use of geometry and mathematics. According to the wise Englishman, “*another geometry*” should be investigated, such a one that enables the interpretation of certain strange characteristics that geography presents in some places of the Earth.” These abnormal characteristics were derived from a new model of the world that John Dee had obtained by “revelation” from the angels who were speaking to him through the magic mirror. And in this way he was 300 years ahead of the idea that, in order to interpret actual space, it was necessary to resort to another geometry different from the Euclidean one.

*Secondly*, his accurate indication that Greenland is one of the key places on Earth, due to the special characteristics that space was acquiring there, should be emphasized. John Dee’s theory, evidently inspired by the Hyperborean Wisdom, was affirming that terrestrial space was made up of various concentrically superimposed planes, like the layers of an onion, which were true unknown worlds in themselves. In some special places said planes would be “in contact” with each other, there being true “doors” that would allow entering into them. For this reason, because of the special conditions that Greenland would possess in order to initiate such explorations, John Dee, in a writing that is still kept on file in England, was denominating the icy territory as a “door toward other worlds.”

*Thirdly*, Dr. John Dee pointed out to the Sovereigness that, since the tenth century, a suspicious maritime movement had led the Icelandic *Vikings* to settle in Greenland. And it was known that the Norwegians, Swedes or Danes, as well as the

Normans of France and even the Irish, were in possession of legends about marvelous and paradisiacal lands that were “beyond Greenland” and that they or their ancestors would have visited. After the discovery of America, it was universally thought that said fabled lands, the legendary Vinland for example, were in the New World. But John Dee was not thinking that way. According to his criterion, the audacious explorers would have also followed a northern route within Greenland itself that made it possible for them to arrive at “other worlds,” which does not invalidate the fact that they also knew of and explored America. It is just that when the existence of the immense and rich continent located exactly to the west was made public, no one bothered to establish the veracity of some unknown lands located in the dangerous Greenlandic north. But neither could anyone deny to the astute English sage the disturbing and inexplicable fact that *the entire Viking population of Greenland*—some ten thousand people in the thirteenth century—*had disappeared without a trace by the fifteenth century.*

In effect, as Jacques de Mahieu points out: “The total disappearance of the Scandinavian colonies on Greenland in the fifteenth century had various causes. Norway lost interest in these distant populations and forbade any contact with them. English piracy made the northern seas unsafe, as evidenced by the sacking of Eystribygð, in Greenland itself, in 1418. But, above all, the climate changed abruptly. Huge icebergs advanced southward and blocked the coasts: hence famine and diseases. The fate of the Greenlanders remains a mystery. The expeditions sent by the kings of Denmark in the following centuries to re-establish contact with them showed that there were only a few groups of Eskimos left on the island. It is quite improbable, however, that the cruelest of epidemics could have completely destroyed such a large population. It is much more likely that the Greenlanders emigrated to more welcoming lands. But they did not return to Europe.”<sup>16</sup>

The Viking colonization of Greenland began in 986 with the settlement of the exiled Erik the Red, who gave it its current name: “Green Land”; and subsequently continued by his family. “For four centuries,” says *Frédéric Durand*, “the descendants of these pioneers lived in southwestern Greenland, raising

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16. *El gran viaje del Dios-Sol*, Jacques de Mahieu, 1971; pp. 24–25.

livestock, fishing, and hunting. Moving from fjord to fjord, they formed two settlements, that of the West and that of the East, by far the most prosperous. The latter counted up to 190 farms, 12 churches, and 2 convents. In 1124, a bishopric was created in Garðar, a commercial center that knew an opulence hardly imaginable at the foot of its glaciers; a cathedral was erected there — the largest in the North — hardly smaller than that of Trondheim and flanked by administrative buildings and warehouses. In the face of a deadly hostile nature, literature even flourished as proven by two of the *Edda* poems conceived in Greenland, the *Atlakviða* and the *Atlamál*, thus affirming to posterity the extraordinary vitality of the Viking race.”<sup>17</sup>

Before drawing conclusions, it is worth taking into account the intense activity of the Catholic Church. In this regard, Jacques de Mahieu emphasizes that “the Church played an important role in the colonization of Greenland. The first Christian missionary, brought from Norway by Leif Eiriksson, arrived in the year 999. At first, resistance to the traditional faith was considerable, and remained so for a hundred years. But Catholicism rapidly asserted itself during the eleventh century. Churches, convents, and schools sprang up everywhere. In 1121, Rome gave the island its first bishop, and sixteen more followed. There is still mention of a bishop of Garðar in 1409, but there is good reason to believe that this episcopal see was abandoned by its incumbent in 1342, when, according to a Latin manuscript written by Gissle Oddson, bishop of Skálholt, in the eighteenth century, based on the town’s archives, the Greenland population abandoned Christianity.”<sup>18</sup>

Here is the mystery: a population that changes *religion* and *disappears*. And we can add: a “Nordic” population, i.e. of pure

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17. *Les Vikings*, Frédéric Durand, 1965; p. 29. “Pendant quatre siècles, les descendants de ces pionniers vivront dans le sud-ouest groenlandais d’élevage, de pêche et de chasse. Essaimant de fjord en fjord, ils constituent deux colonies, celle de l’Ouest et celle de l’Est, de loin la plus prospère. Celle-ci compté jusqu’à 190 fermes, 12 églises et 2 couvents. En 1124 un évêché fut créé à Garðar, centre commercial qui connut une opulence difficilement imaginable au pied de ses glaciers ; une cathédrale y fut érigée, à peine plus petite que celle de Trondhjem — la plus grande du Nord — et flanquée de bâtiments administratifs et d’entrepôts. En face d’une nature mortellement hostile, la littérature a même fleuri comme le prouvent deux de poèmes des *Eddas* conçus en Groenland, le *Atlakviða* et le *Atlamál*, affirmant ainsi aux yeux de la postérité l’extraordinaire vitalité de la race de Vikings.”

18. *Le grand voyage du Dieu-Soleil*, Jacques de Mahieu, 1971; p. 24.



Hyperborean blood. The ease with which the most absurd hypotheses are usually accepted when adequate explanations are lacking is remarkable. The current theories about Greenland, which affirm that said land had a “mild” climate in the thirteenth century, suitable for supporting a large population, and that it became “hostile” a century later, provoking the emigration (to where?) of all the inhabitants, must be qualified in no other way. On the other hand, John Dee was proposing a different interpretation in order to solve the enigma. According to the sage, the Catholic Church knew very well that the Vikings had gone “to another world” in the fourteenth century after a change of religion, which is why they kept the secret.

Apart from all the fantastic stories that were known since the Middle Ages, for example the voyages of the Zeno brothers, those of Saint Brendan or the more certain Viking legends that we have mentioned, two recent events had occurred in relation to Greenland that John Dee highlighted in *fourth place* of importance to Queen Elizabeth I. One: the “secret” voyage of the Jewish admiral Christopher Columbus to Greenland in 1476. Two: the voyage of the Icelandic Sigurður Stefánsson in 1570.

With respect to point “one,” the voyage of Christopher Columbus, it is worth recalling that History admits four voyages of the Admiral to the New World. But “in reality there were five voyages,” says *Pierre Carnac*, “that the Admiral undertook; and it is precisely the first of these that is overlooked. In effect, before sailing to the Lucayas in 1492, Columbus almost reached Greenland, following in the tracks of the Zeno brothers.”<sup>19</sup> However, for Jacques de Mahieu, Columbus did indeed reach Greenlandic territory on said voyage: “But the most important voyage for us is that which he [Columbus] made to Thule. We only know it from a paragraph of a letter from the Admiral that Ferdinand and Las Casas quote: ‘In the year of 1477, by February, I sailed beyond Tyle one hundred leagues, the southern part of which is distant from the equinox 73 degrees, and not 63 as some wish, and lies not within the line that includes the Ptolemaic West, but is much more westerly; and the English, principally those of Bristol, go with their merchandise to this island, which is as large as England; when I went there the sea was not frozen, although the tides were so

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19. *L'histoire commence à Bimini*, Pierre Carnac, 1973

heavy that they rose twice a day 26 fathoms and went down as much.”

By what motive would Columbus have undertaken a perilous voyage to Thule (i.e. Greenland)? And what is more puzzling: how could he do so if he was lacking the means to put together a ship and mount a costly expedition? Jacques de Mahieu also provides a possible answer to this last question; as for the first question, on the motives that impelled Columbus toward Greenland, the answer will be made evident a few paragraphs ahead: “Portuguese ships were not frequenting the ports of Scandinavia,” says Jacques de Mahieu. “Had Columbus managed to go to England and embark there for Thule? But under what title? Perhaps the key to the enigma lies in an expedition mounted in 1476 by King Christian III of Denmark with the purpose of finding traces of the Norwegian colonies in Greenland, of which there had been no news for a long time. Strangely enough, at first sight, Christian III had requested and obtained the help of King Afonso V of Portugal for his enterprise. The ships were Danish, and their commanders, Admirals Pining and Pothorst, were German. Under these conditions, what could the support given by Alfonso consist of? Lisbon was famous at the time for its navigators, men capable of reading and designing maritime maps and of guiding ships by the stars. However, the expedition had a navigator named John Scolvus, of whom no one will ever hear of again. The Danish ships did not rediscover the lost colonies, but they reached Labrador, if we trust a map from 1582, due to one Michael Lok, in which a land that bears the name of Scolvus Groetland appears to the west of Greenland.”<sup>20</sup> The mysterious John Scolvus<sup>21</sup> of the preceding quotation is none other than Christopher Columbus who, as has been proved, was of Jewish race and seeming to master the Numerical Kabbalah.<sup>22</sup>

On the Jewish filiation of Christopher Columbus, the arguments that Pierre Carnac, the already quoted author, provides can be considered, among many other sources, in a paragraph

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20. *La geografía secreta de América*, Jacques de Mahieu, 1971; pp. 83–84.

21. The surname “Columbus” was spelled in different epochs and countries as follows: Scolnus, Scolvus, Scolvo, Kolonus, Scolom, Skolum, Colum, Colom, Colón.

22. There are two Kabbalabs: the numeric Kabbalah and the acoustic Kabbalah. An exposition on the origin and significance of both sciences is found elsewhere in this narrative.

that we transcribe next. In it, the French author mentions the Entailed Estate drawn up by Columbus in 1498 where he refers to his signature: “Don Diego my son, or any other who may inherit this entailed estate, sign my signature, which I am now accustomed to, which is an X with an S above it, and an M with a Roman A and an S above it, and then a Greek Y with an S above it, with the lines and points, as I now do; and he shall write only *Admiral*, even if the King gives him or he gains other titles...”

“The Christian historians of the Admiral have very incorrectly transcribed the position of these letters and added some things. The purpose of this falsification was to establish that the abbreviations meant:

· S ·	Señor
· S · A · S ·	Su Alta Señoría
X M Y	Excelente, Magnífico e Ilustre

“this succession of letters was that of the honorific titles in the documents of the epoch, and in no way reflects either the triangular figuration found in the Mayorazgo [primogeniture], or its text (an M topped by a Roman A, and above that an S for the middle vertical line).

What would then be the *true* meaning of such an enigmatic signature? “In reality, there can be no doubt,” responds Pierre Carnac. “In the arrangement that the admiral gave them, these letters represented *the Star of David* and, as far as the meaning is concerned, constitute, as Maurice David has shown, a *Kaddish*, a beneficial inscription that the unknown man called Columbus perhaps used to relieve his ‘conversion’ remorse. Jewish history professor J. R. Marcus proposes, for this Kaddish, the following text:

SHADAI  
 SHADAI — ADONAI — SHADAI  
 YHWH — MOLAI — CHESED

which is a warlike invocation of the one holy God, the God of hosts of the Old Testament. Just as in his calculations on the age of the world, Columbus referred only to the ancient Jewish tradition, so he was never failing to trace, on each page of the letters that he was sending to his son, and always in the same place, a monogram formed by the interlacing of the Hebrew

letters Beth and He, which is nothing but baruch HaShem, an old Jewish formula of greeting and blessing. Note that the Admiral was using this formula solely in letters of a confidential nature.”

Christopher Columbus, Jew, Kabbalist, and inspired traveler. What was he looking for in his voyages, made at a time when a terrible repression was punishing his brothers of race in Spain, Portugal, France, etc., and with Palestine in the hands of the Arabs? Simon *Wiesenthal*, the sinister Austrian Nazi hunter, does not hesitate in affirming that Columbus was “a prophet,” commissioned by Jehovah to find a new Promised Land for the Hebrew people. On the other hand, Columbus himself confesses it repeatedly: he has a *mission* to fulfill; he has been guided by Jehovah in order to search for *Eden*, the *Earthly Paradise*, which in the Middle Ages used to be identified with Thule, Elysium, the Fortunate Isles or many other mythical islands: “we must come to the conclusion,” added P. Carnac, “that what he (Columbus) envisioned was less the fabulous India, which was the obsession of the time, than the *Earthly Paradise* itself, that land of the blessed of which the old legends were always speaking.” “And the proof?” you may ask. Let us listen, first of all, to the Admiral, and follow him in the genesis of his inspiration, since he obsessively referred to paradise before and after his voyage of 1492. The first clues that we find are his marginal annotations in the *Imago Mundi* of Cardinal Pierre *d’Ailly* (Petrus Aliacensis), an incunabulum printed in Leuven between 1480 and 1483. In the passage in which D’ailly describes what must be the ideal land, specifying that “it is probable that this was the Earthly Paradise and thus certainly the place that the authors call the Fortunate Isles,” we read, written in the Admiral’s own handwriting: “The earthly Paradise is certainly the place that the authors call the Fortunate Isles.” And later on, when the Cardinal shows that there can be no identification between the Isles and Eden, Columbus writes with regret: “Error of the Gentiles, who were saying the Fortunate Isles to be Paradise because of their fertility.”

We believe that it is not worthwhile to add more. The above is enough to make it clear that Columbus was secretly seeking *the door to Paradise*, that is, the *door of Chang Shambhala*, since the Jews correctly identify the lair of the Demons with the Eden of Jehovah. Under this optic, Columbus appears as what he really was: an envoy of the infernal powers with a specific

*mission*. We will speak later about the nature of this *mission*, which had the objective of neutralizing the action of the Gral, secretly brought to South America by the Norman Cathars, and *to close the door* to the North. On this last point, remember that the Danes of the expedition of Scolvus (or Columbus) in the year 1476 found no one in Greenland. *But from then on the door was closed again*. It is a great Hebrew magician, perhaps as great as Solomon, who has come to the frozen lands of the North to *fulfill the ritual*, to *pronounce the words*, to *perform the gestures*. It was necessary that it be so, for the door *was forced open* by a brave Viking peoples, of the purest Hyperborean blood, against whom the magic of the Druids can do nothing. For it has always been so: the Druids have easily dominated the Celts, Iberians, Ligurians, Basques, Semites, Phoenicians, and Carthaginians, and even the Latins; but, in the case of Germanic peoples, it is necessary that the greatest masters of the infernal arts deal with them. And that is why, to the extent that the Germanic peoples *advance toward the West*, i.e. *consciously penetrate into the Kaly Yuga*, it will be the most sinister Hebrews who will conspire in order to plunge them into *strategic confusion*.

Dr. John Dee was warning Queen Elizabeth I about this *first* voyage of Columbus to Thule, which had occurred a hundred years earlier. And he was also calling attention to the voyage of *Sigurður Stefánsson*, during which he drew a highly suggestive map that had recently arrived in England. Said map presents a shield with the name of the author: *SI[G]UR di Stephanii*; the territory drawn: *terrarúm hýperborearū*, and the date of the drawing: *delineatio Año 1570*.

Clearly seen on it: to the south, the two islands of Irland (Ireland) and Britannia (England) and to the north, Greenland. But the most interesting for John Dee were the annotations made to the north of Greenland. There, marked with a C, it says: *Riseland*, “*They call it the Region of Giants, because there are horned giants, who are called Skriekfiña.*” Marked with an E, it clearly reads: *Iotun-heimar*, “*Jötunheimar is the same as the realm of monstrous Giants; it can be supposed that the kingdom of Geir-röðr and Guðmundr was here.*”



Sigurður Stefánsson's Map

## II. Development of the Thule Project

Summarizing all the indications, warnings, and advice given by Dr. John Dee to Queen Elizabeth I of England, the Thule Project could be described in terms of the *objectives* to fulfill and the necessary or available *means*. This strategic analysis would then enable us to arrive at alternative tactical variants.

### *Objectives:*

- 1) To endow England with maritime and terrestrial supremacy over all the known world and also over *the unknown worlds*.
- 2) To assure to Elizabeth I or to the nobles whom she designates or to those who succeed them, the erection of a vast universal empire such as has never been seen before and before which those of Alexander, Caesar, Genghis Khan, or Charlemagne would be dwarfed.
- 3) To achieve, at the time of such objectives, that "the grace of the Holy Spirit" *transforms* the peoples of the Anglo-Saxon Empire for the greater glory of *Christus Lux*.

**Means:** the means for concretizing such objectives consist in strictly following an appropriate plan, that is to say, a “Hyperborean Strategy.” In order to fulfill such a Strategy, which is the key to the Thule Project, Dr. John Dee established five indispensable steps:

**1<sup>st</sup> Step** - The immediate strategic occupation of Greenland by English troops, ensuring, in this way, the Empire’s exclusive control of the *entrance to the other worlds*.

**2<sup>nd</sup> Step** - To select and train an elite of knights initiated into the magisterium of the “Great Work” and into the secrets of the *spiritual struggle*.

**3<sup>rd</sup> Step** - To search for a “stone from heaven,” properly carved and “tuned” in order to “open the doors” that permit accessing the other worlds.

**4<sup>th</sup> Step** - To summon all *sensitive* persons in the Kingdom who can collaborate in order to find the exact location of the doors. According to John Dee, this can also be exactly determined by means of mathematical calculations for which one would have to initiate the corresponding studies.

**5<sup>th</sup> Step** - To develop new weapons and perfect the existing ones based on gunpowder, resorting to Alchemy and Magic if necessary.

A study of the feasibility of applying the preceding Strategy yields two alternative tactics.

**1<sup>o</sup> Tactic:** if the *totality* of the steps are managed to be fulfilled, *invading* the world of the giants can proceed, initiating its conquest. After subduing the demonic beings, the Kingdom must *make use of them* in order to establish the Universal Empire.

**2<sup>o</sup> Tactic:** if all the steps cannot be fulfilled, it is necessary to give priority to the 4<sup>th</sup> Step in order to *besiege the door*, while the 2<sup>nd</sup> and 5<sup>th</sup> Steps are reached. In this way, guarantees are obtained that allow to face the war of conquest with some certainty of triumph. The 3<sup>rd</sup> Step can be omitted on condition of precisely establishing *the astrological moment* in which the door opens by itself once a year. With this alternative, even if it takes more time, the conquest of the “other worlds” can be conveniently prepared.

In either of the two alternative tactics, the key to obtaining success is the 1<sup>st</sup> Step, of which it is not possible to do without, since the occupation of Greenland *ensures* that sooner or later the threshold can be forced open.

## III. Synarchic Reaction Against John Dee

As we already said, the communications that John Dee made to Queen Elizabeth I were soon known by the Welsh Druids, who were infecting the Kingdom, and were promptly forwarded to Chang Shambhala. There the news that an awakened Virya was in possession of an Atlantean transducer through which he was in contact with the Hyperborean Sidhas caused a *special reaction*. But the most impressing thing for them was finding that the Thule Project consisted of an almost exact copy of the plan of Nimrod, whom no one could ever forget in the demonic ranks. That is why the Synarchy decided to act immediately and definitively liquidate Dr. John Dee.

Neutralizing John Dee thus became the Demons' priority objective, and to that end they sent two "disciples" to London: a Jew named *Barnabas Saul* and a fearsome Druid by the name of *Edward Talbot*, later known by his Celtic pseudonym of *Kelley* or *Kelly*.

The first approached John Dee's intimacy preceded by a certain "fame" as a clairvoyant, which some "trusted" persons took care to emphasize. But his excessive interest in the talking stone and the falsity of some "communications" that he was claiming to have obtained by contemplating it, led this relationship to a crisis that culminated in the early dismissal of the Hebrew spy. We will not dwell on this miserable figure. Instead we must pay special attention to Kelley, for he represents the prototype of the Druid infiltrated into a determinate circle with the mission of destroying it and was, in fact, the executing arm that led John Dee to ruin. Ruin from which, however, would emerge, with unequalled strength, a Hyperborean Secret Society in charge of preserving the *Steganographia* of Trithemius, the Thule Project, and the manuscripts in the Enochian language.

Unlike the insignificant Barnabas Saul, Kelley was quite a character. About him Figuier wrote: "Toward the end of the sixteenth century, a time when lawyers were already quite notorious in England, there was a notary in Lancaster, others say in London, who was despised by all for the productive industries that he attached to the deeds of his department. Talbot was his name. Born in *Worcester* in 1555, he had applied himself in his youth to the study of the old English language, and



had become highly skilled at it. No one was more adept than he at deciphering old titles and resurrecting, for the benefit of his clients, rights buried in the dust of the registries. Not only could he read all kinds of ancient writing, but he also excelled at imitating it. This latter talent exposed him to dangerous solicitations that, to his misfortune, he didn't always know how to resist. Too well rewarded, his zeal knew no bounds; Talbot came to falsify titles, and even to fabricate them in the interests of his clients. Prosecuted for these acts, and convicted of forgery, he was banished from the city. The magistrates, wishing to teach a lesson to all his colleagues, even ordered that both his ears be cut off, and this order was carried out.”<sup>23</sup> The information that Figuier exposes, compiled in the nineteenth century, is quite accurate; but it gives a puerile explanation for Kelley's lack of ears. For throughout history abound examples of “esoteric” persons who were exhibiting mutilations of various kinds (fingers, ears, sexual organs, etc.), which must be considered as “ritual mutilations,” the product of the infamous blood pacts that such “adepts” make with the infernal potencies that lurk behind the Synarchy.

Talbot-Kelley was secretly dedicated to stealing any ancient document that came into his hands. In the Hospitaller Country of Wales, many Templars who were fleeing from the European Inquisition in the fourteenth century had taken refuge, in the same way that the Cathars had done in the thirteenth century and numerous alchemists for several centuries. All had taken with them that which they were considering most valuable for the teaching of the occult arts; and it was a well-known fact in Kelley's time that Scottish castles were keeping veritable treasures in forgotten and dusty chests. His profession was permitting him to have access to these materials, which were quickly stolen or replaced by skillful forgeries in which the most dangerous secrets were expurgated. The task of secret agents like Kelley is undoubtedly why so many absurd and incomprehensible manuscripts from the Middle Ages exist today.

As Dr. John Dee was the most prestigious specialist in cryptography and philology in England and was cultivating a penchant for collecting ancient manuscripts of alchemy or occultism, he was bound to stumble upon Kelley during his

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23. *L'alchimie et les alchimistes*, Louis Figuier, 1854; pp. 197–198.

searches. This had occurred some ten years earlier and since then the astute Kelley had maintained a friendly relationship with John Dee, stimulated by the sale of manuscripts and books to which the sage was so addicted and that the Druid was obtaining with surprising ease.

At the beginning of the reign of Elizabeth I, a devastating attack was unleashed against the Catholic Church and its followers that encompassed the whole of Great Britain. In these actions, numerous convents and abbeys were sacked and castles, estates, and other possessions of the Catholic nobility were expropriated. It is understandable that in these circumstances a character like Kelley had to take advantage of every opportunity that presented itself in order to get his hands on the books and writings of the Protestant plunder. Consequently, after 24 years of Elizabeth I's reign, the assortment of materials in Kelley's possession was endless. But the most important thing consisted in the fact that he always knew where to find the rarest documents in order to satisfy John Dee's wishes. He was enjoying the confidence of the latter, when in 1582 he appeared in London, extremely interested in observing the famous talking stone.

The strategy that the Synarchy applied in order to neutralize John Dee can be summarized in two tactical blows:

1<sup>o</sup>: to intrigue the court in order to discredit the sage and isolate him from Elizabeth I, his protectress. As the sage was lacking in personal resources, the success of this tactic would mean his economic ruin, it is to be expected that the Thule project would become impracticable after the fall of its mentor.

2<sup>o</sup>: the "adept" Kelley should keep himself as close as possible to John Dee, "accompanying" him in his misfortunes and awaiting the opportunity to deliver the coup de grâce. The objective of this action would be: a) to obtain the magic mirror in order to be "returned" to Chang Shambhala; b) to "recover the dangerous material" that John Dee had in his possession, namely the *Steganographia*, the writings in the Enochian language, and the irreplaceable library of manuscripts and incunabula; c) to assassinate the imprudent Dr. John Dee when the disrepute would have plunged him into ostracism and obscurity.

In order to fulfill the preceding strategy, the natural naïveté of the sage was exploited first. In effect, in 1582 Kelley present-

ed himself with a bag containing a yellowish powder, of which he was claiming that it was a “Philosopher’s Stone.” He recounted the story that it had been found in a Welsh Catholic bishop's tomb, which was desecrated in the days of the Protestant revolt. Along with the powder was found a manuscript that was teaching the *Ars Regia*, the artificial manufacture of gold by means of alchemist operations. The document was in cipher, as was customary in those times, and according to Kelley, only an expert like John Dee could decipher it. Incredible as it may seem, this simple ruse paid off and the sage soon found himself enthused about successfully performing a transmutation.

The English sage easily deciphered the manuscript and followed its instructions. Thus it was how, with the assistance of the yellow powder *provided* by Kelley, he soon obtained a few pounds of gold in the crucible. But that powder, that “Philosopher’s Stone,” was in all likelihood an auriferous compound prepared by the astute Druid for purposes of deception, which explains the fantastic transmutation. We say this not because we deny the possibility of alchemical transmutation, but on the contrary, because *the true Philosopher’s Stone functions in resonance with the vital fluids of the magister*, like all techniques of the same type, and could not be utilized in the form that Kelley did in order to deceive John Dee. The most certain thing is that gold *was present* in the yellow powder.

Be that as it may, the fact remains that Kelley suggested communicating the discovery to the court, sinister advice that, upon being foolishly followed by the sage, signaled the first success of the synarchic tactic. For as soon as the fact that the sage could “make gold” was made public, several influential persons began to intrigue with Elizabeth I so that she would suspend all the salaries that the crown was paying to John Dee. This measure would not have affected our hero were it not for the fact that, predictably, the yellow powder did not produce more gold... The subsequent retractions and clarifications only served in order to cement his discredit and did not reverse the economic situation that was becoming more and more critical, since he did not receive a penny more from the English crown.

Two years later he was in complete ruin, selling off some of the valuable manuscripts in his library in order to be able to eat. The “clients” interested in acquiring such works were in-

troduced to the sage by Kelley! As can be seen, then, in 1584, the success of the synarchic strategy was total and surely the illustrious sage would have soon been assassinated, had it not been for an unforeseeable event for the demonic ranks. This saving event for John Dee has no *causal connection* with his misfortunes, but clearly presents evidence of a *charismatic bonding between Viryas*, which is *synchronistic* for the members of the *Catena Aurea*.

We must remember, from the “Stone Mirror” chapter, that the German Emperor Rudolf II was keeping a secret correspondence with Elizabeth I in order to negotiate the sale of Princess Papan’s magic mirror. This mirror is the same one with which Dr. John Dee was speaking to the “angels,” who dictated to him countless pieces of knowledge in the Enochian language. But in 1584, after the campaign launched against him, no one was believing in the properties of the mirror or in the spiritual powers of Dr. John Dee. That is why Elizabeth I, for whom the magic mirror was only a piece of ugly polished rock and the Thule Project an impossible utopia, decided to employ the unfortunate John Dee for something more imminent and concrete: the war against Spain; and so that he would deploy an activity in which he always excelled: espionage.

For the skillful Sovereigness, obtaining information about Spain was of vital importance; and a suitable place for this was undoubtedly the Bohemian court of Rudolf II, nephew of the Spanish King Philip II. She decided to carry out this enterprise by advising Rudolf II that she “could not part with the precious American stone,” but that she would “gladly send it to Prague with a prestigious and wise messenger by the name of John Dee.” The maneuver had the object of infiltrating the spy into the German court in order to acquire all the information possible about the Spanish Habsburgs and, if possible, to get Rudolf II to provide him with a safe-conduct in order to reach Spain itself. As one can see, it was a suicidal mission, very different from those journeys to the Netherlands that he made in the past in order to acquire compasses or Portuguese maps for the benefit of the English crown. But no alternatives were left to John Dee. Beset by hunger, bewildered by the sudden “change of fortune,” his health undermined by the systematic poisoning to which Kelley was subjecting him with his drugs that the Druids know so well, and with his wife totally domi-

nated by the former; in short, because of so many sudden misfortunes, the sage did not hesitate in accepting the enterprise.

Since Kelley came into John Dee's life, his literary production practically ceased and even his power to "talk to angels" completely diminished. He was now needing to concentrate for a long time in order to achieve the "contact" and when he was obtaining it, *everything was happening with such a speed* that he was incapable of retaining the messages in the Enochian language. He was eventually forgetting the content of the message. That is why he used to lend the mirror to Kelley, who was never achieving visible results and was often lying, a fact that John Dee was immediately noticing even though he was opting to remain prudently silent. He was attributing Kelley's maneuvers to a "wounded Alchemist's pride," who needs to lie in order to justify some success. And, we must say, he never suspected Kelley of evil or believed that he formed part of a conspiracy, except at the end of his life, when he was already irremediably lost. How can an awakened Virya make a mistake like that? We will explain this at the end of the *Fifth Book*, when dealing with the *synarchic fence*.

Before leaving for Europe with Kelley, who was not leaving the sage's side, he gallingly consulted the mirror and obtained the advice to transport all the Enochian language manuscripts and the *Steganographia*. This suggestion made Dr. John Dee turn pale with terror, for being aware of what had happened with Trithemius, he was not thinking it prudent to take to Catholic Europe a book that was in the Congregation of the Holy Office's *Index Librorum Prohibitorum*.

To be in possession of a forbidden text was still meaning the stake in 1584; and if in addition he was accompanying it with copious ciphered texts, his manuscripts would be judged no differently, since the Enochian language was totally unknown, the danger of arousing suspicion would be greater. However, it was the "good" Kelley who finally convinced him to take them. The interest was due to the fact that the Druid was confident that he would succeed in destroying the texts along the way or in denouncing John Dee when the slightest opportunity presented itself. And so it was that one day, armed with a trunk fortified with steel bars, full of "heretical material," John Dee, Kelley, and their respective wives, departed toward Holland where, on the border of Flanders, Rudolf II's envoy was awaiting them in order to lead them on a long journey to Prague.

## John Dee in Bohemia



he travelers met in the village of *Tilburg*, near the border with Flanders, with *Hieronymus Scottus*,<sup>24</sup> special envoy of Emperor Rudolf II. This mysterious personage, also known as *Scotto*, who was a diplomatic emissary and official exorcist of the Emperor, presented himself accompanied by an escort of thirty arquebusiers. From the outset he was loquacious; and during the long and fatiguing journey, he did not cease referring to subjects of magic and occultism, of which he spoke with considerable fluency, something unusual, John Dee marveled, in someone who was coming from a Catholic court.

Of course, the English sage had not yet arrived in Prague; and therefore could not suspect to what extent the court of Rudolf II had become the “Mecca” for the occultists and magicians of Europe.

The forthcoming presence of the English sage in Europe, despite having been concretized as a result of a secret negotiation, was known in advance and gave rise to a certain expectation among the numerous alchemists who were partaking of the royal favors. John Dee was arriving, preceded by a dubious notoriety as a magician and necromancer, which in reality was bearing little relation to his profession as a mathematician and optician; and he was expected to “perform great wonders” in his audience with the Emperor Rudolf II. Also the existence of the magic mirror was publicly known by news from England; and the possibility of contemplating it, and even of “seeing” the “instructing angels” through it, was adding a double interest to its visit. In synthesis, a whole reception was prepared in Prague in order to celebrate the arrival of the sage. It was expected that he would give a lecture at the University, to which the most awakened intelligences of the Court would attend and, depending on the impact that it would cause among the attendees, many would be those who would offer to serve as disciples in the hope of gaining valuable revelations.

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24. Hieronymus Scottus (a.k.a. Hieronimi Scotti, Girolamo Scoto, Jeronimo Scotto, etc.) was an Italian adventurer and alchemist, not to be confused with the composer and printer of the same name living in Venice from 1505–1572. See Footnote 2.

The magician Scotto was kindly communicating such news while they were undertaking the first part of the journey, which consisted of courses toward the southeast until reaching the Rhine, some one hundred and fifty kilometers away. And throughout the journey it would be this diplomatic envoy who would first attempt to elicit John Dee's secrets. To do so, he was trying to earn his trust by confiding valuable information about the public and private lives of a great many princes and lords, a subject on which he was seeming particularly well versed. It is necessary to situate oneself in the Middle Ages, in times in which every movement, every activity, and even life itself, would depend on the whim of some lord, in order to realize the incalculable value that it was meaning to have such whisperings at one's disposal. That is why John Dee was avidly assimilating these data, but he was not satisfying Scotto's expectation to the same extent, by reciprocating his good predisposition with esoteric revelations. At least, that was what the exorcist was thinking, although he was very careful not to show it.

He had followed an ancient trade route, which a week later was bringing them within sight of Cologne, heir city of that Colonia Claudia Ara Agrippinensium that the Romans named in honor of General Agrippa,<sup>25</sup> who was sent by Emperor Augustus in order to "pacify" the Germanic peoples. From there they would take the ancient Roman road that borders the Rhine and longitudinally crosses the "Rhineland," which was once marking the boundary between civilization and the world of the barbarians.

The instructions that Scotto had in order to obtain maximum security on the journey, consisted in following a trajectory that includes the transit through vassal territories of the German Emperor, whose lords were in the best relations with the crown, and evading any breach of trust about the *true reason* for the presence of the travelers. This last condition was due to the interest that the crafting of gold had gained among the nobles in the fifteenth and sixteenth centuries and the fierce competition with which alchemists, or those who were claiming to be so, were sought after. It was not uncommon in those times for a short-of-money prince to kidnap an alchemist in the dungeons of his castle and subject him to tor-

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25. Marcus Vipsanius Agrippa

ment in order to force him to confess the secret of the philosopher's stone or to "produce" the golden metal. Scotto was trying to ward off this danger by resorting to secrecy, but, as we have already said, this was a useless precaution, since John Dee's fame was well known and the news had spread that the Emperor was expecting him.

In Cologne, the Elector Albert V of Bavaria was at the head, who was also a Catholic bishop and zealous fighter of the Counter-Reformation, a cause for which a recent war had been waged, in 1583, against Archbishop *Gebhard Truchsess von Waldburg* who had apostatized from the Catholic doctrine in order to become a Protestant. In those years were incubating the religious rivalries and bitterness that would come to light three decades later in the bloody Thirty Years' War. In any case, Rudolf II, too occupied with investigating the mysteries of alchemy or with studying the gems that he had brought in from all over the world, was not actively participating in such religious struggles. Being the nephew of Philip II, the champion of the Counter-Reformation, and maintaining himself within the Catholic orthodoxy, no one was remembering that his father, Emperor Maximilian II, had died without receiving his last rites due to his intimate Protestant convictions. But the truth was that Rudolf II was acting with apparent indifference toward religious strife as a security measure, knowing that he was surrounded by the Pope's spies and that the only way to pursue his esoteric investigations without being disturbed would be to stay within the Counter-Reformation. This attitude of Rudolf II, although it was not awakening any sympathy in the ecclesiastical ranks, was not openly censured either; and there was no reason why his guests' presence in Cologne should not be welcomed by Bishop Albert of Bavaria. In any case, no imprudence was to come from John Dee; for he spent those days fascinated by the Gothic cathedral of Cologne, that magnificent display of *Druidic-Benedictine technology*.

After spending a few days in Cologne, our travelers departed, without problems, along the ancient path that the Roman legions followed, in the inverse direction, fifteen hundred years before when they were attempting to fulfill the dream of Emperor Augustus "to confine the barbarians beyond the Elbe." On that occasion three Roman legions, 20,000 men, under the command of Publius Quinctilius Varus, were annihilated by Germanic troops under the command of Arminius,



a defeat that motivated Varus' suicide and the definitive retreat of the Romans to the headquarters of Mainz. And precisely in Mainz was he concluding the second part of the journey, since there they were already under the protection of William IV, Landgrave of Hesse-Kassel, a prince who was in the confidence of Rudolf II and was also his relative.

After staying a few days in Mainz, the city where Gutenberg had invented the movable-type printing press over a century before, and a few more days in the castle that the Lord of Hessen was in possession of in Frankfurt, our heroes set out in order to fulfill the third and last stage of the long journey. From Mainz, turning in a straight line toward the East and traveling some five hundred kilometers, is Prague. However, it was not possible to follow this route directly in the sixteenth century without being forced to make numerous detours through wilderness and forests, cross rivers, and climb mountains. But, considering that these lands of Hessen and Northern Bavaria were sufficiently safe, such was the path chosen by Scotto, who was preferring to ford a torrential river rather than run the risk of being attacked by a mistrustful prince. Therefore, they soon found themselves moving through Bavaria, which is a country of beautiful valleys and dense forests in the North, but which rises in altitude toward the South until reaching the Alps, that mountain range that marks the boundary between Austria and Styria, the lands of the Habsburgs, i.e., of the reigning dynasty.

Following the indicated road eastward, one arrives in Bohemia, a country made up of a central plateau irrigated by the Elbe, which is surrounded by a mountain range in all directions except to the west. To the north, are the Ore Mountains that border Saxony and also the Sudetes, forming a boundary with Polish Galicia. To the southwest, the *Böhmerwald* separates Bohemia from Austria; and to the southeast and east, the Moravian Highlands form a poor fence with the country of the Slovaks. To the west of the central Bohemian plateau, there is a wooded region called the Bohemian Forest that separates this land from Bavaria, and into which the travelers would have to cross.

Upon reaching the Bohemian Forest, one is in front of a gateway utilized since ancient times by the peoples of the East in order to enter Europe. In the fifth century came through there the *Marcomanni*, who because they had stayed in the country of the Celtic Boii (*Bohemia* or *Boiohæmum*, meaning

“*land of the Boii*”) were called *Baiovarii*, who inhabited and gave their name to the land:

*Baiuvarii = Bavierans.*

But Bohemia was coveted since ancient times by Celts, Germanics, and Slavs, whose multiple tribes disputed, in harsh wars, the right to inhabit it. The *Celtic Boii* settled first, evicted from Transalpine Gaul by the invasion of the *Cimbri* in the second century AD, the same invasion that pushed the *Helvetii* toward Switzerland. After the *Cimbri* were annihilated by successive Roman campaigns, the Gauls abandoned Bohemia to the *Marcomanni*, who were belonging to the Germanic people of the *Suevi*. When the Roman Empire weakened, the *Marcomanni* successively attempted to leave Bohemia for the more pleasant lands of southern Germany. This attitude motivated, among others, the expedition of Emperor Marcus Aurelius in the second century AD, the powerful army of whom crossed Bohemia and reached Galicia without achieving its goal.

In the fifth century, as we already said, the *Marcomanni* passed through the Bohemian Forest and occupied Bavaria. But other peoples from the East were also claiming the disputed plateau. After the *Suevi*, who were a Germanic people divided into numerous tribes like the *Marcomanni*, the *Quadi*, the *Hermunduri*, the *Bavarian Franks*, the *Semnonnes*, etc., some groups of *Wends*, i.e. Slavs, were advancing, among which the *Czechs*, the *Slovaks*, and the *Poles* stood out. The *Czechs* managed to settle in Bohemia, who would henceforth share this privilege with the *Suevi*, later reunited under the common denomination of *Germans*. But a third people called *Magyars*, of Yellow race and related to the *Huns*, would vainly attempt to occupy Bohemia and Moravia, ravaging both countries from Hungary, their base of attack. However, the *Magyars* would never achieve their goal and soon Bohemia would be a kingdom, the crown of which, after Charlemagne and especially during the Romano-Germanic Empire, the *Czechs* and the *Germans* would bitterly dispute.

In 1250 the Roman-German Emperor Frederick II *Hohenstaufen* died in the Italian Apulia, then the Kingdom of Sicily. Upon his death, and the prompt execution of his three surviving sons, the Hyperborean stirp of the *Staufens* was extinguished, the kingdom entering that period that historians denominate *Interregnum*: “kingdom between two kingdoms,”

characterized by the acephalia of power or the simultaneous election of two kings, one Guelph and the other Ghibelline, so weak that they mutually neutralized each other. Only in 1273, thanks to a fable, the “resurgence” of the institution of the seven electing princes, which in fact had never functioned before, was it agreed to appoint the Swabian Count Rudolf Habsburg as King of Germany. From this episode, we should remember two things. First: one of the seven electors was the King of Bohemia. Second: Count Rudolf of Swabia marks with his reign the rise of the House of Habsburg, a seigniorial family of very pure Hyperborean lineage, which had a tremendous influence on the thrones of Europe until the nineteenth century.

*Clarification:* The lineage of the Habsburgs only decayed when successive marriages with several plebeian women of Hebrew origin, but of succulent dowry, produced in the familial blood a terrible strategic confusion (loss of the Minne) with the disastrous consequences for the House of Austria that we all know. It is worth remembering, as a complement to the story that we are narrating, that the mother of Ferdinand the Catholic, the King of Spain who died in 1516, was the Jewess Juana Enríquez [whose great-grandmother on her paternal side was the Jewess Yonati “Paloma” bat Gedaliah]. The daughter of Ferdinand the Catholic, Joanna the Mad, married to Philip the Handsome, had two sons: Emperor Charles V and Ferdinand I; from the latter descends the branch of the German Habsburgs. Emperor Rudolf II, one of the principal protagonists of our story, was the grandson of Ferdinand I and, therefore, was carrying in his veins the Jewish blood of his ancestress Enríquez. As this contamination prevented Rudolf II from attaining the mutation (into an Immortal Divine Hyperborean), as will be seen later on, we have thought it convenient to make the present clarification.

Rudolf Habsburg, after a war with King *Ottokar* II of Bohemia and his subsequent assassination, obtained Austria-Styria as spoils for the inheritance of his house, leaving Bohemia and Moravia in the hands of Wenceslaus II, Ottokar’s son. However, after the death of Rudolf in 1291, Henry VII, Count of Luxembourg, was elected King of Germany, who acquired Bohemia and Moravia for his House as an allodial property upon the extinction of the reigning dynasties.

The war that Rudolf Habsburg sustained with King Ottokar II of Bohemia was won by the Germans at the great battle of

*Marchfeld* on August 26, 1278. However, this victory, far from being beneficial, signaled a permanent separation between the Czech and German population. “The continuation,” writes *Johannes Haller*,<sup>26</sup> of the union with the neighboring German lands, which had existed under Ottokar, would have in all probability led in the course of time to the assimilation and merging of the German and Czech populations, similar to the way in which in the lands east of the Elbe, in Mecklenburg, Pomerania, Silesia, and Prussia, the Wendish and Prussian populations were gradually Germanized. The separation that Rudolf’s victory forced, interrupted this process, intensified the natural antipathy of the peoples, and contributed significantly to the fact that in the fifteenth century the Czech nationalism of the Hussites turned hostile to Germanism.<sup>26</sup>

It should be noted that during the reign of the House of Luxembourg (1308–1437), Bohemia was always given special attention. As an example, it is enough to recall that King Charles IV, grandson of Henry VII, founded, in 1348, the University of Prague, the first in Germany, and elevated his court to the highest level of medieval science and art.

Years later, the German King Sigismund, the last of the Luxembourgs, dies. His son-in-law, Albert II Habsburg, is elected in 1438, definitively returning this House to the German throne and henceforth retaining the crown of Bohemia, which a descendant known to us, the alchemist Emperor Rudolf II, will wear one hundred and fifty years later.

Soon the caravan led by Hieronymus Scotus crossed the Bohemian Forest and began to march along a well-kept path that was bordering numerous tilled fields and that was offering the surprise, when descending a hill or crossing a grove, of showing the sudden appearance of the most beautiful villages that John Dee had ever seen. They were unique for their neatness and perfect integration into the landscape that made

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26. *Von den Staufern zu den Habsburgern: Auflösung des Reichs und Emporkommen der Landesstaaten (1250–1519)*, Johannes Haller, 1960; p. 21. “Die Fortdauer der Vereinigung mit den deutschen Nachbarländern, die unter Ottokar bestanden hatte, hätte aller Voraussicht nach im Lauf der Zeit zur Angleichung und Verschmelzung der deutschen und der tschechischen Bevölkerung geführt, ähnlich wie in den Ländern östlich der Elbe, in Mecklenburg, Pommern, Schlesien un Preußen die wendische und preußische Bevölkerung allmählich eingedeutscht worden ist. Die Trennung, die Rudolfs Sieg erzwang, unterbrach diesen Vorgang, verschärfte die natürliche Abneigung der Völker und trug wesentlich dazu bei daß im 15. Jahrhundert der tschechische Nationalismus des Hussitentums sich feindselig gegen das Deutschtum wandte.”

them appear almost like natural phenomena. “The English villages, so distinct,” John Dee was thinking, “have been constructed with the deliberate purpose of unmistakably affirming their human quality; and that is why they are always seen as if cropped on the horizon. On the other hand, these fairy-tale villages are interwoven with nature, blended into the surrounding world in such a way that it is not possible, for the intelligence of the observer, to extract them from there without provoking an abnormal mutilation to the rest of the landscape.”

Without being able to distinguish the limits of some buildings that were blurred among gardens and foliage, and without managing to perceive that exaltation of the form over the background that is the basis of differentiation, John Dee had the impression of having penetrated into a painted image, into a painting by *Bruegel*: “These Bohemian villages are similar to many pictures that the landscape painters of Holland and Flanders make by blurring the edges of things, so that when we walk through a cottage, when we reach the barn, around back, without knowing how, we are immersed in the mystery of some trees, some land, some skies or waters, which surround and absorb everything in perfect and monotone continuity.”

In another part of this work, we will see how the conjunction of telluric energy with certain particular characteristics of this *site* generates a psychological microclimate in its environment. Because a special “microclimate,” which surrounds some Bohemian villages, was responsible for John Dee’s curious perceptions. But not only the English scholar, but a great many “sensitive” persons have intuited for centuries that in Bohemia there is “greater ease” for the exercise of the occult sciences. And it is because of this conviction that a special class of men, whose number, in those last decades of the sixteenth century, had notably increased, have always been seen passing under its skies. They are those who were arriving in Bohemia seeking to consummate a transcendent and definitive experience: *alchemists* will try to obtain the “Magisterium” by crafting the philosopher’s stone; the mystics, inspired by *Gioacchino da Fiore* or *Meister Eckart*, will attempt to experience the ecstasy of God, the *mystical union*; *rabbis*, by studying the *Sepher ha-Zohar* and the *Torah*, will try to interpret the Law of Jehovah or to create the Golem; *astrologers* will procure, by

reading the sky and interpreting its mysteries, to foretell the future; *sorcerers* will conjure up spirits and demons in order to make unconfessable pacts with them; *craftsmen* will work to gain mastery in their guild: goldsmithing, sculpture, and painting are the main guilds; etc., etc.

All these men—many of whom are undoubtedly phonies and charlatans, but others surely are serious and even dangerous persons—have chosen Bohemia in order to carry out their most important experiment and, in particular, they are heading directly to Prague, the millenary city. Why Prague? John Dee, who was accompanying the caravan led by the magician Scotto and was already in sight of Prague, discovered it at once. The central Bohemian plateau is irrigated by the Elbe, that river which flows through Germany and empties into the North Sea in distant Holstein, that is, in former Frisia. The marly land of the plateau is drained by the Elbe and its tributaries: the *Ohře*, the *Berounka*, the *Vltava*, etc. And Prague sits on the banks of the *Vltava*, a tributary of the Elbe, the waters of which, originating in the Giant Mountains, carry strong currents of telluric energy. But that is not all. Prague is built on a powerful vortex of telluric energy of particular qualities, something of which we insinuated when studying the history of Nimrod. We will deal with this subject more extensively in another part of this narration. For now let us just say that the *vortex* itself represents a *bridge* between the concrete world and subtler planes of existence; more technically, it can be said that the presence of the *vortex* “*weakens the barrier of plane interaction,*” endowing the site with vibrations suitable for *channeling* telluric and astral energies and practicing all kinds of thaumaturgy.

These properties that Prague possesses are, evidently, those responsible for the attraction that it has always exerted on the lovers of mystery. And it is now, in 1585, when the number of such visitors is greater than ever. The explanation of this sudden interest in Prague must be sought in the fact that, the city being the imperial capital, and at its head a tolerant and wise king like Rudolf II, himself a self-confessed “magister of Alchemy,” the advantages for the strange visitors are many. It is possible, for example, that someone succeeds in demonstrating “mastery” or the “magisterium” by performing a demonstration of his art to the Emperor who, if such a proof is positive, will not hesitate to richly reward the talent exhibited.

Apart from the fantastic possibility of *safely* practicing arts that all over the world are officially considered demonic and punishable by burning at the stake, is the advantage of having a city that *truly possesses* a telluric center of power.

It is understandable then that such advantages attracted an enormous number of persons who were populating the “street of alchemists,” the “Jewish quarter,” the “guild corporations” and some castles and counties ceded by the generous Emperor so that certain high-level scholars could pursue their studies. This was the case of the astronomer *Tycho Brahe*, who was able to set up an observatory in *Uraniborg*, making use of *Benátky nad Jizerou* Castle, where came to reside in 1600 Johannes Kepler, the great astronomer, discoverer of the laws that govern the movement of the planets around the Sun. But persons less rigorous than Brahe and Kepler were also surrounding Rudolf II. Two hundred alchemists were on the Emperor’s payroll, not counting another five hundred who were awaiting, among retorts, flasks, and crucibles, the opportunity to achieve a sufficiently showy result as to be worthy of a royal subsidy.

Jewish sages were also admitted into the Emperor’s court, mainly through his physician, *Tadeáš Hájek*, a native of Prague, who called himself *Hagecius*. This sinister personage brought the Emperor closer to the Jew *David Gans*, famous author of a history of the Talmud, and also arranged several interviews with the high rabbi *Judah Loew ben Bezalel of Prague*. The latter personage, *J. Loew*, gained an unwavering celebrity for being the first Jew who gave life to the *Golem*, the indestructible robot constructed with clay and animated by means of kabbalistic formulas that allow one to insufflate into it the “*Breath of Jehovah Satan*.” The monster was controlled by writing on its forehead the Hebrew word *emét* (אמת, truth) which did not affect its vital functions, but if the “E” were erased, it remained *mét* (מת), which means “death,” and the Golem was automatically destroyed. Rudolf II received Rabbi *Loew* many times and it is possible that he subsidized him in secret as was his custom.

We will avoid detailing the innumerable quantity of curious personalities who made up the Emperor’s court—we will not speak, for example, of the powerful corporation of craftsmen, of the experts in precious gems, etc.—and will only name *Georg Popel von Lobkowitz*, representative of the Pope; the ministers *Wolf Rumpf* and *Paul Sixtus von Trautson*; the Jewish

banker and royal adviser *Jacob Bassevi*; for they all have a special part to play in this story.

This was, then, the imperial Prague that was receiving John Dee as one of the most important scholars of the century. A city invaded by strange personages who liked transiting along the edge of the abyss, but with a prestigious University that was among the first in Europe, in spite of the desertion of the German professors who left for *Leipzig* one hundred and seventy years earlier. On that occasion, the Czech John Huss, a former professor, inspired by the mystical current of the English *John Wycliffe*—a disciple of the Hyperborean *Gioacchino da Fiore*—attacked the corruption of the Church and publicly called on Christians to return to primitive Christianity. He was excommunicated in 1412 but the Czech people appointed him rector of the University and, from his pulpit, affirmed the supremacy of the *living Cosmic Christ* over the fossilized authority of the Pope. This imprudent stance that John Huss adopted prompted that *three Crusades* of the Catholic Church—as 200 years earlier in the Cathar Languedoc—arrived in Bohemia in order to suppress the Hussite heresy. Although the crusades could not obtain any victory by arms—let us say in truth that they suffered great defeats—they managed to get hold of John Huss by means of a deception, which consisted in assuring him immunity in order to agree on a truce. When John Huss presented himself before King Sigismund at the Council of Constance, the latter seized him and he was soon burned at the stake, still armed with his royal safe-conduct. From then on John Huss was transformed into a Czech national hero and his doctrine, principally expressed in his book *Tractatus de Ecclesia*, lasted until the following century, the sixteenth, in which he joined the religious struggles unleashed by *Luther* and *Calvin*. Throughout the sixteenth century, the struggles followed one after the other and fueled the bitterness that would erupt with singular violence in the Thirty Years' War.

When John Dee and Druid Kelley arrived in distant Prague, they were sufficiently exhausted to intend anything other than to take an immediate rest. In order to comply with this necessary recuperation, Scotto arranged for both couples to be lodged in a Franciscan monastery that was operating in the castle of the former Dukes of Bohemia. Such a choice was not satisfying to John Dee, for whom the presence of the friars was producing a particular dread, since he was suspecting that his



hosts wished to know the contents of the armored trunk. But there was no possibility of modifying this arrangement, and soon the four of them were engaged in cleansing themselves and resting.

When Rudolf II learned of the presence of the Englishmen at his court, even though impatience was causing him palpitations, a malady of the Habsburg family, he decided to grant eight days of rest and attention to his guests before giving them an audience.

Those days flew by; and so it came to be that one afternoon the sage was led to the imperial palace for his formal presentation. During the days of rest, Kelley devoted himself to currying favor with Scotto, which he unconditionally achieved when he promised the latter to deliver him some of the "red dust." The exorcist was aspiring to obtain the magisterium of alchemy; and the astute Druid encouraged said expectation with the promise of supplying him the powder and teaching him how to make it. That is why, despite the resistance of John Dee who was counting on meeting alone with Rudolf II, Scotto announced that "the Emperor was expecting them both as Kelley's "fame" as an alchemist and maker of gold had reached his court and he was keenly desirous of meeting him." Thus, along with John Dee, were also Kelley and Scotto when the Emperor made his entrance into the royal antechamber.

Accompanying Rudolf II was his dear friend, the nobleman *Wilhelm von Rosenberg*, a Bohemian of Germanic blood, and the ineffable *Hagecius*. After the courteous greetings of the time, Rudolf resolutely addressed John Dee:

"You must know, learned sir, that I have negotiated for years with your firm Sovereignness in order to obtain the pleasure of this interview. I was already desperate for someone to come from England to show me that so admirable a pagan trophy that cost the life of my nephew Frederick of Burgundy. But here I enjoy the twofold pleasure of receiving the trophy from the hands of a sage of your stature. I do not know what has changed the mind of Queen Elizabeth but, to whatever it is, must surely be added the permanent invocations to the Most High that I have been making for a long time in order to win her favor in this matter..."

Rudolf II was speaking without a hint of irony, getting impatient because John Dee was not immediately extending the mirror to him. At last, not wanting to press the mysterious

Englishman, he invited them all to visit a chamber known as the “Kunstkammer,” dedicated to containing the most complete collection of minerals, precious stones, and rare stones in Europe, that is, in the world. There were specimens of silver from Bohemia; gold and emeralds from America; diamonds and agates from Africa; topazes, turquoises, beautifully colored rock crystals, in short, precious stones from every part of the world, etc. It was the vastest exhibition of stones that anyone could imagine, gathered with infinite love by that alchemist Emperor whom no one in his epoch was able to intimately understand.

The keeper of the “Kunstkammer,” Daniel Fröschl, was explaining aloud the provenance and properties that were attributed to the various stones and minerals. He frequently consulted a book entitled *Gemmarum et Lapidum Historia* published in Prague by order of Rudolf II himself and written at his request by the royal physician *Anselmus Boetius de Boodt*.

“In the stones is enclosed a portion of the cosmic soul,” Hagecius was explaining aloud, “and by studying their properties, we will be able to understand the arcana of the Cosmos.”

The room was enormous, with vaults of wide gray stone arches supported by thick columns. It was furnished with cabinets and tables full of classified pieces and with a multitude of armored trunks with steel bars in which the most valuable objects were deposited. There was almost no place to walk on the floor because of the tubs and barrels destined to hold rocks and soils brought from remote places. Against one wall, a long and heavy table was supporting hundreds of flasks and vials with precious liquids of the most diverse origins. Naturally, this spectacle caused the astonishment of the travelers and that even a Druid like Kelley was momentarily distracted.

That was what happened when Kelley separated himself from the group accompanied by Hagecius, whom he was attempting to convince so that he show him the famous *Indian Stone*. This stone, apparently a *Bezoar*, is mentioned in the ancient medieval bestiary *Physiologus* as an infallible remedy for dropsy, a disease that was afflicting the Druid.

Taking advantage of this moment, John Dee took the Emperor aside and expressed to him the need to hold an interview alone, an unheard-of request coming from a foreigner without any rights in the German Empire, but perfectly justified in the case of dealing with diplomatic or esoteric matters.

And on this latter subject, Rudolf II was holding constant and reserved meetings with magicians and occultists from all over the world.

“We will meet tonight,” said the Emperor, “but my faithful *Wilhelm*, to whom I reserve nothing about things of the Spirit, will be present.”

Such a condition did not displease the English sage, for he had already perceived the “charismatic bond” that was uniting him with Burgrave Von Rosenberg in the mystery of the pure blood and *he knew that the latter was also an awakened Virya.*

## The Hyperborean Initiation



hat night, the meeting between three of the most outstanding awakened Viryas of that epoch took place, a meeting that would be transcendental for the History and future of the West. John Dee handed Princess Papan's mirror to Rudolf II, who took it trembling with emotion, for he was mindful of the efforts made in the past for it to reach his hands. While the Emperor and Wilhelm von Rosenberg were examining it, John Dee was referring to his discoveries about the Enochian language without omitting the fact that he was in possession of the only complete copy of Trithemius' *Steganographia*, arrived to his hands in the quite mysterious manner that we have already narrated. These revelations caused singular surprise in the noble listeners to whom were puzzled by the vulgar appearance of the stone mirror and the fact that nothing was seeming to occur when observing its burnished surface. If what John Dee said was true, they were in the presence of something truly magical and sacred, a kind of window to the other world. But how did this window open?

How were the angels, described with such precision and detail by John Dee, evoked? Perhaps by invoking a magic formula, as necromancers do? Or by drawing up Kabbalist signs in the style of Hasidic Jews? These and a thousand other questions were boiling in the minds of the Germanic nobles as John Dee, imperturbable, was continuing with his exposition.

"This is, Señores,"<sup>27</sup> the English sage was vehemently affirming, "how I managed to solve the enigmas posed by Trithemius' *Steganography*. There is now a knowledge that can transform the world, eliminating the distances that separate men from each other and forever banishing the pain of disease and misery: it is the Hyperborean Wisdom. Such a wisdom can only be interpreted when man *has situated himself* in such a way in relation to the world that it seems to lose the power to act upon him. Such a condition is obtained after a blood purification, for in the blood lies the cause of the confusion in which we struggle. But when one has succeeded in avoiding

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27. It is said that Rudolf II preferred speaking Spanish, among other customs, including his way of dress, being that much of his upbringing was spent in the Court of Spain.

the confusion, when one has *reoriented* the sight toward an interior and personal point, called *Vril*, which seems to be the only thing that possesses true eternal existence in man, all else being pure illusion, then the darkness dissipates and it is possible to access the Hyperborean Wisdom as I myself have done. But this knowledge can only *remain* in this world if it is contained in the Language of the Birds, in that Hyperborean language that is also called *Enochian*.”

The talking stone was now next to the nobles, momentarily forgotten. Emperor Rudolf II and Wilhelm von Rosenberg were listening with lively interest to the concepts that the English sage was pouring out. Neither of the two tried to interrupt him, prudently saving their questions to be formulated later. John Dee, after fixedly observing his interlocutors for a moment, perhaps to make sure that he was understood, continued with his explanations:

“It is necessary for me to warn you that a conspiracy hangs over my work. It is carried out by some demons who inhabit an infernal place called Dejung, about which I have often been alerted by the angels, but so far I have not come to understand their mystery. It is evident that these infernal beings possess disciples among the men who faithfully fulfill their orders, but I have not learned to distinguish them, and it is hard to believe that their power is so great that they have infiltrated the highest spheres of government. However, I must think that this is so because my Sovereigness, Queen Elizabeth I, has behaved strangely after becoming aware of these mysteries, and I would even say contradictorily, ignoring that many of my investigations obeyed her express request. A climate so negative for my interests was formed in England that I came to fear for my life; and if I managed to save it, it has been surely due to the intervention of the Hyperborean Siddhas and your pure blood, Majesty, which has impelled you to insist before Elizabeth I. I also do not know to what extent the demons are capable of acting here, in Prague. But the fact that I have arrived in good condition, carrying the stone and the valuable manuscripts, is an encouraging sign. You should know that I have come to distrust my own wife and my accompanier Kelley, to give you an idea of how suspicious I am of everyone. But now, in sharing your presence, I feel that there is a great possibility that the Hyperborean Wisdom may one day transform

the world, paving the way to immortality and the return to the primordial paradises.

“For all these motives that I have given you, generous Emperor, I wish to make you a request. Being that it is indispensable to preserve the Hyperborean Wisdom, just as the angels order and as reason also advises, I propose that you designate, in the greatest secrecy, one or several trustworthy persons, this choice subject to my approval, so that we may proceed with the investigations. It is also necessary to have a place safe from prying eyes, where this plan can be realized with prospects of success. If you agree, prudent Emperor, you will do a great work that your descendants alone will be able to appreciate and that will have the blessing of the angels. Emperor Rudolf II: I am not exaggerating if I tell you that the redemptive work of Cristo-Luz is in your hands!”

Rudolf II and Wilhelm von Rosenberg remained silent and pensive for a few long minutes. It was evident that they were so impressed that it was difficult for them to speak after John Dee’s account, which had gone on for more than two hours. At last the Emperor fixed his eyes on the English sage and said resolutely:

“Prove to me all that you say and you will obtain all the support that you have requested of me.”

Such a condition was no doubt expected by John Dee, for he hastened to say:

“There is no impediment for men as noble and pure as yourselves to be able to participate in the terrible mystery of the Hyperborean Wisdom. You ask me for a proof? Your own mutation will be the best proof. Because I will bring you face to face with the angels and they will put an end to all doubts and misgivings. Before their exalted presence nothing impure can exist, *but what is left of you afterward* will be good and beautiful.”

After uttering such insinuating words, John Dee requested a bucket of water from the Vltava, which was immediately sent for. They were in the highest room of a round tower, adorned on its only circular wall with four ogival windows through which the magnificent starry Bohemian sky could be seen. In the northern window, sharply silhouetted, a two-horned moon was adding a certain oriental charm to that fantastic scene. As soon as his request was fulfilled, the English sage began to work with the water of the Vltava. First, he removed the carpet

that was covering the coarse flagstones and then, making use of a paintbrush, he drew a circle with the water, inviting the curious nobles to *situate themselves* within it. Having done this, he traced several *runes*, always with water, on the interior of the circle, and on the chest of each one of the knights. Quickly, he extended *outside of the circle* a green cloth that he extracted from his clothes and placed Princess Papan's stone mirror on it.

With such preparations fulfilled, John Dee looked around the room and at the two Germanic Viryas who were remaining in suspense. The result of this inspection must have been to his liking, for, nodding in approval, he said:

"Well, Sire, Emperor of all the Germanies, you are now going to hear the Enochian tongue, which will make the angels present themselves, for that is the secret of the mirror. The angels only respond if you have previously *pronounced the right words*, if you have demonstrated to possess the mastery of the Language of the Birds. Pay attention to what *you see*, Emperor, but also to what your pure blood *tells* you! The same goes for you, noble Burgrave of Bohemia." Having said this, John Dee introduced himself into the interior of the circle of water and began to speak in the Enochian tongue.

Accustomed to witnessing the failure of numerous demonstrations of magic and alchemy, the Germanic nobles could not prevent a certain prior skepticism from settling in their hearts. But when John Dee emitted the first syllables and they both realized that those sounds *could not* be human, a growing sensation of dread was simultaneously assailing them.

The nobles began the experience with their eyes fixed on the Aztec stone, strangely contrasted by the green cloth; but when John Dee's words rose up in an irresistible harmony of *living sound*, they thought to sense a symptom of dizziness. Rudolf II was the one who first looked to the sides, outside of the circle of water. And the spectacle that he then witnessed made him tremble, completely surpassing his capacity for astonishment. The water of the circle was strangely glowing and seeming to burn at times. In fact, something strange had occurred with the water, for it *damaged* the stone of the floor, leaving a circular mark that can still be seen today, four hundred years later. But that was not the strangest thing, but something *that had to do with "movement,"* or at least Rudolf II thought so, for that room in the tower that was constituting the

exterior reality of the circle, its surroundings, was seeming to have picked up speed to such an extent that the adjacent things were losing their form and were becoming diluted before the astonished eyes of the nobles. Everything was seeming *to vibrate* with great speed, becoming blurred and transparent, although in a moment of lucidity the terrified Emperor thought that perhaps he was the one who was *stopping*, that something in him was losing speed or *was going backward...*

Only John Dee's voice, the circle, in which they felt blissfully safe from the growing chaos, and the stone mirror on the green cloth were remaining constant. The mirror was looking, now that everything exterior to the circle was becoming hazy, strangely sharp and incredibly alone. This phenomenon continued until, outside of the circle of water, nothing could be distinguished except the stone mirror, surrounded by a green luminosity that Rudolf II attributed to the invisible presence of the cloth on which it was deposited. But one would be deceived if he believed that these *reflections* were indicating some serenity in the two nobles or were a sign of reasoning. In reality, they were concepts that were stupidly welling up in a rational conscience on the verge of dissolution.

That consciousness that we use daily in order to live out our daydreams, proper to *strategic confusion*, is sustained by a multifaceted "I" that is pure mechanicity. There is no stable Ego, which remains beyond the questions proper to rational dialectics, but a multiplicity of "I's," *contingent* as far as their appearance, but immediately *determined* by the mechanics of the brain. And after the succession of "I's," the only permanent thing is, ironically, the *illusion of being*. That "*believing to be*" (someone or something) that keeps us in the strategic confusion of a completely illusory world, but which, nevertheless, we blindly affirm as real. That is why the ordinary rational consciousness, its "I," is the first concupiscence that poisons the Virya's immortal Spirit. And that consciousness was that which was on the verge of dissolution in our heroes, and to which isolated concepts, "loose" reflections, were arriving. Like sparks, which were glowing an instant and then dying, so were the ideas emitted by the dying "I's," the "*reflections*" that we were mentioning in the previous paragraph. But such a dissolution of consciousness was far from representing a fall into the unconscious, a loss of meaning. On the contrary, a *higher consciousness* was becoming present, affirming itself beneath



the tatters of ordinary consciousness. The epicenter of the phenomenon was in the blood; and its triggering factor was undoubtedly the Enochian language that John Dee was still imperturbably reciting.

What was he saying in his discourse? *They could not yet understand it.* But the words uttered, wisely intoned, were producing in the listeners an unmistakable sensation of reminiscence. When John Dee began to speak, after the initial surprise, Rudolf II found himself thinking: “how had I forgotten this language?” He was sure that he had heard it before, but where? When? It was maddening to witness the struggle between *reason* and *gnosis*. Reason *was assuring* that he had never heard anyone speak in the Enochian language; and gnosis was opposing *the certainty* that this had indeed occurred. And while the reality exterior to the circle of water was being weakened, reason was yielding its strength to the gnostic content of the blood, which was becoming more and more present. It was seeming as if the blood took on a greater pressure and rushed to the temples of the head; yet it was not so, but one could *feel with the blood* and *feel the blood*; and this new-found *consciousness of the blood* was generating the *apparent sensation* of pressure or obnubilation. Finally, there was something like an interior burst; it was only an instant in which Rudolf II saw everything red and felt himself falling into a liquid torrent, and a sensation of cold fire pervaded all the spheres of his being. That explosion signaled the definitive abandonment of ordinary consciousness and of his rational “I’s.” And the sensation of falling into a liquid torrent—which was, we repeat, only for an instant—was actually the replacement of the ordinary consciousness of the Paśu, which we call *rational consciousness*, with the *gnostic consciousness* of the awakened Virya who is on his way toward mutation. That is why Rudolf II, who was, for an instant, the liquid torrent, was now *all consciousness*, without physical limits of any kind. He was clearly presenting the *pure possibility* that would signify *reaching the Origin* and could almost see the uncreated worlds, the non-existent flowers, which would come forth after the conquest of the Vril.

The Vril is the possibility—the only possibility—of being; but it also signifies *pure possibility*: from the Vril, everything is possible, starting from the uncreated, from what is to be done. The Vril is, thus, absolute and eternal individuation. Its con-

quest signifies the definitive abandonment of the Demiurge's world, of his perpetual deceptions, of the enchainment to His damned and idiotic law of evolution. *Nirvana, samadhi*,<sup>28</sup> nihilistic contemplation, the identification with the pantheistic world, "feeling God in all things," and any other form of participation with the Plan of The One imply, in the long run, *phagocytation* in His Exalted Belly and the death of the individual consciousness. The Vril, on the other hand, is the only possibility of being and is, at the same time, pure possibility.

We were saying that Rudolf II, who by his intuitions was already on the verge of mutation, was, at a given moment, "all consciousness." For him, there was no longer any physical body, and if he was still hearing the words in the Enochian language, said hearing was certainly not occurring by means of the physical ear or by any other sense. Rudolf II was clearly aware of all that was occurring around him because, after the brief explosion of blood, his lucidness was seeming to have multiplied to a point never before experienced by him (not even when he was eating the hallucinogenic mushrooms that Hagecius brought back to him from America). And this *omnipresence* of the Emperor, we wish to clarify, was not motivated by an unfoldment, like the magicians of India and Tibet practice. The "leaving of the body," the "astral travels," the "unfoldments of consciousness," feeling the "etheric body," the "astral body," or the "perispirit," etc., etc., *have nothing to do with the Hyperborean Wisdom*. These phenomena, real to a certain extent, are *satanic tactics* that do not offer *any possibility of liberation* but, on the contrary, produce a greater confusion in the Virya, since they extend the confusion to other planes.

Whoever practices "unfoldments" and "astral travels" will surely be entertained for a long time, but it is inevitable that such a foolish attitude will eventually lead him to be phagocytized by his "God."

The experience that we are narrating does not possess points of contact with the usual exoteric falsehoods of the Synarchy. It should be interpreted in light of the Hyperborean Wisdom as a "gnostic initiation by pure blood," and the word "blood," and all that we say about it, should be taken in a *symbolic and analogical* sense.

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28. These terms are taken in the meaning that Buddhism gives to them. We make this clarification because in Kaula tantrism they are given another, more ancient meaning, which could be considered acceptable to the Hyperborean Wisdom.

In that state of omnipresence, Rudolf II was still hearing the Enochian words that had torn him from the illusory world in order to transport him to the only enduring thing in him, he now knew with certainty: the gnostic content of the blood. And this *content*, which is nothing more than a memory, but that without it we would only be an animal-man, a Paśu, produced, at first, an indefinite reminiscence. The reminiscence, that is to say: the Minne, without being very clear, induced a sentiment of nostalgia for *that which* the memory content *was alluding to*; and this sentiment was becoming so intense that it ended by transforming itself into anguish. This feeling—perhaps the last human sentiment that was still left in Rudolf II—was accompanying him when, in his omnipresence, he was listening to John Dee pronouncing the Enochian language. And this we emphasize because as the speech went on, a mixture of anguish and pleasure was affecting the Emperor. As when the greatest love produces in us the sensation that our chest is going to split open and not even the presence of the beloved woman is able to mitigate this feeling, a mixture of pain and pleasure, so also John Dee’s voice was submerging the Emperor into the anguish of the lost Origin and into the present joy of hearing the evocative word.

We must now clarify that anguish has its dark origin in fear. And both anguish and fear are feelings, i.e., vibrations of the “emotional body” of the Paśu. The awakened Virya, in order to achieve the mutation of his human nature into that of a superhuman and to conquer the Vril, must first abandon all feeling, all emotion. After he obtains the Vril, he will be able *to create* for himself the *witnesses* that he needs in order to exalt his creation and, if he so deems it convenient, he will have as many feelings and emotions as he wants, without limits, *dreaming* of whole universes of *emotion*, of worlds of poetry, and nameless love. But while one remains in the universe of the Demiurge, it must be kept in mind that all emotion *is borrowed*, it comes from the vibrations of an astral body of energy, associated with the physical body, designed in order to favor the *evolution of the Paśu*. That is why the Hyperborean Wisdom teaches that “fear is a strategic weapon” and that “emotions are the most *viscous* mode of illusion.” Every emotion, love, fear, desire, etc., is *shared* with the Demiurge because it is generated in a body formed of pantheistic matter.

The “memory,” any memory, causes diverse emotions associated with the idea that it actualizes. We are all capable of smiling upon “remembering” the good moments lived, as well as involuntarily becoming embroiled in anger, pain, bitterness, etc., of reliving negative experiences that we were believing buried in the past and that the “memory” has suddenly turned present and actual. We all know this and it seems obvious to point it out. But it is that “*the Minne*,” as a *memory* contained in the blood, also *causes* a feeling of nostalgia, necessary in order to pull the consciousness out of the confusing world in which it is immersed and *to motivate it* to seek the Origin. But this nostalgia and every subsequent feeling is abandoned upon visualizing the route toward the Origin and realizing that the Spirit is *alien to the world of the Demiurge*. It is licit, then, that upon receiving the Minne, nostalgia is experienced, but this should never degenerate into anguish or any other feeling, because in that case one would be in the presence of a new strategic confusion.

The Hyperborean Wisdom assures that the nostalgia for the return is an *uncreated feeling* and, therefore, *not determined* by the laws of the Demiurge. When perceiving the Minne, nostalgia is experienced, a true arrow drawn toward the return, but this “feeling” is the only one that *does not originate* in the astral body, but in the blood. Perhaps nostalgia is also a memory, but the truth is that everything related to it remains a mystery. Now, it should be kept in mind that, according to Hyperborean Wisdom, the awakened Virya, i.e., the one who has experienced the Minne, *does not yet exist*, but has the possibility of existing, so long as he moves toward the Origin and his implicit mutation. “Fear is a strategic weapon” much used by the enemy and that is why, when the Virya *glimpses the Origin*, fear immediately assaults him. The part of his body that participates in the pantheistic world of the Demiurge reacts against gnosis by inducing the Virya *to project himself* in time, as a tactic of confusion. Fears of “not making it,” of “losing time,” of “losing face,” etc., are all originated in the illusory projection of consciousness into time (past or future), believing that one can “calculate” or “foresee” what will occur. That is why the Virya must be intrepid and audacious like Nimrod if he truly wishes to triumph. Any “calculation” or “speculation” has unfailingly been induced by the Demiurge; it is His tactic to pro-

voke fear. And all fear is always of an “external” origin, alien to one’s own being.

We have stated all this so that it will be clear why, in the course of the experience that we narrate, the noble Wilhelm von Rosenberg went further than Rudolf II by succeeding in transmuting himself into an Immortal Siddha. The deep-seated sentimentality of his Jesuit Catholic upbringing and the consequent impossibility of avoiding confusion, even on the verge of mutation, was detrimental to Rudolf II. He was an awakened Virya, and from that day on he would be even more so, but *his heart was predominating over his pure blood* and this error cost him his individuation.

What occurred can be synthesized like this: both nobles experienced a similar psychological process when John Dee pronounced the words in the Enochian language. And both experienced the “explosion” that was preceding the abandonment of rational consciousness and the “fall” into the liquid torrent of the pure blood. Then, Rudolf II was transformed into an omnipresent consciousness that was enjoying hearing the forgotten language and was suffering, at the same time, the anguish of the return; i.e., Rudolf II was adopting a *contemplative* attitude toward the phenomena that was affecting him so intimately. On the other hand, Wilhelm von Rosenberg, having reached this point, rushed toward the Origin (if a psychological *action* can so be said) without hearing or seeing, closing himself to all sensation and to all thought outside of the firm determination to return. And this audacious spiritual stance is the perfect expression of the *strategic orientation* achieved by a Virya who *can no longer be deceived*.

*If there were a heaven with cherubim for the Hyperborean Viryas, surely they would sing “hallelujah,” praising the intrepidity of Wilhelm von Rosenberg. But there is not.* And only we, the Viryas still enchained by Jehovah Satan and his demons, can applaud this display of supreme courage that signifies conquering the Vril, because, we have already said, it means *the horror of contemplating the indescribable face of the Demiurge*.

Wilhelm went beyond where Rudolf II had stopped and, from omnipresent consciousness to omniscient consciousness, revealing, to the thousand eyes of his pure blood, the forgotten truth, *which is all truth*. In an instant, *he understood everything* and the words in the Enochian tongue of John Dee became miraculously intelligible...

Hallelujah, Wilhelm von Rosenberg! Hallelujah to the one who has launched himself into the conquest of his right to exist. *And who already is, forever.*

Wilhelm von Rosenberg's attitude was of active participation in the process of his own redemption, or, said in other words, "gaining a strategic position, affirming himself in it, and fearlessly charging forward to the assault on the final fortress." But Rudolf II, who yielded to passive contemplation and was *invaded* by anguish and fear, failed to go back up the path of return, suffering the painful condemnation of remaining in strategic confusion.

We want to say something about "action" and "passive contemplation," which we have cited as the attitudes of Wilhelm and Rudolf II, respectively. It should be kept in mind that the "action" mentioned here is a *psychological attitude*, different from the concrete or physical action that characterizes the "path of action" of the *Mahabharata* or the "warrior's decision." In order to address *concrete action*, it is necessary to previously adopt a set of strategic guidelines similar to those that we have briefly mentioned in the story of Nimrod. But it is worth remembering that the Hyperborean Wisdom suggests *to not undertake any action* unless it takes place in the framework of a Hyperborean Mystique, a matter that will be dealt with in the Fourth Dissertation. Any other concrete or physical "action" will be very easily capitalized on by the enemy; for, without strategic guidelines, the movement will be erratic and confused, ending up favoring the Synarchy. In fact, every action aimed at the search for a "guru" or an "Esoteric School" culminates in some dependency of the worldwide Network that the Synarchy has set up. Therefore, the following recommendation applies: refrain from taking action if the pertinent decision has not emerged from the pure blood. Instead, the Hyperborean Wisdom unreservedly advises *interior action* for, whatever direction or meaning that it may follow, it can only ultimately lead to the perception of an infinity of actual paradoxes, and these will alert the consciousness to the failures of reason.

Lastly, let us say that "passive contemplation," as an interior psychological posture or an expression of exterior conduct, is always the product of strategic confusion and should be rejected like any other concupiscence. When the Virya abstains from exterior action, by following a strategic guideline, this

does not signify that he has adopted a contemplative attitude but that, on the contrary, he has become pure potency, he has acquired the quietude of the drawn bow that awaits the moment to shoot the arrow, of the weaponed arm an instant before delivering the mortal blow. There is quietude, but no one should be deceived: there is also action in potency, since to be an awakened Virya is to have adopted a *state of alertness*.

Let us now return to the round tower, where John Dee was evoking the Hyperborean angels speaking in the Enochian language. The psychological processes that we have presented in some detail occurred in a *time proper* to the circle of water, which was moving at a different rhythm than exterior time. A *temporal desynchronization* had occurred, also necessary for the effective mutation, and that is why, although the valuable Praguian clock that was resting on a small table was indicating that only five minutes had elapsed, within the circle the passage of time was noticeably greater. Be that as it may, what is certain is that an exterior observer would have assured that the ceremony initiated by John Dee had reached its climax in about five minutes. It was clear that the two Germanic nobles were indifferent to the passage of time and that they were no longer perceiving anything of the reality exterior to the circle of water. Only the voice of John Dee and the image of Princess Papan's mirror were coming to them sharply. But the microclimate in which they were immersed was inducing in them a growing sensation of tension and expectation that was precisely revealing that the ceremony was reaching its climax. And it was at that moment of unbearable tension that John Dee's voice was elevated and his words seemed to evoke forbidden names, the primordial denominations of those who accompany Khristos LúCIFER while they await the return of the Viryas: Anael, Kus, Apollo, Viracocha... And then, emerging from a flash of blinding green light, exactly from the place where the Aztec stone was laid down, two Presences made their appearance... and spoke. How to describe these exalted Hyperborean Siddhas if the mere sight of their faces was almost putting an end to the lives of Rudolf II and Wilhelm von Rosenberg? It is not possible to depict beings so pure without a grave risk of threatening one's sanity. For if one still possesses anything human, animal, Paśu, if one professes any dogma, any moral, if one experiences any attachment to matter or to the work of

the Demiurge, if one harbors in the heart any feeling in favor of or against something or someone, if any of these things affect our Spirit, then it is better to ignore the divine images of the Unknown Superiors, for one's mental equilibrium will be in danger. The light of the Hyperborean Siddhas must be *insinuated* to the Viryas, for those who are enchained to the material world, i.e., in strategic confusion, would not be able to directly resist the terrible Presence that will reveal to them, by that act alone, their miserable condition as slaves of Jehovah Satan. For if this were to occur, from the depths of their misery would arise *Honor*, the only morality of the Hyperborean Virya, and this primordial instinct would strike him like a bolt of lightning.

That is why, when the Germanic nobles found themselves in front of the Presences, only Wilhelm resisted the terrifying ordeal without losing consciousness, although his hair turned white as ash and he wore it that way until his death. Wilhelm resisted because minutes before he had reached the Vril and was already a Siddha himself. And if he was still there, it was because his *omniscience* had revealed to him that his presence would be necessary for the good of the Race, helping John Dee in his mission. On the other hand, Rudolf II, who had failed in his attempt to reach the Origin, was still very much human; and when confronted with the divine Presence and Their Word, he was overcome in his capacity to resist fright: with a sharp cry of terror he fell fainting.

It was a terrible and harrowing cry that the German Emperor emitted. So loud, that it provoked the hurried entrance of the men who were standing guard downstairs. And this irruption put an end to the experience. The surprised and gruff soldiers witnessed an unusual spectacle upon entering the upper room of the tower: those who entered first believed to see in the center of the enclosure something like a circle of fire and smoke that was rotating violently and, within it, blurrily, some persons were seeming to be moving. But the igneous effluvia that were enveloping those present quickly died down, and it could be seen that the Emperor was still on the floor, attended by Burgrave Von Rosenberg, curiously gray-haired, and by the foreign guest.

Hours later, in the royal bedchamber, the Emperor was looking pitiful; he was boiling with fever and at times was sitting up with bulging eyes and shouting unintelligible phrases.



Then he was roaring with laughter or bursting into hysterical sobs. Doctor Hagecius, more concerned with his own future than with the Emperor's health, was insistently interrogating Burgrave Von Rosenberg:

"You must know what has happened to him, Burgrave. You are wrong not to trust me, for perhaps the Emperor's salvation depends on what you can tell me." He was lowering his voice so that John Dee, standing at the foot of the bed, did not hear. "If it is a spell that the Englishman has cast, know, noble Lord, that we can annul it. Or we can force him to confess his magic. I believe that you must speak before it is too late."

"The foreigner has done nothing wrong," affirmed the Burgrave with annoyance. "He has narrated part of his investigations to us, and this account, due to its realism, has strongly impressed the Emperor."

"Well, he has been convincing!" exclaimed Doctor Hagecius with irony. "His eloquence must be as good as that of Cicero, the Roman."

"You commit a grave error in mocking and doubting my word, for things have occurred in the manner that I have told you," replied the Burgrave in an offended tone. "The Emperor will confirm this to you when he recuperates; for, I assure you, his illness is a passing thing. He only needs rest, and you would do well to procure his sleep with some herbs."

"You must forgive my zeal," Hagecius apologized, "but it is the Emperor's health that concerns me and makes me discourteous. And your appearance? Have you looked in a mirror? You are a mess, Burgrave! Your hair has grayed twenty years and your face is not far behind. Look, I do not wish to offend you, but you ought to remember that I am an old doctor and that I have seen all sorts of ailments. Once, many years ago, I attended to a poor peasant who had been frightened by a bear. The man was threatened by some gypsies that he would be hexed and the devil would pursue him. One night, when he was returning from his work, he felt the presence of someone behind him. Upon turning around, he remembered the threat of the gypsies; and when he saw the enormous body that stood before him, he had no doubt that he was in front of the devil. Fortunately, the shriek of terror that he emitted drove away the beast; but look how curious it is that his appearance after such a trance was similar to that which the Emperor now presents. That is why I believe that, apart from hearing what the Eng-

lishman was recounting to you, you must have seen something...”

“We have seen nothing,” the Burgrave vehemently affirmed. “No devil visited the tower while we were there; and I repeat to you that the Emperor will soon recuperate.”

“Your confidence in his recovery amazes me, since you are not a physician,” said Doctor Hagecius with renewed irony. “But in one thing I will listen to you: I will administer poppy juice to the Emperor... and I will call Scotus so that he may perform an exorcism.”

Thus concluded that unforgettable night: Rudolf II submerged in the slumber of the poppy while Scotus was performing his exorcist rites; Wilhelm von Rosenberg and John Dee, now comrades in the same “closed circle,” planning for the future; and Hagecius, Kelley, and the Papal Nuncio *Georg Popel von Lobkowitz* conspiring to liquidate John Dee...

But let us leave these earthly personages for the moment and return to the tower, an instant before Rudolf II emitted his terrible cry. We said then that the Hyperborean Siddhas had spoken. Can we know what they said? Will it be possible to gather, at the very least, a pale reflection of those eternal voices? We will only try *to insinuate* their message. But first it will be necessary to say something about these magnificent Presences. It will be very brief, for nothing need be added to the grandeur that the mere mention of their names evokes in the Minne of every Virya.

To begin with, it should be made clear that these were not the “angels” who usually *communicated* with John Dee in England and whom he had not been able *to contact* for some time, curiously since Kelley’s “chance” appearance. Those from Prague were infinitely more terrible beings than those whom he saw in the stone mirror, back in beautiful *Albion*. And their surprising manifestation immediately enlightened John Dee, that by finding himself in Europe and next to the Emperor of the Germanic peoples, he was greatly changing the conditions of his experience or, better said, affecting the quality of it. For one of the Siddhas was He whom the North Germans call Odin, but whom those of the East, the ones who were guided by Him from Mount *Elbrus* to *Europe*, more properly denominate as Wotan, the Lord of *Valhalla*. The terrible and overwhelming presence of this Divine Hyperborean whose distant *remembrance* is firmly engraved in all Germanic people. How-

ever, although this image of Wotan was sublime and impacting, the one who was truly instilling a paralyzing terror was his *Kamerad*, the Divine Hyperborean Anael. This absolutely igneous Being, also known as the Lord of Venus, was inducing, with his resplendent and flaming Presence, the immediate perception of an order alien to the material Universe, of worlds, the vision of which is forbidden to the slaves of Jehovah Satan. For if Wotan, the ancient Hyperborean guide of the Germanic peoples, will be the one who raises up, henceforth, those peoples and wins over, in that rebellion, the whole Indo-Aryan White Race until the end of the Kaly Yuga, Anael is the Lord who will act during the decomposition and the catastrophe in which the *Götterdämmerung* will manifest itself here, on Earth. He is the one who will guide in the dark days of the West, the Asian Hyperborean peoples of Yellow Race until placing them at the forefront of humanity through the *National Socialist* alliance with the Hyperborean peoples of Africa and Latin America. But that will be after terrible struggles, when the millenary and satanic work of the Synarchy is visible and the end of the Kaly Yuga ensues. Then a new civilization will be born, the head of which will be in the South, possessing the most ancient secrets of the Hyperborean Wisdom, and entirely dedicated to the search for spiritual liberation and *collective mutation*. It will be in that epoch, after the Synarchic work has been destroyed and the sufficient *strategic advantage* has been achieved, that the Hyperborean Siddhas will return to show themselves to the sight of the Viryas, accompanying that planetary event, which will mark the definitive end of *spiritual slavery*: the Parousia of Khristos LúCIFER.

We have already said, just now, who the Hyperborean Siddhas were, who, on that night of 1585, manifested themselves to the sight of John Dee, Rudolf II, and Wilhelm von Rosenberg. Let us listen now, let us try to do so by appealing to the *memory of the pure blood*, to what the Exalted Beings said. They were words expressed in the *Language of the Birds*; concepts that we will hardly be able *to insinuate* in profane languages, more suitable in order to compose the showy and deceitful *slogans* of the Synarchic Strategy than to expound transcendent ideas. That is why we demand prudence when reading what follows, since we have tried to express the inexpressible, with the sole intention that *it not be read in order to learn but to remember, each one's own version of the truth*.

## Epilogue to the Adventure of Dr. John Dee



fortnight after the narrated events, Rudolf II was sufficiently recovered as to receive his visitors standing up. The Emperor's illness, the news of which had been quickly divulged by friends and enemies, gathered around his bed a constellation of personages, some of them moved by the sincere concern of seeing his health broken and others, most of them, impulsed by dark and unmentionable ambitions. Among the latter stood out, undoubtedly, his brothers Matthias and Maximilian, who were ardently desiring to succeed the alchemist Emperor. But, as has been said, Rudolf II recovered quite well, although this improvement, according to Hagecius, was not complete, since the Emperor was spending most of his days in the Tower where he suffered from the fainting spell that had bedridden him.

He used to remain there for hours with a blank stare, and it was not unusual for him to burst into bitter lamentations that no one was understanding. This state of affairs went on for several weeks, during which the efforts of those close to him in order to combat such a deep melancholy were useless. Not even the favors of his mistress Kateřina Stradová nor those of other kind ladies whom Scotto used to present to the Emperor were able to keep him away from the Tower. Finally, after two months of bitter reclusion, it was his faithful friend Wilhelm von Rosenberg who managed to make him reflect on the downside of continuing with such behavior.

The Bohemian nobleman, in all this, had taken care to protect John Dee upon whom the most insidious gossip had fallen. However, as the Emperor recovered, John Dee's former prestige was prevailing over intrigues and superstitions and soon the English sage was seen giving lectures at the University of Prague and visiting many castles where some noble and cultured interlocutors were attempting to wheedle his secrets out of him. But John Dee was by no means wishing to increase his dubious celebrity, for the risk of irritating the Catholic party was growing. On the contrary, his greatest hope was that Rudolf II would agree to save *Steganographia* and the Enochian manuscripts.

“Prove to me all that you say,” the Emperor had promised, “and you will obtain all the support that you have requested of me.” As John Dee was thinking, the presence of the Siddhas constituted a definitive proof of the truth of his claims. It was now up to the Emperor to keep his word. And that this would occur, “there was no room for doubt,” said the nobleman Wilhelm von Rosenberg, who at all times was manifesting a joyful optimism about the success of the adventure.

So it was that one evening the following dialogue was struck up between Rudolf II and Wilhelm, whom the former had stubbornly refused to see since the night on which he fell ill.

“Dear Rudolf,” the noble Bohemian was beseeching, “by the friendship that we have professed to each other since the days of our childhood, by the memory of the many adventures that we have taken together, finally, by the terrible secrets that we share, I beg that you, taking into account these affinities, which conclusively prove my eternal fidelity, accept the advice that I have come to offer you.

“You must overcome the sorrow that overwhelms you, for which I alone know the reason, and return to courtly life. Otherwise, you will do yourself irreparable harm, for you run the risk of sinking into the darkness of madness. I know how much you suffer because of the lost opportunity and how much the sentences of our guide Wotan weigh on your soul...”

“Don’t remind me of it!” cried Rudolf II, despairingly sinking his head into his hands.

“...but what’s done is done,” Wilhelm von Rosenberg continued without noticing the Emperor’s interruption, “and now we can only think of the future. The task that awaits us is very important if we want to work for the good of the Race; but it can only be done, it can be affirmed, if we can count on your support. Otherwise, all will be lost, beloved Rudolf, ruler of the Germanic peoples...”

“Do you really believe so?” asked the Emperor, with a gleam of hope lighting up his light blue eyes. “Is it possible that there is still a way to serve the terrible Gods that the Englishman has evoked, and more importantly, to avoid their wrath?”

Rudolf II had visibly turned pale at the mention of the Hyperborean Siddhas; but, now more refreshed, he continued speaking to his dear friend Wilhelm von Rosenberg:

“If this is so, if you think it possible, you can count on my willingness to carry out the Englishman’s plans and thus ap-

pease the wrath of the Gods. But I tell you, dear Wilhelm, that great is the effort that you request of me; for after the frightful visions that I have had, the ties that bind me to life are not very strong. It will be hard enough for my weak spirit to return to the daily activities of the court.”

“Your decision, wise Archduke, is the most correct one. Be sure that you will contribute like no other to make true the motto of your House: A.E.I.O.U.<sup>29</sup> In a future, perhaps not far away, from Austria will arise the envoy of Wotan, the one who will raise the Germanic peoples toward the summit of universal power and will unmask the true enemy of the Hyperborean race before the world. And that great chief, as has been promised, will act so ruthlessly against them that His name will never be forgotten by men. From Austria will be the glory, and perhaps in those days no one will remember you, Rudolf II, for the memory of men is fragile; but rest assured that in Valhalla you will live eternally alongside the most valorous heroes of the Hyperborean stirp. Follow my advice and return to ordinary life. Authorize the Englishman’s work and thereby allow those future good things to come to your House. I assure you, noble Rudolf, that such is the will of the Gods!”

The noble Wilhelm spoke with such vehemence that Rudolf II, led by an irresistible impulse, embraced his friend while pronouncing, moved, these words:

“I will heed what you say, my faithful Wilhelm. In hearing you, I understand that through your mouth speaks someone Higher, whom it will not be me who contradicts. I have been deeply impressed by the events that you know well, and I have almost lost my mind; but now a new light has brought clarity to my Spirit. Await the morrow, so that I may restore my strength through rest, and then we will speak about what must be done in order to comply with that which the Englishman has requested.”

When reading these words it should not be believed that John Dee’s problems were definitively solved. Multiple difficulties were still awaiting the English scholar until he concretized his purpose of ensuring, for future mankind, the knowledge of the Enochian language and of *Steganographia*. This was the will of the Siddhas; and a Hyperborean Knight of noble Wil-

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29. A.E.I.O.U. = *Alles Erdreich ist Österreich untertan* or *Austriae est imperare orbi universo*, meaning “All the world is subject to Austria,” the motto of the House of Austria or Habsburgs since the fifteenth century.

helm's stature had joined the mission to fulfill it together with John Dee. Everything was then seeming to go in that direction, if it were not for the fact that Rudolf II worsened more and more, then showing signs of a strange conduct that went as far as hostility toward John Dee and indifference to his mission. With Wilhelm von Rosenberg, his dear friend, he manifested an ambiguous treatment that was intermittently varying between affection and rancor. This latter sentiment, perhaps due to knowing that he was triumphant in the spiritual trials to which they had been jointly subjected. The truth is that the Emperor was showing signs of being profoundly ill, with so strange a malady that, among the many doctors and wise men of his court, no one was able to understand. Clearly, no one knew of the mysterious events that had occurred that night in the Tower. That is why we, who have intimately witnessed the drama of Rudolf II, will try to comprehend his surprising subsequent conduct in light of the Hyperborean Wisdom. In this way, the events that we will narrate later, which constitute the culmination of John Dee's story and, in a certain way, point to the metaphysical origin of the Thulegesellschaft, will become comprehensible.

We have already explained in the previous chapter the reasons for which Rudolf II failed when the opportunity was presented to him, through John Dee, to transmute himself into an immortal Siddha. It is worth adding now that, although Rudolf II was an "awakened Virya" from that experience, his failure to reach the Vril placed him at a *strategic disadvantage* with respect to the concrete world of the Demiurge. The concept of "strategic disadvantage" as well as that of "strategic confusion" and others, will be correctly defined in the Fourth Dissertation. For now it will suffice for us to know that, analogically, strategic disadvantage is equivalent to a *weak point in a wall*; it is the desperate case of those who, having been besieged by the enemy in a walled plaza, find to their horror that it is incapable of resisting the enemy's pressure and is ready to give way at a *weak point*. The disaster that follows the fall of the Plaza is analogous to the loss of reason in a Virya with insufficient spiritual support to preserve health during the subsequent irrational states of consciousness, i.e., madness. On the other hand, the fall of a Plaza Fort never represents a victory for the besieger, but a defeat for the besieged. It is up to the besieged to take responsibility for the fall, for he has failed to

comply with the strategic law that says: “one should never raise a fence if one does not have the means in order to defend it.” Always reasoning analogically, we will say that Rudolf II, after the Hyperborean Initiation that John Dee administered to him, “raised his strategic fence in order to undertake the return”; but by failing to reach the Vrill, he placed himself at a “strategic disadvantage.” The “strategic fence” separates the Virya from the world, granting him the *time necessary* in order to go to his *charismatic center*. On one side of it is the world of the Demiurge with its formidable Evolutive and Synarchic Strategy; on the other, the Virya, authentic monk-warrior, Gral Knight, decided on reaching the Truth.

Let us measure the forces at play: on the fence converge, on the one hand, the Synarchic Strategy of the Demiurge and on the other, the Hyperborean Strategy of the Virya, which depends, for its concretion, on the intrepidity and the valor that is risked in order to reach the center; in synthesis, the success of the Hyperborean Strategy depends on the blood purity of the Virya.

We already verified that the Siddhas reproached Rudolf II for his “impurity of blood” and we studied how he retreated at the last moment, losing the possibility of immortalizing himself as a Siddha (a fact that would have changed the history of the West, since Rudolf II was a German Emperor); an opportunity that instead, and happily, Wilhelm von Rosenberg took advantage of. Lastly, let us add that, when a fence has been raised, which has irritated the enemy and led it to concentrate terrible forces for its demolition, it is not easy to go back to the original situation of absence of conflict without being at a *strategic disadvantage*. In effect, when war has been declared, and the enemy has moved its forces, the alternatives are two: either the combat is faced by resisting the enemy siege while *one seeks another door in order to exit*, or the fight is avoided by deferring combat and ignoring the enemy pressure. In this second case, the enemy will increase the pressure in such a manner that the walls will finally give way and disaster will be inevitable; the Strategy itself has failed because it has been replaced during combat. Let us explain ourselves better, but what is said must always be interpreted analogically in relation to the history of Rudolf II who chose, evidently, the second alternative. When a Virya raises a fence, in the framework of a Hyperborean Strategy, in order *to initiate the conquest of*



*the Vrill*, his Strategy permits him only *one* alternative: *to open the interior door* in order to bypass the deployment of the demonic forces. Only one alternative. The contrary means, plainly, a change of Strategy, and even *Clausewitz knew this: no one can change his Strategy in the middle of the war without risking to suffer grave losses*. In conventional warfare, the most that is admitted in a Strategy is that it offers alternative tactics, but never that it can be changed in itself, which would in reality signify a change of objective (an inadmissible possibility in a Hyperborean Strategy) that would raise severe doubts about the capacity of the General Staff who planned it and even about the validity of the justification that must always be provided for having adopted the warlike path.

But, one may ask, what did it concretely mean for Rudolf II to be at a “strategic disadvantage”? Madness, as we have already said. The madness into which he was effectively plunged in 1590 and that he was only able to briefly come out from in 1601, until his death by *Cold Fire* in 1612. It is clear that the progressive poisoning to which he was subjected to by the Druids, Jews, and other agents of the Synarchy, who were infecting his court, notably contributed to his state of dementia, reached in 1590, five years after the events narrated here. But let us not make any further comments. Let us return to the day on which Wilhelm presented himself, together with John Dee, before Rudolf II, in response to the promise that the latter made to him the day before in order to give a prompt solution to the Englishman’s requirements.

A large crowd was gathered together with the Emperor, hailing his rehabilitation. One could distinguish Duke *John Casimir* of *Saxe-Coburg*; Councilor Stephen Bocskai; Matthias and Maximilian, brothers of the Emperor; the ministers *Wolf Rumpf* and *Paul Sixtus von Trautson*; Nuncio *Georg Popel von Lobkowitz*, head of the Catholic party; the Polish Count *Olbracht Łaski*,<sup>30</sup> in short, a pleiad of ladies and nobles who were willingly celebrating the physical recovery of the Emperor, without noting the evident disgust that such a scene was causing the opportunistic.

Upon noticing Wilhelm’s presence, a sudden joy illuminated the face of Rudolf II. However, his countenance immediately gloomed, perhaps when recalling the experience in the

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30. Also spelled Albertus Alasco and Albert Łaski.

Tower; or, perhaps, when realizing that next to him was John Dee, whom the Emperor had grown particularly fearful and distrustful of. Be that as it may, the truth is that he knew how to control his emotions and accepted Wilhelm von Rosenberg's greetings with a timid smile.

"I salute the Emperor and make vows to Our Lord Jesus Christ so that your health may continue to improve," said Wilhelm under the approving gaze of Nuncio Von *Lobkowicz*.

"I see that you are punctual, my faithful Wilhelm," Rudolf II responded without paying any attention to the good wishes expressed by the nobleman. "Yes, you need not remind me. I am mindful of my promise, and if you will be so kind as to tell your accompanier to approach, you will see that I know how to keep it."

At a gesture from Wilhelm, John Dee approached the Emperor and courteously saluted, while several cliques formed among those present, some of whom were approving and others condemning the presence of the "English necromancer" in the court.

"Great wonders you have done, English Knight; and, though my health has been broken, it has not been so broken as to make me forget that we had made a deal, which was witnessed by the noble Wilhelm von Rosenberg present here. I consider that your magic is proven, and now it is my turn to fulfill what I have promised. I will provide you with what is necessary for you to carry out your plans. I will give amply, but I must ask that you relieve me of one part of the bargain: you will not count on my presence in the future in order to practice the evocation of the angels with the black stone," at that moment Rudolf II shuddered and was promptly held up by his valet *Makowski*. He took his head in his hands and a second later, having recovered, continued in this manner:

"You have expressed the will to practice your science in my kingdom and, although you are a subject of a foreign country, I will give authorization for you to stay as long as you need. I will also place at your disposal the *Benátky nad Jizerou* Castle in which you will surely find to your liking. There is enough there in order to practice Alchemy, Astrology, or any other magical art that you may desire; but, in order to see to it that you lack nothing, I will mandate that you be granted a professor's income at the University. In return, you will only have to give a few lectures a year, in order to enlighten our students

with your learned wisdom. I believe that I have been generous to you, Sir John Dee, but if you wish anything else, do not hesitate in letting me know... Speak now, I am eager to confirm whether you are satisfied.”

John Dee, who was pleasantly surprised listening to the Emperor’s apparently generous offer, did not hesitate to relieve the Emperor of his promise to collaborate in the mission of preserving the Hyperborean Wisdom. This unthinking decision would be disastrous for two reasons: first, because the Emperor’s active participation in the Hyperborean Strategy that John Dee and Wilhelm von Rosenberg were going to implement was perhaps the last chance for him to regain his health; and secondly, because, not being bound by any ties, the Emperor could, as actually occurred a year later, arrange the fate of the English sage at his whim. However, John Dee was not foreseeing any of this when he responded:

“Generous Emperor, you have fulfilled my most fanciful expectations to excess. I can only express my gratitude to you by relieving you of your promise; although I know that with it the mission that I had proposed to you will be deprived of the inestimable help that your participation was signifying.” He said this more out of courtesy than true regret, for he had already made plans with Wilhelm von Rosenberg and was counting on him to carry them out.

“I will give the order so that they escort you to Benátky nad Jizerou Castle,” said Rudolf II after exhaling a sigh of relief upon learning that he could disassociate himself from the plans of the mysterious Englishman. “You may depart at once. As soon as you are ready, go and collect your carriage from the King’s quarters... Oh, and do not forget to take the dreadful stone mirror with you. Makowski!” he called, between energetic and convulsive, to the valet, who, on the other hand, was very close by. “Deliver to Dr. John Dee the green chest that I have safely kept in the *Kunstammer!*”

A moment later the servant was returning, preceded by a soldier carrying in his hands a small wooden chest, enameled in a beautiful bright green color.

Within this chest, next to the stone mirror, I have deposited a message for your Sovereigness, the Queen of England. In it I express to her how much that I appreciate her deference in permitting that a jewel as precious as it is rare, to reach Bohemia. I also informed her that your presence has pleased me,

Dr. John Dee... And now... you may go, “*Also will Ich haben, also gefällt es Mir!*”<sup>31</sup>

Thus, almost with a certain urgency, John Dee was dismissed from the court of Rudolf II. And Kelley? What had become, in all this, of the sinister Druid’s fate? After the crisis suffered by the Emperor and his subsequent nervous collapse, Kelley realized that John Dee had made use of the stone mirror; and, fearing that he could convince the Emperor, he began to intrigue, without thinking of the consequences, among the nobility of Prague. In order to understand Kelley’s urgency, it is necessary to know or even imagine the terror that these “missionary” Druids felt towards their Chang Shambhala masters. A “Celtic bard” like Kelley, i.e., an initiate in Druidism who has been entrusted with the fulfillment of a mission, could not allow himself to fail for anything in the world: the punishment would be terrible. And Kelley’s “mission,” may we remind you, was to liquidate John Dee and “recover” his treasures: Princess Papan’s stone mirror, the Enochian manuscripts, and *Steganographia*, i.e., the most complete synthesis of the Hyperborean Wisdom ever seen in the Christian West.

It was in this trance that Kelley, unable to enter the court of Rudolf II, and increasingly distanced from John Dee, decides to increase his prestige as an alchemist by performing “transmutation” exhibitions in front of any nobleman who wished to open the door of his palace or castle.

He even traveled as far as the castle of the Prince-Elector of Bavaria, Maximilian, and the no less distant castle of Count Olbracht Łaski in Poland. But when John Dee departed with his wife and son for Benátky nad Jizerou Castle, Kelley’s impatience transformed into desperation. So he hatched an ignoble scheme, the aim of which was to deprive the English scholar, as he did in the court of Elizabeth I, of royal support. To this end, he performed at the home of Dr. Hagecius, in 1586, a transmutation so astonishing that, even today, the descendants of the Bohemian doctor remember it and keep the piece of gold, the product of the marvel. Witness to the case was *Nicolas Barnaud*, a renowned physician in Prague, who was also tasked with increasing Kelley’s prestige.

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31. Formula used by the absolutist monarchs, derived from the Latin sentence “Hoc volo, sic jubeo” (“This I wish, thus I command”), Juvenal, *Satires VI*. 223.

However, it was not prestige that the skilled schemer was after this time. Stimulated by Hagecius, who was desirous of witnessing an authentic alchemical “showing,” Kelley convinced the royal physician to supply him with some confidential information about the Emperor’s intimate life in exchange for the marvel. Armed with some details about Rudolf II’s sentimental activities, which only the concerned person or those closest to him could know, Kelley took it upon himself to skillfully divulge them throughout Prague, saying that these pieces of information had been “glimpsed” by John Dee using the stone mirror. The intrigue culminated successfully, when, on May 6, 1586, the head of the Catholic party, *Georg Popel von Lobkowitz* lodged a complaint with Rudolf II accusing John Dee of “being a spy for the Queen of England, a magician, and necromancer” and of “enchanted the Emperor with the stone mirror, through which he obtains information about his private life and important state secrets.” Rudolf II’s reaction was not long in coming: he mandated to immediately banish him from Bohemia.

John Dee, surprised by this reaction to some charges in which he had nothing to do with at all, saw himself forced to quickly flee from Benátky nad Jizerou at risk of being imprisoned. However, he did not need to leave the country, for Wilhelm, with whom he was in constant contact, willingly agreed to hide him in his own Castle *Roudnice* in *Severočeský*. But such a situation soon became known to the Emperor, who flew into a rage, and intimidated Wilhelm to expel the “English spy,” and there followed, as the Emperor’s malady was progressing, a series of incidents that culminated three years later, in 1589, when John Dee left Bohemia for good.

In the four years between 1585, the year in which John Dee arrived in Prague, and 1589, the year in which he had to leave the German Empire, several noteworthy events had occurred, some unfortunate and others favorable to the interests of our hero. In the first place, among the negative events, can be counted: Queen Elizabeth I’s increasing insistence that her subject return to London to report back on the espionage he had carried out, an interest that was stimulated in the Sovereigness by Kelley and his henchmen, who were constantly sending news to the English court about the possible treason or defection of the unfortunate sage. Also ominous was the extraordinary update received in Bohemia in 1587 that “un-

known men,” perhaps “a fanatical mob,” had stormed John Dee’s English house in *Mortlake* for the sole purpose of burning his valuable library of alchemical manuscripts and incunabula. Four thousand works had been lost at the time. The real motive for the attack? A desperate attempt on the part of the Synarchy in order to get the sage to leave Bohemia and embark on a speedy return to London. Lastly, to name only those events that caused the most inconvenience, we must not fail to consider the tremendous pressure exerted by Rudolf II on Wilhelm von Rosenberg aimed at getting the latter to stop giving protection to the English sage and to expel him from his castle. In effect, the Emperor, as time went on, was manifesting an increasingly contradictory conduct, finally coming to exhibit an open hostility toward John Dee and unusually demanding his expulsion, even threatening his friend Wilhelm with besieging his castle with imperial troops. All of this contributed to the unraveling. However, the Emperor, who had so strenuously procured to ruin John Dee’s plans, one year after the latter’s departure in 1590, was succumbing to a state of demented melancholy, motivated by despair and remorse. A dementia from which he would only come out eleven years later, in 1601, during a brief period in which he would try in vain to repair the evil that he had caused, interceding with the Czar of Russia so that he may hire John Dee, whom he knew to be ruined and destroyed in England. Vain help, we say, because the wise Englishman would not return to the mainland for anything in the world, fearful of a new conspiracy. It would be his son Arthur who, years later, would occupy a position as a doctor in the Russian court.

But that is another story. Rudolf II had not, then, even the strength to counteract the maneuvers of his brother Matthias, who in 1608 finally seized the government of Austria, Hungary, and Moravia, or to resist the Druidic plot hatched against him: it is the Polish nobleman and alchemist *Michał Sędziwój* (*Michael Sendivogius*), disciple of the Scottish Druid *Alexander Seton* (*Setonius*) “*The Cosmopolite*”; initiated by the latter in the preparation of concoctions and poisons, who gives him to drink of the “amber nectar” that precipitates Rudolf’s death in 1612.

We had promised to mention, in the second place, the fortunate events that happened to John Dee during the four years he remained in Bohemia; but, in truth, we must now say that

these events have been of so great an importance for the History of humanity that, in the face of them, all that we have narrated of the bad is reduced, in comparison, to mere inconveniences, to simple inconsequential difficulties that do not deserve to be taken into account. Thus they understood, John Dee and Wilhelm von Rosenberg, who took things philosophically and continued unchanged with their mission until the end. We are concretely referring to the provisions and arrangements that both Siddhas made in order to preserve the Hyperborean Wisdom. Because it is in this undertaking, to which both dedicated all their efforts, that we believe it is possible to synthesize what occurred from a single event, from which countless benefits are derived: the founding of the Sapiens Donabitur Astris Order.

The idea of creating a Secret Society was not in the minds of our heroes until 1586, after John Dee, forced to flee from Benátky nad Jizerou Castle, joined Wilhelm von Rosenberg and both of them evaluated, quite precisely, the magnitude of the synarchic conspiracy. Up to then, the English sage had devoted himself to ciphering *Steganographia* in the Enochian language, and to preparing various treatises on this same language: a “grammar,” a “phonetic method,” and a “list of equivalent terms,” i.e., a primitive dictionary. Wilhelm, in the meantime, was deepening the secrets of the Hyperborean Wisdom and attempting to develop a strategy that would allow the preservation of the “supreme knowledge” in order to be used for the good of humanity. They were performing such tasks, of course, without much ado, impulsed only by their own convictions, by the certainty that, in this way, they were complying with the mandate of the “angels.”

It was in 1586, as we have said, when they realized that Rudolf II was yielding to an alien and irresistible Will that was inclining him to destroy that which he was holding most sacred. Rudolf II was yielding to the enemy Strategy and this capitulation allowed the two comrades to correctly evaluate the danger and become aware that it was urgent to find a definitive solution in order to safeguard the Hyperborean Wisdom. Both of them had to find a method that would make it virtually impossible, in that or in any other epoch, to infringe upon the knowledge entrusted to humanity by the Hyperborean Siddhas. And as the ideas that were coming to their minds in order to solve the problem were many, they decided to elaborate

several alternatives and submit them to the arbitration of the Siddhas, evoking them through Princess Papan's stone mirror. From such consultations at last arose, in 1587, the definitive Strategy, approved by the Siddhas and perfectly feasible to be carried out by John Dee and Wilhelm von Rosenberg. Let us attentively examine this Strategy because its success made it possible that three hundred years later, in the darkest period of the Kaly Yuga, emerged radiant and august, the bearer of the laurel of Roman victory and the Aryan Swastika of the Return to the Origin, *the Hyperborean Eagle of the Thulegesellschaft*.