

FRAGMENTS OF
SS PSYCHO-SOCIAL STRATEGY
MANUAL



of
NIMROD DE ROSARIO

BERSERKER

BOOKS





Luis Felipe Cires Moyano Roca (1946 - 1996), better known as Nimrod of Rosario, was an Argentine writer and founder of the Order of Tyrodal Knights of the Argentine Republic (OC-TRA). His two most important written works are *The Mystery of Belicena Villca* and *the Fundamentals of Hyperborean Wisdom*.

"*Belicena Villca*" represents a bridge to originality, for never before has any author demonstrated such gnostic and political enlightenment. It is said in some circles that in order to write the *Novela Mágica* he had to study more than 5000 books.

Nimrod's work shows a link between National Socialism and Aryan spiritual traditions, mainly Gnosticism, thus creating a spiritual system known as the Hyperborean Wisdom.

He met with political and social personalities at home and abroad. At the end of 1973 he travelled to Antarctica in the icebreaker ARA Gral. San Martín, to the Belgrano base, the southernmost base on the Antarctic continent, with the secret intention of finding traces of officers and Germans of the Third Reich on that continent.

In addition to the two aforementioned works by the author, other texts are known: *Secret History of the Thulegesells- chaft* and *Fraction of the SS Psychosocial Strategy Manual*; it is the latter that corresponds to the present edition.

FOREWORD BY THE EDITOR

The following edition is a part of the book "Handbook of Psychosocial Strategy", which the author did not publish because it was originally intended for members of the Third Reich. Only an excerpt is available on the internet. The original text contains the fourth dissertation mentioned in "The Secret History of the Thulegesellschaft", the author's fourth book. However, since only a fraction of it has come to light, the content of this text can be considered as supplementary material.

This copy is divided into sections, of which the first two are missing. The complete text would consist of more than 300 pages, including graphics. In addition, there is a part that tells us about the Runes (which I included at the end).

Although the fraction available on the internet contains some more fragments (part of the text and graphics at the end), these are incomplete. In addition, the final graphics refer to the reading material in "The Fundamentals of Hyperborean Wisdom", so it would be unnecessary in my opinion to add them to the present edition. Instead, I decided to transcribe the text, redesign the graphics in sections III to VII and add some images (especially at the end of "The Mystique of the Runes", where images of Alex Borisson's designs can be seen).

I hope that this material will be of great help to you as you follow this path, which was trodden by all those who have passed on the legacy of their ancestors.

Enrique Flores Aruquipa

Publisher

PART OF THE PSYCHOSOCIAL STRATEGY MANUAL

FOREWORD

This handbook has been developed to update WEWELLSBURG's bed-dwellers on new aspects of the S.S. Strategy. It is the result of a long effort by specialists from different branches of knowledge, all oriented towards a precise objective: to establish a SYSTEMATICS of the S.S. Strategy.

The benefits of such an effort are plainly evident; if the S.S. Strategy can be SYSTEMISED, much of it could be presented in the form of an axiomatic science and would then be made intellectually accessible to the layman. Hitherto, in order to master elements of the S.S. Strategy, it has been necessary to receive the Hyperborean Initiation at Wewellsburg, but, **in view of the imminence of Total War, we have been persuaded to consider the possibility of instructing NON-INITIATED beds for this one time only.**

Thus, in keeping with the mission entrusted by the Führer to the S.S., we call the science which we present here for your consideration Psychosocial Strategy. But this title should not mislead you: the only "Strategy" of the Third Reich is the General Strategy of the Führer. The Psychosocial Strategy of the S.S. is a particular or "field" strategy, applicable only within the framework of that General Strategy, under the leadership of the Führer and thanks to the racial conceptions provided by the Hivocratic Wisdom of the Thulegesellschaft. As can be seen, there are several conditions for this effort to bear fruit, as will be explained in greater detail in the various sections of this manual.

Until the end of the 18th century, and up to Clausewitz, all military theorists made strategy a "law of war", preferring to call the set of actions coordinated by a nation in peacetime "political". This dualist conception arose

The erroneous belief that only war implied the existence of CONFLICT, or, in other words, CRISIS was recognised when it was unavoidable. Therefore, strenuous efforts were made to maintain "peace", i.e., to avoid armed conflict, but everything that emerged from diplomacy was a dead letter from hostilities because of the artificial separation of two "ideal" states: war and peace. The Latin proverb SI VIS PACEM PARABELLUM was, of course, considered immoral.

Two events in the 19th century changed this picture. The first originated in the French Revolution and the Napoleonic Wars when, giving birth to the emergence of "nationalism" in Europe, the peoples burst forth to take an active part in the war. More important than the iron discipline of the troops, professional and traditionally under the command of a nobleman or lord, was now the "morale" and "patriotic fervour" of the soldier, who was considered, however, as a mass or mob. The mercenary combatant disappears, swept away by fervent peoples who want to take part in the fighting to "defend their borders", their "banquets and patriotic symbols", or their "national traditions", all concepts that no one knew a day before. As a consequence of this popular participation, wars become "total", involving the entire population in the conflict.

The second fact is the philosophical and doctrinaire formulation postulated by Karl Marx and Friedrich Engels when they put forward the CLASS STRUGGLE as a permanent conflict in history and its dialectical "synthesis": the dictatorship of the proletariat.

According to these authors, the accumulation of wealth in the hands of an increasingly greedy bourgeoisie strengthens that social sector or "class" which, through the merciless exploitation of the producing worker and the laws of surplus value inherent in financial capitalism, generates a new miserable and "dispossessed" class: the proletariat. Since it is, according to Marx, a "law of nature", such as "the law of gravity" or the law of Ampe-

re, the "proletarian class" and the "capitalist class", dialectically opposed, end up confronting each other, which is the way in which "opposites" resolve their conflict. From this confrontation between a thesis (capitalism) and an antithesis (socialism) arises the synthesis, i.e. scientific socialism or communism with its inexorable political consequence: the destruction of the capitalist class and the seizure of power by the proletarian class. **Both facts, the advent of "bourgeois nationalism" and "scientific socialism", are part of a satanic plan** which is systematically implemented from all corners of human society by thousands of members of the synarchic Secret Societies and by the Jews, the "chosen race" of Jehovah-Satan.

What is the aim of the synarchic plan in posing the above two facts? To force the SOCIAL LEAP from EVOLUTION to REVOLUTION. That is to say, "evolution" being a law governing Jehovah-Satan's material "creation", "revolution" is intended to accelerate previous evolutionary processes, "time-dutied"; and to bring about permanent social "changes" which facilitate the completion of the synarchic plan with the founding of the World Government of the Synarchy.

A clarification: these revolutionary "changes" are purely MECHANICAL and have nothing to do with the "charismatic mutations", drawn from the Hyperborean Wisdom, which we study in the Psychosocial Strategy.

Returning to the two above-mentioned facts, it can be understood, in the light of these facts, that the traditional concepts of "war" and "peace" are disrupted. Nationalism", the perception by the mass of the people of the NATIONAL BEING, their active participation, ALTERED THE DISCIPLINATE AND GEOMETRIC DEVELOPMENT OF WAR until then, giving rise to the appearance of battles of annihilation, with disorderly but very numerous troops.

The "social revolution", the uprising of the proletarian masses and peasants, the "red unions", the whole subversive machinery, the

If any citizen can become a "revolutionary" and fight against the state, it is understood that a society lives, from Marx onwards, in a state of permanent war, since "defence" is a mode of war and every modern state lives in a state of permanent war, since "defence" is a mode of war and every modern state is a mode of war. If any citizen can become a "revolutionary" and fight against the state, it is understandable that a society lives, from Marx onwards, in a state of permanent war, since "defence" is a mode of war and every modern state will arrange a way to defend itself against its internal enemies in "peacetime".

New ways of waging war between nations and a world-wide agitation of the masses, which led to the unleashing of the revolutionary war justly called international, speak of the disappearance of the precise boundaries into which war and peace used to be divided. It is a new strategic conception that took hold in the 19th century, the characteristic feature of which is the change in the objective of the struggle: before, it was common to fight for the right to territorial sovereignty and the power that emerged from such situations of force, an objective that hardly changed in the "wars of religion". From these two facts onwards, the confrontation will be over IDEOLOGIES. Strategy thus came to play an important role in nations that have lost sight of the boundaries between the state of peace and the state of war and are fighting to impose their ideologies on the adversary or to free themselves from enemy ideologies. The modern powers' tactical strategies at the end of the 19th century have absorbed politics, economics, military action, etc. and form large and complex plans of action in order to achieve national or synarchic objectives. It could be said, taking into account this new dimension of strategy, that **"a nation's external conduct is a faithful expression of its overall strategy"**.

From what has been seen so far, it can be inferred that the theatre of operations of a modern war has been annexed to a space it did not possess before: the "civilian" realm on the physical plane and the "mental" realm on the psychic plane.

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The struggle continually changes the field or, rather, invades other planes: the soul of nations, the collective psyche, the personal unconscious, all suitable terrains

for the new strategies of revolution and counter-revolution. It is now important to count on the "conviction" of the "mass man", on his behaviour in the "organised crowds".

Thus NEW WEAPONS arise for this modern war of ideology: propaganda, psychological action, agitation, etc. The tactical aim of these weapons is no longer to kill the body but the spirit; to subdue it with the "contagious power" of subversive and revolutionary or bourgeois nationalist ideologies; to plant recurrent ideas in the "inner man" which work mechanically, making him a more abject slave than the proletarian slavery which Marxism claims to conjure up.

And these fearsome weapons are no longer created by military engineers but by thinkers: philosophers, psychologists, sociologists, etc., who investigate gregarious phenomena, discover relationships and postulate laws. It is established, for example, that the collective behaviour of the masses obeys impulses emerging from the UNCONSCIOUS and, the CONTENT of the **unconscious** being **composed of SYMBOLIC material**, it is necessary to resort to laws of **ANA- LOGIC** for its **interpretation and praxis**. With this INSTRUMENT OF ANALYSIS, the analogue interpretation of semiotics, a **COMMON element** is sought for the members of the mass in order to **OPE- RATE ON IT** or **REPLACE IT** if possible.

This common element, whose understanding and mastery would give unsuspected power to the leaders of peoples, is **the Myth**. But not only the Myth is an important object of study, but also its "**sphere of action**", which has been known since as old as mankind itself, i.e. the "**collective soul**" (**G. Le Bon**), also called "gregarious spirit" (L. Charpentier), "**psychoid collective unconscious**" (C.G. Jung), "egregore" (E. Levi), "group soul" (Max Heindel, R. Steiner or other synarchs), *linga sharira* (Vivekananda and Patanjali).

The Synarchy, which decided to launch its final offensive in the 20th century, presents a strategic front composed of three tactical wings.

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On the right, the liberal or Judeo-liberal wing with its Masonic Secret Societies and external political apparatuses; in the centre, the Zionist wing which is eminently Jewish and groups together hundreds of secret organisations of the B' NEI BRITH type; and on the left, the Marxist or Judeo-communist wing with the whole apparatus of subversive and revolutionary terrorism worldwide.

The main objective of this formidable strategic front is to take over, physically and ideologically, the nations and peoples of the world in order to organise, by the end of the 20th century, the World Government of the Synarchy. In the execution of the Synarchic Plan, all the "black" variants of modern warfare are contemplated, from the collective idiotisation of "warlike" nations by means of the massive administration of drugs, to outright genocide, to the always useful **communist Bolshevisation**, which has been so successful up to now.

All this is possible because the Synarchy masters really effective psychological techniques of action, has at its disposal such contagious "Myths" as the "general strike" or "social equality", and has the invaluable help of the Secret Societies embedded in the whole social fabric of humanity. And also because of the character of Jehovah-Satan's "Occult Hierarchy" held by the Synarchy, which is already, in fact, a Secret Government of the Earth, from its "Shamballah" centre.

Against this diabolical Plan, the Hyperborean Siddhas WOULD NOT COME except through the mediation of the most enlightened viryas of humanity who cry out, in the mystery of the Minne, for the lost heaven. **The Hyperborean Wisdom says that even one among millions of lost viryas, whoever cries out to the Siddhas and to Christ-Lucifer, will be guided in the eternal return to an inner path of redemption.** In this case it is a whole race that is trying to transmute their miserable condition as slaves to which the Demiurge Jehovah-Satan has subjected them, and which has ELECTED a Führer to lead them to victory.

But this hyperborean race, which claims its luciferic redemption, is no longer the "Aryan race" but almost all the branches composing the great white Indo-Germanic trunk and some parts of the yellow and black race. And the Führer, recognised by all as the leader of the Hyperborean peoples, is the bearer of the General Strategy which ensures the final success.

We have reviewed the emergence of a "new Synarchist strategy" in the 19th century, characterised by an ideological confrontation, i.e. the aim of modern warfare is no longer "annihilation" (Napoleon) or "to impose our will on the enemy by an act of force" (Clausewitz) but "to impose our ideology on the enemy"; a theme that will characterise modern conflicts where the Synarchist indoctrination of the masses will be considered essential. This "struggle", as we have already said, is forced by the Synarchy to generate the dialectical game of ideological opposition and to profit from the resulting synthesis.

The Führer has decided, in these circumstances, to wage total war against the Synarchy in its three wings, but to accept the "rules of the game" that have been laid down, i.e., the ideological struggle, without revealing the real aim of his General Strategy. This highly secret objective is, moreover, incomprehensible to the Pasu and other members of the Synarchy, for it consists in the twofold purpose of seeking the collective mutation of the race and the end of the Kaly Yuga.

It will not be an ideological opposition but a conflict of ESSENTIAL PRINCIPLES: the Hyperborean Wisdom opposed to the satanic Sinarchy.

The Fuehrer's General Strategy is known in its entirety only to him, and all other strategies, political, economic, diplomatic, PSYCHOSOCIAL or military, are partial strategies which can only answer for themselves in the plans and tactics laid down to attain their own objectives. The objectives of each particular or "field" strategy are fixed by the Führer in accordance with the SECRET PRINCIPLES of his General Strategy and are carried out

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by social bodies duly constituted for that purpose;

a Foreign Service to fulfil a "diplomatic strategy"; a Ministry of Agriculture for part of an "economic strategy"; a Directorate of Race and Colonisation for a "social strategy"; a Ministry of Youth for an "indoctrination strategy"; a Ministry of Propaganda for a "political strategy", and so on.

In this context of field strategies, the Psychosocial Strategy of the S.S., which we will study in this manual, should be placed in the context of this manual, and which has the objective of ESTABLISHING TECHNIQUES AND METHODS FOR MANAGING MANY HUMAN DRUGS ON THE BASIS OF THE HYPER-ORGANISED WISDOM.

BOREA making clear the IRREDUCTIBLE DIFFERENCE with the synarchic strategy.

This handbook deals, we can now say with greater precision, with the principles and laws of the S.S. Strategy, developing the themes from easily understood levels to the more complex aspects of the Hyperborean Wisdom. We hope, then, that the book will be to the liking of the Wewellsburg Catholics and that you will fill out the enclosed form at the end of your reading to get your opinion, remembering again that if your opinion is positive, we will proceed to the dissemination of these secret techniques to uninitiated officials.

POINT III

**ABSOLUTELY COLLECTIVE
PROFESSIONS**

Let us make a conceptual summary of what we have seen in section II, before continuing.

We already know **what it is to be a professional: the link between oneself and society, according to a described archetype**, thus conscientialised, in the training plan, **consisting of a "specific knowledge" (being) and an "appearance of knowing such knowledge" (form)**. So-called professional ethics, for example, belong exclusively to the sphere of **appearance (form)**, as well as any prevention of moral order (idea of "service", "good" use of science, etc.) because **pure knowledge (being), as such, is universal and amoral**. We also studied **the risk of psychic inflation and identification with the professional archetype: the loss of individuality**. We also said that this risk is reduced by establishing a **SOCIAL TIME (timetable) in which man adopts the professional "form" (appearance) and exercises it effectively, after which he resumes his ordinary personality**. The limits of this SOCIAL TIME act unconsciously as a psychic fence for the overflows of the archetype. We therefore conclude that it is "normal" for a man to set the limits, if not of his consciousness, at least of his profession, and in fact millions of men behave in this way.

But can this always be done? **Is it absolutely possible for all professions to escape identification with the collective archetype?**

For the vast majority of human professionals it is, but there are activities which, while still being professions, cannot be included in the general case considered. For example, an artis-

Is he a professional? In a certain sense yes; he exercises a trade, perhaps he makes a profit from his art, he fulfils a social role; there is, in a word, being and form, knowledge and appearance. But, it is said, an artist does not cease to be an artist at any time, and **it is obvious that no one can really be a poet only at a certain time.** The same is true for the painter, sculptor, musical composer, etc.

This difficulty is overcome by saying that the artist is a professional who goes beyond the profession by virtue of being in possession of a **"CREATIVE CAPACITY"**. Thus, a distinction is made between the musical composer and the performing musician, between the copyist and the painter, etc. To a professional (technical) base, the artist adds creative inspiration.

And what about the professional priest (priest, rabbi, pastor, ayatollah, etc.)? Here the question becomes more acute, **but it is said that to a professional basis (knowledge of dogma, worship, rites, etc.), the priest adds a MYSTIC VOCATION that puts him in contact with divinity. Of course a priest is always a priest, at all times and in all places.** And we all accept this without thinking. Another example: **Is a military man a professional?** We are as in the previous cases of the artist and the priest, but here there may be some uncertainty because of the abuse of the term "professional" in military jargon. It is said, for example, that "the military is the professional of war", and the term "military professional" is always used, although it is not clear what is meant by this. A vulgar meaning of the **term profession refers to one "who makes a habit or profession of something"**, i.e. one who makes a living from a profession or trade; this interpretation is probably the cause of the misuse of the term. **For a soldier is always a soldier, just as a priest is always a priest, and an artist is always an artist.**

Finally, the same applies to the judge, who is not only a public office, **for no one is a judge unless he or she possesses a "sense of justice", something which cannot be taught in the**

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training curriculum and which, in fact, distinguishes him or her
from a simple lawyer, who is a judge.

knows only the law. And so we also say that a judge is always a judge.

We could go on at length, but with what has been said, **it is clear that in all the cases mentioned, the professional level is surpassed by the personal contribution of a transcendent virtue:** the artist with his inspiration, the priest with his mysticism, the judge with his sense of justice, the military.... What transcendent virtue does he count on in order to affirm that he surpasses the professional level?

Before answering, we will say that from now on we will take the figures of the priest and the military man for the analysis, since "the judge" is a figure of recent appearance, his functions (legislator) having been carried out in antiquity by some of the first two or by "the King", another figure who shares the above concepts. The artist, on the other hand, is atypical for our purpose.

Having clarified this, let us come to the answer. We will say that the Indo-Aryan peoples, who form the ethnic substratum of what is called **WESTERN CIVILISATION**, possessed from ancient times the concept that **society should be organised on the basis of the harmony of three collective functions: priestly, kingly and warrior.** In India this concept is the basis of the caste system, with **the Brahmanical caste corresponding to the priestly function and the Kashatriya caste to the royal and warrior function.**

These functions are linked to collective archetypes, which are of course not described in any training plan but which can be seen portrayed in the great mythical figures (usually divine, sometimes historical). For example, we have for the regal function, **king gods such as the Greek Zeus, the Roman Jupiter or the Hindu Pandu.** For the **priestly function, for example, the Greek priest God Hermes or the Iranian Zoroaster;** and for the **warrior function, hero Gods such as Indra in India or Mars in Greece and Rome, etc.**

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And here we will answer the question concretely: **as long as the military man is defined by the warrior function, he will participate in a transcendent way in the manifestation of a mythic archetype, he will be in contact with a warrior deity and will surpass the mere professional level. This is why the priest and the military are analogous, both depending on a MYSTIC to transcend the vulgar plane of social and professional convention**, which they will achieve as long as they "conform" to the requirements of the collective archetype or Myth.

We have said on the one hand that society protects (limits) the professional by regulating SOCIAL TIME (time), **avoiding excessive identification with the collective archetype, and on the other hand that priests and soldiers escape this protection** by demonstrating a typical permanence beyond all SOCIAL TIME, a fact that is accepted by all and even encouraged. It would not occur to anyone to think of a "professional" military man who is not such a thing outside his timetable and refuses to act as any other professional, for example, a lawyer consulted "out of hours"; the same applies to a priest. It is worth asking again: why is this the case; why does society regulate SOCIAL TIME for some professions and eliminate it for others (or "weaken" its limiting meaning)? The answer is simple. **In Western society, the direct heir of the Indo-Aryan tradition, all professions must be regulated by SOCIAL TIME, except those that fall within the priestly, royal or warrior functions, for these functions constitute the foundations, the scaffolding, on which society itself is built. Full time" men are needed here;** and the elimination of these temporal limits to professional action **makes it almost impossible to discover the "man" who is "behind" the military or priest.** In fact, this identification is deliberately sought, for although the members of society can exercise professions only in certain SOCIAL TIMES, society itself, with its priestly, royal or warrior functions, must exist at all times in the same way as the members to whom this function has been delegated (priests, kings, warriors). **There is**

The priest and the military then lose their individuality in favour of taking on a permanent collective function. Society compensates for this "loss" by accepting, or demanding, from the priest and the military a diminution of individual responsibility in the fulfilment of their function. Thus the priest will say: *"if I say so, God says so"*, which no one will dispute. And the military man can say: *"I am carrying out orders"*, which no one will try to verify. Individual responsibility is relative when carrying out a collective function, quite the opposite of a professional whose activity is carried out in a specific SOCIAL TIME (timetable), who must respond responsibly and individually for everything he does or says.

There is a "loss" of individuality and society thinks of it, as we have seen, but **does this loss mean that the sergeants and military are largely possessed by a collective archetype? There is no doubt that this can be answered in the affirmative**, as all our analysis shows, and **this fact constitutes one of the laws of Psychosocial Strategy**.

The problem here (and the key to the whole question) lies in the fact that **the collective archetype to which priests and soldiers conform is in the collective unconscious**. This is very different from the case of the professional collective archetype which, as we have seen, is "described" in the training plan and therefore consensualised.

The professional rarely goes beyond the limits of this "description" because he must preserve the "form", the appearance, and on the other hand, he can easily get rid of this mask, if he has not essentially identified himself, outside of SOCIAL TIME. This leads us to the following statement: **"In the professional there is a PREDOMINANCE OF BEING OVER FORM, of knowledge over appearance. In the priest or military man there is a PREDOMINANCE OF FORM OVER BEING, of appearance over essence"**.

Thus the overcoming (real progress) of a professional takes place on the level of intellectual knowledge, of wisdom, which corresponds to the being of its collective archetype. The form

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professional knowledge) is a "fixed" condition, socially established and subordinated to being (knowledge). Only a "sage", who has far surpassed the level of professional knowledge, is allowed to "neglect appearance (form)".

On the other hand, periods in which the warrior function is seen to be "advancing" over other functions (militarism, military state, empire) are characterised by the exaltation of military "forms" (bright uniforms, display of war tools, proliferation of flags and banners, etc.). Likewise, when the priestly function exercises temporal power, there is an exaltation of purely material religious "forms" (rich ritual vestments, magnificence of temples, etc.).

Exaltation of the form, we say, and what about the being in this collective archetype of the priest or military man, who belongs to the collective consciousness? **Being is subordinated to form as in all cases where one wants to reveal or discover a transcendent being** by means of semiotics or analogy. **An unconscious archetype can only be collectively "seen" in the world through its symbolic projection on the concrete;** but this projection will be fundamentally "formal" in order to imprison being within the limits of form, to anchor it in the world, awaiting its subsequent emergence. **This is why in religious or warlike activities the formal is exaggeratedly exalted over the essential, in order to magically force the manifestation of the archetype.**

A priest who is to undertake a missionary action will present himself in habits or robes of a suitable colour, bearing sacred signs, demonstrating ascetic virtues, and so on. Therefore, believers, in the presence of this formal image, will project their own unconscious religious archetype, transferring to the priest the attributes of the archetype or the Myth.

Before religious initiation (intimate contact with the myth) every adept is "formally instructed" for without prior preparation there is no guarantee that asceticism will take place; it is

It is necessary to con- form a whole symbolic scheme, **TO CONVERT ONE'S SELF INTO A SYMBOL, in order for the archetype, myth or divinity to manifest itself. This is also the principle of the RITUAL and CEREMONIAL (religious or magical) which aims to link, by means of an arrangement or order of external actions (formalism), the transcendent content with the divine.** But the office of a rite pursues a more complex objective than mere individual experience; by means of a certain ordering or rearrangement (new order) of the concrete world (material plane) it seeks to produce a transformation of the latter, making it similar to the other world (spiritual plane) within the formal limits of the ritual action. **If the ritual achieves its aim, it will succeed in generating, in the first place, a special "climate", perceptible for all the officiants (and sometimes even for a profane spectator), which is "not of this world". This is the "sign" that the plane has been transcended, that two worlds have interfered, intersected or come into contact. From there the "door" is "open" for multiple individual and collective experiences.**

On the other hand, the shape of the shield, the design of the sword, the ornaments on the helmet (feathers of sacred birds, studded with "magic" stones, etc.), the clothing, all contribute to create a highly symbolic warrior "form" that has the dual purpose of awakening combative virtues in the wearer and instilling fear in the enemy. To this presentation are added individual (and collective) combat techniques with a strong influence of those rhythms and cadences of nature which, because of their violent or aggressive character, can awaken primordial fears in the enemy. The warrior will "move and roar like a panther"; he will "run faster than the wind"; his "cry will be as fearsome as thunder"; his arm will have the "strength of a bear"; and so on. There are also warrior rituals with the practice of dances resembling the eagle's flight or the lion's leap; with the emission of onomatopoeic sounds of nature; with the intervention of fire, and so on. In this way, everything possible is done to evoke the collective archetype of the warrior, which here will be without any doubt the

ndoubtedly a divinity, a god of war.

It is clear, then, how important form is in the institutionalisation of the priestly or warrior (military) function and why this is so: because society must ensure the effective manifestation of collective archetypes that are in the collective consciousness.

The extent to which the collective archetype of the priest or military man is in the collective unconscious is indicated by the fact that in historical periods in which power is evenly distributed among the three functions: priestly, royal and warrior, we see the mass of the people collectively identifying with the king, priest or warrior who holds that power. **A people can be "spiritualised" or "militarised" by the synchronic actualisation of a collective (unconscious) religious or patriotic archetype, but a people will never be advocated, ingenierised, or medicinised (conjugated), for these collective archetypes are conscious,** they are described, and their action is controlled by SOCIAL TIME (time).

Finally, let us note that all the above-mentioned "formal" attempts to evoke the collective in- conscious archetype of the priestly or warrior function would be useless without an adequate MYSTIC. Let us specify the meaning that this term has, according to the Hyperborean Wisdom.

POINT IV

**HYPERBOREAN MYSTICISM, A
SOCIAL-MAGICAL ENGINE**

Mysticism is an attitude of man towards the Divinity; an attitude that leads to an ultimate inner experience called MYSTICAL ECSTASIS (or MYSTICAL UNION) in which a personal bond is established between man and God. In order for the mystical attitude to conclude in mystical ecstasy and for the transcendent inner experience to be realised, there must be the intervention of **a mystical agent called CHARISMA.**

Let us remember that the mystic is not "initiated" and therefore pro- fane, but the transcendent experience he pursues and obtains **belongs to the highest order of esoteric gnosis, so that the CHARISMA must smooth out for him, as in initiation, all the obstacles (rational, moral, biological, etc.) that stand between him and the Divinity.** The charismatic agent intervenes in an apparently gratuitous and contingent manner on certain mystics, this intervention being so incomprehensible or inscrutable that some profane thinkers have attributed it to the whim of God, rightly calling it a "gift of God" or "divine grace". But the Hyperborean Wisdom, whose pale reflections survive in some esoteric traditions, affirms that the **CHARISMATIC AGENT** is perpetually present on a plane "absolutely transcendent" to the immanent world of matter and is called PARACHRITE. **It is what Christian theology has called the Holy Spirit, mistakenly including it as one of the "persons" of the trinity, i.e., an aspect of YAHWEH-SATANAS. Jewish kabbalah also perverts the absolutely transcendent character of the PARACHRITE, linking it to the pantheistic immanence of YAHWEH-SATANAS.** We shall see a definition of the PARACHRITE later on when we study the Hyperborean Metaphysics of THULEGESELLSCHAFT; for the time being we shall continue to specify the concept of MYSTIC.

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The Hyperborean Wisdom teaches that **the Paraclete (or CHARISMATIC AGENT) is sympathetically linked to the blood, to a REMINISCENT CONTENT** which it possesses in some beings and which is called MINNE. **Hence the apparent lack of "worldly logic" in the manifestation of the charismatic agent, for it only intervenes in those mystics who have "felt the reminiscence" which the Minne of blood gives.** Not everybody can feel the Minne and many who feel it do not know what they feel.

To feel the Minne is to access its gnostic content and this can only be achieved when, immersed in the mysterious stream of the blood, there is a re-encounter with a forgotten truth, that is to say, made unconscious. This reunion is not necessarily a memory but **the reminiscence of one's own lost divinity (VRIL) and the intimate certainty of belonging to another order of spiritual existence for which matter is hateful and the reality of the world essentially evil.** Reminiscence is immediately followed by an infinite nostalgia which can only be mitigated by the hope of return.

The Minne, then, is not so much the remembrance as the remembrance and even the nostalgia that must be experienced intimately as an act prior to the mystical ecstasy, which is reached through the charismatic mediation of the **PARACHRITE**. That is why the Hyperborean Wisdom holds a broader concept of charisma in the sense of a **PERSONAL ATTRIBUTE** that can be conquered and developed for the benefit of oneself and the race. The personal charisma would be in this case "the sensitive effect product of the causal intervention of the charismatic agent or Paraclete, in the mystical ecstasy; an ecstasy that is only possible to experience if one has previously experienced the Minne sanguinea, that nostalgia". From this concept there is a whole **secret technique, which allows the development of the personal charisma, based on the possibility of accessing the Minne by means of the "Hyperborean Principle of the Purification of the Blood".** This principle refers to the **ASTRAL BLOOD (FAN-HEMA)**, a subtle complement of the physical blood and intermediary

between the spirit and the physical body. According to this principle, the

Minne is not present in all anthropomorphic beings but in those "descendants" of the Cosmic Hyperborean Race of Christ-Lucifer, the only ones who deserve the qualification of men or viryas, but even in these there are different degrees of impurity in the ASTRAL BLOOD or FANHEMA that hinder or impede the access to the Minne and to **its liberating nostalgia**. It is then necessary to purify the astral blood so that the "contained remembrance" of the Minne can manifest. This is achieved by means of the Holy Techniques, which make it possible to know exactly whether the man is of hyperborean lineage (virya) and, if so, what degree of impurity in the astral blood obscures the "contained remembrance" of the Minne.

The Hyperborean Wisdom states that, if a Siddha wishes, during the Kaly Yuga or Dark Age, to recognise the Hyperborean lineage in races degraded and degenerated by the "IMPURITY OF SAN-GRE", with a view to its purification and regeneration, only seven possible ways are available, one of which is the effective possession of the GRAAL. **The Secret Techniques, of which there are also seven, one for each way, make possible the purification of the astral blood to such a high degree that they can bring about the transmutation of the VIRYA into SIDDHA**, that is, of the semi-divine man into the immortal Hyperborean Divine. **We can say in this respect that Dr. Jung's Topological Technique of Individuation is one of the most important of all the topological techniques.**

(7) Hyperborean Secret Techniques adapted by him for use in the West.

On another level, **it is also possible to develop the personal charisma of a leader so that, in leading a people, he can exert upon the mass of the people that charismatic fascination of the great chiefs**. Even a ruling elite could be charismatically endowed if there is some way of selecting the VIRYAS and if the Secret Technique is applied.

We will now clarify **a common misconception that personal charisma is analogous to physical magnetism**, in the belief that the latter behaves like the former. At

In this crude scientific analogy, the charismatic man possesses an internal "force field" which is perceived by other men through the "field interference" produced by standing in his vicinity. Such a man is then said to possess "personal magnetism" and charisma, like the forces of action at a distance in physics, is associated with the notion of magnitude and spatial extent. The Hyperborean Wisdom teaches none of this, but asserts instead that **the personal charisma which a leader "transmits" collectively to the mass is actually perceived by each individual through a phenomenon of synchro- nia. This is the reason why personal charisma, however intense it may be, is never infallible, but only affects those who, because of their spiritual lineage and degree of blood purity, i.e. because of the quality of their Minne, can perceive it to a greater or lesser extent. But this perception is not merely sensible but eminently transcendent and spiritual, as it corresponds to a higher personal virtue, which is the charisma and not a blind and deceptive force.**

We now have a better defined concept of what a mystic (of hyperborean or virya lineage) is. The Hyperborean Wisdom assures us that every virya, however impure his blood may be, possesses potential mystical conditions which can be "awakened" and suitably directed for the benefit of the individual and the race.

This "awakening" of mysticism can be induced by the personal charisma of a specially gifted leader or guru. In fact, all the founders of religions and even the founders of simple religious orders, for example, had a great personal charisma which enabled them to gather around them people from the most varied walks of life, who felt that they had a special charisma.

aunt "snatched" towards the new faith¹.

This charisma, which leaders possess to a high degree and which is an indispensable element to guarantee success in leading communities and founding lasting collective organisations, is the principle on which a Mystique is based. Indeed, a Hyperborean Mystique, or simply Mystique, is always the collective perception of a charisma which in turn can be sustained by the presence of a visible leader or emanate from a small group of occult people. Let us be clear about this.

When speaking of the esoteric and the exoteric, it is often said that the latter is the profane expression of the former. **Just as a religion is the external, profane, exoteric aspect of an esoteric, internal, initiatory, esoteric secret doctrine,** jealously guarded by priests or gurus, from whom emanates the charisma perceived by the faithful, which is called mysticism. But while this is a fact in the perpetuation of religions, at the beginning of the religious movement there may have been a single leader (Mohammed, Jesus, Manes, St. Francis of Assisi, etc.) who possessed a powerful charisma and expounded a revealed Truth. Attracted intellectually by this Truth, but, fundamentally, **persuaded in their credulity by personal charisma, men group themselves harmoniously around that CENTRE OF POWER which is the leader.**

In these and in all cases, the Mystique is the expression of a charisma which, perceived by many, acts as an agglutinating or organising agent around the OBJECT of the Mystique (leader, church, doctrine, homeland, etc.) Let's look at an example. **An army can be very well equipped and organised, but demonstrate mediocre behaviour in operations. The presence of**

(1) Cardinal Suenens says: *"Monasticism, in its beginnings, is in fact a charismatic movement. The asceticism it proclaims is conceived as a victory of the Holy Spirit over the dark powers of the world, the flesh and the devil. A new Pentecost?"*

Editorial Desclée de Brouws - Spain

A charismatic leader will reverse this situation by introducing an appropriate mystique in order to raise operational performance to ensure victory. In principle, he will appeal to patriotism or faith. **In reality, the conceptual content of his discursive and oratorical harangue does not matter too much, since the Mystique pre-disposes men to believe and, on the other hand, as we have already seen, in the warrior (and priestly) function, form predominates over being.** That is why the leader will present clearly the standard to be followed and the example to be imitated. **The figure of a legendary hero, a God of war or a Virgin of the Armies, a divinity to be imitated and from whom protection is expected, will be exalted. Slogans will be set, hymns will be sung, advances or parades will be undertaken, uniforms and distinctions, flags and emblems will be designed, and an infinite number of other variants of "formal determination".**

An astonishing change will be observed in a short time. The army of yesterday, of dubious morale and untrustworthy efficiency, has been transformed into a war machine, into an organically disciplined structure whose operational performance is vastly superior. Such is the beneficial effect of performing the function of command within the "framework" of a Mystique.

On the other hand, History, seen in this way, is something clearly morphological, the perception of which gives rise to experiences of a transcendent order. We can allude to the semiotic character that Mysticism presents as a sensible and intelligible FORM because, like the symbol, Mysticism reveals its BEING to those who are capable of apprehending it. This is why we say that: **"Mysticism is a FORM that covers (or reveals) a BEING called CHARISMA".**

Earlier we defined History as "the collective perception of a charisma, which in turn may be based on the presence of a visible leader or emanate from a small group of hidden people". For the sake of the subsequent discussion, it is useful to state clearly what is meant by "collective perception of a charisma"

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in this definition: **Charisma is the expression of the Paraclete
or Holy Spirit and IS EXPERIENCED ONLY BY ITS**

REMEMBRANCE from the blood Minne. This means to speak of an absolutely transcendent and INDIVIDUAL experience which we call MYSTIC EXTASIS and which is not possible or even imaginable in connection with THE COLLECTIVE as this concept alludes to "the" relative to "any gathering of individuals".²

The perception of the Paraclete through its expression, the charismatic agent, is the supreme individual experience, equivalent to what **Dr. Jung** calls "**psychic reintegration into the self**". What do we mean then when we speak of a COLLECTIVE perception of the charisma: that in the "framework" of Mysticism the individual charismatic experiences, different and unique in themselves, coincide synchronistically in time and space. This does not at all mean that such experiences are COLLECTIVE in the sense that we call COMMON EXPERIENCES or phenomena whose perception, one and the same, is shared by many, such as the observation of an eclipse or the hearing of a melody.

The Hyperborean Wisdom calls "charismatic linkage" the fact of charismatic coincidence within the framework of Mysticism, and this is the only concession it makes to the COLLECTIVE.

Therefore, **when within the framework of a Mystique the "charismatic link" is established between people**, which is nothing other than the "collective perception of the charism" mentioned above, this fact must be interpreted by giving to THE COLLECTIVE the conceptual dimension of COINCIDENCE TEMPORARY SPACE OF INDIVIDUALS instead of the more common idea of mass or crowd. We are aware of the difficulty involved in this distinction, so we will try to clarify the question further in the next section V.

Let us recall for now the thesis of clause III. There we showed that **in the priestly and warrior functions "FORM PRE-DOMINATES OVER BEING"**. From this we can infer that "**by means of an adequate handling of the form, the being can be determined**" in

(2) *and "the individual" is gnoseologically opposed to "the collective".*

the priestly or warrior function, a **possibility that contributes to the principle of control of human groups in the Psycho-social Strategy**. Now then: **Mysticism being by definition "A FORM THAT REVEALS A BEING, THE CHARISMA"**, it is understood that **Mysticism is the FORMAL instrument suitable for operating on human communities in order to "fix" qualitatively the priestly or warrior functions, or simply to "evoke" a given collective archetype**. Thus Mysticism, as we have defined it here, is the system traditionally employed by the great Hyperborean guides of mankind, and at the present time by our Führer, who has succeeded in producing the "charismatic bonding" in the entire German people.

POINT V

**FIRST LAW OF THE PSYCHOSOCIAL STRATEGY OF
HIERARCHICAL LAW**

a) CONSIDERATIONS. - We are aware of the existence of two very ancient ideas which both try to find a solution to the following problems: how to interpret the "social behaviour of man and the "collective behaviour" of crowds? and How can these multitudes be influenced, directed, guided or controlled? These two ideas, opposed in their conceptual essence, have their origin in the deepest anti-Gothic wisdom and have been subject, like so many others, to the intellectual and rationalistic degradation of the Kaly Yuga or Dark Ages, that is to say, of the whole time we call the Historical Age. The first of these we have already elementarily expounded in INCISO IV as the concept of Hyperborean Mysticism; the second, which will be developed in this subsection, is also an ancient idea, as we shall show below, but readapted to the "modern" mentality and reworked for its apprehension in psychologistic and pseudo-scientific semantic structures. As we intend to go on to expound the praxis of the Hyperborean Mysticism as a principle of the Psychosocial Strategy, we find it necessary to clarify first the confusion that exists around the two ideas mentioned.

For all these reasons we insist to the S.S. comrades, the addressees of this essay, that they seek a profound understanding of the thesis of this paragraph, for on this depends to a large extent the subsequent assimilation of what is presented here and even the interpretation of the role to be played by the S.S. ORDER in Germany and in the world.

b) THESIS. - Let us return to the last concept of INCISO IV. We have established a fact: Mysticism is a morpho- logical structure whose ontological content is a being called charisma. And the charisma or charismatic agent, as we have seen, is the

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The expression of the Paraclete or Holy Spirit, who, like God inasmuch as the Holy Spirit is God Himself, manifests Himself on a plane absolutely transcendent to the immanent plane of matter. The Paraclete is therefore inexperiencable and inapprehensible on the physical plane, and if his expression, the charisma, is perceptible for some people, it is only by virtue of the memory contained in the Minne. This means to speak of an individual experience, because the Minne is something "personal", different from one person to another. The "charismatic bonding" of more than one person, several or many is the same, can only take place within the framework of a Mystique.

But this "charismatic linking" between several men which occurs in the framework of Hyperborean Mysticism is of a NON-CHRONIC, i.e., NON-CAUSAL order, as we saw in section IV, and does not occur due to the interaction of a FORCE FIELD (magnetic, electric, etheric, astral, form-structuring, pranic, etc.), for this would be tantamount to admitting a causal relationship in collective phenomena. However, the hypothesis of force fields or collective magnetism is the most accepted, even dogmatically, in modern mass psychology, and the reason for this is that these fields seem to have a real existence and to generate, in part, various phenomena of collective psychology. But these collective phenomena CAUSED by fields of animal or human magnetism have nothing to do with the "charismatic bonding" manifested to men by virtue of a Mystique.

For the Hyperborean Wisdom there is no such thing as a mass of men (VIRYAS), not even in a crowd. Always, alone or together, near or far, the VIRYAS remain ONE in the mystery of the blood, and if any bond exists between them, it is that of the AUREA CATENA (the golden, synchromatic, non-causal cord of the eternal return) which links, outside the material determinism of the universe, the divine race of CHRIST-LUCIFER. Therefore the "charismatic linkage" is transcendent and individual, man for man, VIRYA FOR VIRYA, and if it involves a number of

In the framework of Mysticism, humans are in no way to be considered a mass or a crowd. However, the Hyperborean Wisdom accepts that force-field phenomena occur in animals or animal-men (pasu) due to the genetic unity of all that exists within the space-time continuum in which the ordering action of Jehovah-Satanas (the Demiurge of matter) manifests itself.

In section VI we will give a synthetic view of the hyperborean cosmogony that will clarify this last concept.

The important thing to understand now is that as long as the masses or crowds are considered from the quantitative and causal point of view, subject to psychological phenomena of force-field or magnetic, we are making a gross error from the hyperborean perspective and running an esoteric risk in that the "collective forces" at work in animal or animal-men (pasu) populations are of a distinctly panic or demonic order, technically called in occultism "archetypal projections in the astral light" or egregors, i.e. vitalised and "liberated" collective archetypes outside of man and outside of men, but with the capacity to act on men. This misconception has become so widespread in political and social science that, even in Germany and, what is worse, even in the Party, there are those who do not hyperbolically "see" the people as the collection of VIRYAS that they are, but "synarchically see" masses and crowds.

But without hyperborean vision there can be no understanding of the Führer's mission which is to lead the people, as one VIRYA, towards the collective mutation of the end of the KALY YUGA, making effective the promise of redemption of CHRIST-LUCIFER and transmuting man into superman, the VIRYA into immortal SIDDHA, in a collective awakening which however will be personal and secret, because it will take place in the 7 heavens and beyond the heavens, for each one.

The synarchic view of the mass man, on the other hand, gives an idea of a herd, which can only lead to a co-conception of the masses.

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The state, controlled by political oligarchies and economic mafias, is based on the suffragette masses, whose majorities exercise no real control over their historical destiny and are simply reduced to subjugated "classes".

The hyperborean vision leads us to liberation from the causal order, to the elevation of man from the collective in which he is immersed and to his definitive individuation, reintegrating himself into the self. It is the end of the Kaly Yuga or Dark Age.

The synarchic vision means the continuation of the causal order, subject to the law of evolution and the patterns of material progress on which Western civilisation is based. It means the ever-increasing immersion of the individual in the collective, with history marching towards a mechanically complex future society in which man will disappear as such in a metaphysical atrophy of his self, an indispensable goal in order to fulfil the aim of the synarchic vision, which is World Government. But in this super-government the order of the hive will prevail: a gigantic world anthill governed by a probably Hebraic endogamous hierarchy. The world God: Yahweh-Satan.

The two ideas mentioned in the opening remarks of this section are related to the two visions we have just discussed. Hyperborean Mysticism can only be understood with the hyperborean vision. The mass psychology that we will now review is the product of a synarchical view of human society and history. But the Psycho-social Strategy demands the use of a Mystique to obtain the "charismatic bonding" among the VIRYAS which will enable their leadership and control by the leader or führer. Mass psychology tends to do something similar by postulating that in an "organised crowd" a "collective consciousness" is formed, which can be controlled and controlled by a leader. And this synarchical conception of "collective consciousness" is the cause of the great confusion that

The subject of Mysticism arises, which is almost impossible to discuss hyperbolically without discarding such hypotheses of a force field or collective magnetism.

We will then look at where the confusion stems from in order to then compare the two ideas and draw definitive conclusions.

c) DEMONSTRATION. - The main element of confusion is the concept of "collective" used by mass psychology, drawn, predictably, from the field of zoology. Indeed, the "charismatic link" of Mysticism can be confused with collective phenomena, typical of animal populations, and even mass psychology has developed and a whole sociological school has emerged from the work of the Frenchman GUSTAVO LE BON and his disciples, which contributes to perpetuating this state of confusion.

In order to dispel this error, we will now demonstrate the difference between the concept of Hyperborean Mysticism, already discussed in section IV, and the following synarchical definition of "organised multitude" established by psychology on the basis of empirical evidence.

"In the ordinary sense, the word crowd represents a gathering of individuals, whatever the accidents that bring them together".

"From the psychological point of view, the expression 'crowd' takes on a very different meaning. In certain given circumstances, and only in these circumstances, an agglomeration of men possesses new characters quite different from the individuals who compose that agglomeration. The conscious personality fades away, the feelings and ideas of all the units are oriented in the same direction. A collective soul is formed, transient, no doubt, but with very pure characteristics. The collectivity then becomes what, for want of a better expression, we might call AN ORGANISED CROWD, or, if you prefer, a mob.

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psychological. It then forms a single being, and is subject to the LAW OF THE MENTAL UNITY OF THE MANKIND".¹

Let us say first of all that this idea of the collective soul expounded by GUSTAVO LE BON is very ancient, its remote antecedent being *"the genies, which the ancients called the watchers of the sky or EGREGOROS"*.² An egregore is a psychic entity capable of acting on a collective, animal or human, and its existence has been accepted for thousands of years by countless cultures all over the world. In the West, the concept in its erudite and operative version was the privilege of magicians and alchemists, and succumbed to their disappearance by the Inquisition during the Middle Ages. Post-Renaissance positivism also disqualified the term in its profane version by making it disappear from everyday language. In spite of all this, the Synarchy and all its theosophical schools tend to use it in a more or less degraded and demonic sense. For example, while in Greece an egregore was a celestial divinity such as the spirit of a star or a star or simply a titan, in medieval Scholasticism they were equated with second causes, and for the Jewish cabalists they were the ENACIM of the Bible. In this degradation of the term we arrive at the egregore, "collective soul" or "astral entity" used by the Synarchy, as we can read in ELIPHAS LEVI: *"EGREGOROS. - Astral form generated by a collectivity"*. Concerning the invisible chains and the formation of the collective being which occultism calls EGRÉGOROS, G. PHANEG says: *"Thoughts, will, desire, are forces as real and perhaps greater than di- namite or electricity. Under their influence, astral matter, which is so plastic, becomes compact and takes form"*.

The fact is proven by countless experiences. By
Consequently, if some people gather at a venue, they emi-

(1) GUSTAVO LE BON. - *PSYCHOLOGY OF CROWDS*.
MADRID 1911. DANIEL JORRO.

(2) ELIPHAS LEVI. - *THE GREAT ARCANES OF OCCULTISM
REVEALED* - PAG. 148 - Ed. KIER - ARGENTINA 1977.

By tending strong and identical vibrations, thoughts of the same nature, a true being will come to life and will be animated by a force, good or bad, according to the kind of thoughts emitted. At first weak and incapable of activity, ready to dissolve if left to itself, this collective being becomes more and more defined as the meetings increase; its form becomes more and more distinct, and it becomes more and more capable of action. What terrible power such a being must not have at the end of 2,000 years, as for example by the use of a great religion! What power will it not have to help or punish its followers! Thus it will be understood that if a sorcerer is alone and the person who is cursed is part of any chain or stream (religion, esoteric association, etc.), which has a powerful Egregore in the invisible, the sorcerer loses his time and his work. In the opposite case, if the victim is isolated and the malefactor is affiliated with an occult association, the "victim is almost lost, barring unforeseen circumstances. The Egré-goro, having at his disposal the accumulated energy and knowledge of the people who form it, will be stronger and more intelligent than any of the individual members; he watches over and directs them, correcting and punishing them, when they try to deviate from the common lines.

We have said that the Greek word *egregoro*, meaning **watcher**, expresses a very ancient idea, and we have already seen that in modern synarchic occultism it has a specific sense of an astral entity with collective influence. However, we have not yet arrived at the true origin of the idea expressed by the word *egregore*, which is to be sought in the kinship which this word has with *GREGARIO*, from which comes another ancient idea, that of "gregarious spirit".

We are now closer to the original idea, and two things should be stressed. First, that the "gregarious spirit" is the concept that GUSTAVO LE BON has reworked, stripping it of esotericism and detaching it from the *egregore*, under the name of "collective soul" in his mass psychology. Secondly, the etymology of *GREGARIO* leads us to the word *GREY* (*GREX*),

The animal populations and, more particularly, the so-called animal societies. It is known that in the animal kingdom, to which man belongs from the biological point of view, some species show the tendency to live in society, which is mainly concentrated on the possibility of the members of the animal species concerned to communicate with each other, i.e. to provoke and receive stimuli of different kinds from each other. Given that animal societies range from simple groupings of members, associated for primary reasons such as the "security" provided by living together, mutual stimulation for "easy" mating, fleeing, etc., to complex organisations such as insect societies where a real division of labour is practised on the basis of highly differentiated members of the species, it is not appropriate to approach the study of human societies by overlooking the innumerable references to collective animal behaviour obtained by science from rigorous observations. We say this because man (*pasu*) being a higher study in the scale of the species of the animal kingdom, there underlies in his behaviour as a social being a substratum of primitive motivations easily comparable to those in the behaviour of other lower social species.

This is evident in the phenomenon of gregariousness we are considering, whose typical manifestations in animal behaviour can almost invariably be detected in human behaviour, it being commonplace to speak of gregariousness as: "*ZOOL. - Tendency or inclination of certain animals to live in society with their fellows*" and also as: "*Gregarious army. - Tendency, for lack of one's own ideas, to follow docilely the opinions of the majority*"³ according to a well-known encyclopaedia.

(3) *NEOFONS. - SOPENA ENCYCLOPAEDIC DICTIONARY - ARTICLE: GREGARISMO.*

It can be seen, then, that the same word, gregariousness, designates a phenomenon that is both animal and human.

In animal societies there are often "higher" phenomena of gregariousness that have resisted all attempts at rational interpretation. These are those involving an instantaneous collective "response" to certain external stimuli perceived by one of the members of the flock (herd, flock, flock, shoal, shoal, etc.) and which are particularly related to collective phenomena of human crowds of the collective psychosis or collective history type.

These higher forms of gregariousness are those which in antiquity were justified by the existence of an egregore, a collective or group soul, which "directed" the animal population. In the theories of "spiritual evolution" spread by the Synarchy through Theosophy, Philosophy, Rosicrucianism, Anthroposophy, Martinism, Masonry, etc., the animal kingdom is said to evolve according to group plans, guided by devas or other nature spirits, so that effectively all the animals in a herd, for example, are a single spiritual entity or group soul. Man, in these theories, having evolved from the lower kingdoms (elemental, mineral, plant and animal) is "in-dividualised" and thus becomes possessed of a single spiritual entity. We shall return to this theory in section VI when we study the hyperborean cosmogony in a synthetic way.

Let us say for the moment that the "instinctive behaviour" with which modern science claims to justify the most incomprehensible phenomena of gregariousness is not sufficient to justify the organic functioning of, for example, an anthill of a beehive, where it seems more appropriate to speak of the "spirit of the anthill" than of the instinctive individual behaviour of the ants (or bees).

Biologist V.D. CARTHY says: *"When a flock takes flight, turns, circles in the air and lands on the ground again, it often seems as if the birds are no longer individuals, but simulacra.*

...and further on he says: *"Just as a flock of birds turns round and round together, so does a shoal of fish. It is an impressive thing to see a shoal of herring suddenly change direction. The fish at one moment are swimming in one direction, then, in a fraction of a second, they all turn sharply to the left or to the right, keeping a perfect formation."*⁴

For these and other similar phenomena of animal gregariousness, science has no satisfactory answers other than to resort to the very ancient concept of the egregore. This is what LO-VIS CHARPENTIER does in a long page which can serve as a summary of all that has been said: *"A solitary, solitary animal is an individual which has its own qualities, whatever they may be"*.

When animals group together and form a horde, herd or clan, a phenomenon called "gregariousness" occurs, which seems to be purely instinctive. A "herd", "horde" or "clan" entity is created, integrating each animal as a cell of this new entity. The herd reacts as a herd, and not for each isolated individual. There is no longer the fear of the animals, the anger of the animals, but the fear and anger of the herd. The herd instinct overcomes the individual instinct. The Hindus say that a "soul-clan" develops, and the occultists, an "egregore". The word is, of course, more learned, but it amounts to the same thing and expresses the formation of the "clan" entity.

Now, the phenomenon is constant and constantly observable; this "egregore", this "soul-clan", is concentrated on one of the individuals of the herd or flock, that is to say, on the one we call its "leader". It might be said that the instinct of the herd, as well as the thought of the herd, converges in him; he arouses the acts of the herd.

(4) J.D. CARTHY - THE BEHAVIOUR OF ANIMALS
SALVAT - SPAIN. 1970 - PAG. 59.

"The phenomenon is too constant for it not to correspond to a biological law, and it is beyond doubt that this gregariousness is created without being proposed by each individual. The process has a certain analogy with the laws of gravitation; a grouping of corpuscles creates a body which has a unity, a centre of gravity and qualities distinct from those of its components. Likewise, the herd or flock has a personality, a power distinct from that of its components. And the "driver" has a different personality from that which he had as a solitary individual and which he loses when he finds himself alone again.

"The gregarious instinct exists in man as well as in animals, but with some sensible differences. It can act unconsciously, but it can also be developed voluntarily, as was the case with the councils of the Middle Ages and professional brotherhoods. This can still be observed, more briefly but no less clearly, in sports teams. Thus it is sometimes said that a rugby team, for example, is "in a state of grace" when all the highly complex movements of this game are harmoniously coordinated, as if a superior intelligence were distributing the players' positions in order to obtain the greatest possible efficiency for a "movement" that IS COMING. The "egregore" has been forged, and it has more intelligence of the game than each of the players (even if each player has, above all, the intelligence of his own game). In principle, this "egregore" LIVES in the captain or in any other player, who may well be unaware of it, but who "directs" without even having to command".

"To succeed voluntarily undoubtedly requires both a lot of pride and a lot of humility.

"Let us go further. Instead of an assembly of ordinary men, let us take one of wise men who WANT to realise that "egregore". It is more or less what is now called, I believe, a "scientific team". And it is well known that the results achieved by such teams are far superior to those achieved by the

sum of individuals taken separately (assuming the team has been fully realised).

"Let us go even further. Let us take an assembly of "masters" who have passed the stage of the sage in order to reach the stage of the "knower", of the connoisseur, of the initiate. In a word, one who is personally and consciously in a "state of grace". Such "magicians" will be in a position, once they have overcome all human vanity, to create an "egregore" of a quality which, as for the herd, will surpass the sum of the qualities and possibilities of each participant; qualities and possibilities which will be fixed in one of them, who will be in a proper sense, "possessed" by that spirit and who will play, for the people, the role of prophet, saint or god".⁵

All that has been said so far is sufficient to show that when GUSTAVO LE BON says, in the paragraph quoted at the beginning of the paragraph, that in an "organised crowd" "a collective soul" is formed, he is speaking of the ancient idea of the egregore. But if we are still in doubt, let us see what LE BON means when he says that in an "organised crowd" or "psychological crowd" there is a "psychological law of the mental unity of crowds". He develops this law as follows: *"Among the psychological characteristics of crowds, there are some which are common to that of the isolated individual; others, on the contrary, are absolutely special to him, and are found only in collectivities. These are the ones we are going to study and demonstrate their importance. The most remarkable fact about a psychological crowd is the following: whatever the individuals of which it is composed, and however similar or dissimilar may be their way of life, their occupations, their character and their intelligence, by the very fact of becoming a crowd, they possess a kind of collective soul which makes them think, feel and act in a manner entirely different from the way they would think, feel and act.*

(5) LUIS CHARPENTIER - THE GIANTS AND THE MYSTERY OF ORIGINS - PAG. 117 - PLAZA Y JANES.

*each one of them in isolation. They emit ideas, feelings which are not produced or transformed into acts, but into individuals constituted as a crowd. The psychological crowd is a provisional being made up of heterogeneous elements which for an instant unite, like the cells which constitute a living body, form by their reunion a new being which manifests very different characteristics possessed by each of these cells.*⁶

We find that the very ancient idea of the egregore or collective soul and the more modern but related idea of "gregariousness" are psychologised and presented in a "modern" or pseudo-scientific way in Le Bon's thesis on the psychology of customs.

Let us make a doctrinal clarification.

Our position is that the elements presented by empirical science for knowing and interpreting the world should not be discarded, especially if this science allows us to extract some kind of technological praxis that contributes to improving man's miserable condition, that is, if it provides technical or cultural impetus to civilisation. But when it is a question of reinterpreting old ideas that were once much better formulated by those who conceived them, but which, for the sake of public interests, are presented as "new" by disguising them in scientific or academic language, we find ourselves in the presence of a real attack on culture or a dark conspiracy. This is what is happening today with this whole "philosophical current from the East" which the Synarchy promotes through its countless schools and movements, with its "occultism" and its rationalistic or atheistic "theosophical cosmogonies". We do not intend to label GUSTAVO LE BON as a Synarchist agent, but what is certain is that his work reflects the "tendency" of the time: it takes ancient ideas, of esoteric origin as we have seen, and presents them as "new" or "original" in a psychological and rationalist language which "brings them closer" to the mediocre and amoral mentality of the "public" in the form of a "new" or "original".

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(6) *GUSTAVO LE BON - OB. CIT. PAG. 31*

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The Commission's 'reference manual'.

In this attitude, whether self-interested or irresponsible, lies the danger of the "misuse" that could be made of knowledge that for millennia prudence has advised to be hidden from the "public" that today receives its "revelation". Do not think that we are exaggerating, for the work of GUSTAVO LE BON and related schools have nourished numerous nuclei of synarchical research which have achieved such "beneficial" results for humanity as "psychological action tactics", "yellow propaganda techniques", "techniques of collective hypnotic suggestion", etc. An illustrative example of this is the so-called "communication sciences", an euphemism which conceals the research of disciplines aimed at developing "message penetration techniques" for sales and promotion purposes, i.e. what we nowadays vulgarly call "advertising". These "techniques" of social psychology have the declared aim of **unconsciously** "inducing" the "message receiver" to buy, vote or carry out acts that he would not immediately do as he chooses.

Think of this synarchic vision of the de-spiritualised man, turned into a "consumer subject", into a mass man psychologically "pro-grammed" to "respond" to the messages of advertising or to the egregorical messages of theosophical "occultism", and you will have an idea of what Satanism is all about. Think also of the hyperborean vision of the **free** man, **one** in search of self and God, but charismatically united with the race (in the mystery of blood and immortality), and you will have an idea of what Luciferian Christianity is. The reader will surely come to the correct conclusion from the reflection on both conceptions of man that the confrontation is inevitable and that he must even hasten it. And in this he will be right, for that is precisely the great lesson the Führer has given us in proposing total war against Sinarchy and having at his disposal a General, magical, hyperborean Strategy which guarantees ultimate success. For in this war, Sinarchy will be defeated and its defeat will mark the end of the Kaly Yuga.

Having said this, let us say something in Le Bon's favour. In spite of the confusion which his work as a whole, a veritable synarchical handbook, fosters for the hyperborean view, there is a remarkable merit in one part of it, which is his accurate assertion, years before Dr. Jung expounded his theory of the "collective unconscious", that the causes of the psychological phenomena of the crowds were to be sought in the unconscious. In this connection we quote a revealing passage: *"It is easy to ascertain the fact that the individual in a crowd differs from the isolated individual; but it is less easy to discover the causes of this difference.*

"In order to get even a glimpse of its causes, it is necessary first of all to review this proof of modern psychology, namely, that it is not only in organic life that unconscious phenomena play a completely preponderant role, but also in the functioning of the intelligence. The conscious life of the spirit is but a small part of the total life of the spirit, together with its unconscious life. The subtlest and most careful analyst, the most profound observer, can only discover a small number of the unconscious motives that drive him. Our very conscious acts, deriving from a SUSTRATUM, contain innumerable residues of ancestors who constitute the soul of the race. Behind the avowed causes of our actions, there are, no doubt, secret causes not avowed by us, and there are still many of these secret causes unknown to ourselves. The greater part of our most frequent actions are but the effect of hidden motives which escape our own observation.

"These unconscious elements, which form the soul of a race, are principally the bond of resemblance of all individuals; and, on the contrary, those conscious elements, the fruits of education, but above all of an exceptional inheritance, are principally those which make them defined. The men who are most similar in their intelligence have similar instincts, passions, and feelings: religion, politics, morals, affections, antipathies, etc.; the most eminent men only very rarely pass through the same instincts, passions, and feelings.

the level of ordinary individuals. Between a great mathematician and his shoemaker there may be a gulf from the intellectual point of view; but from the point of view of character, the difference is very often nil or very slight.

"These general qualities of character, which are governed by the unconscious, and which most of the normal individuals of a race possess in almost the same degree as the masses, are precisely those which are manifested in common. The intellectual aptitudes of individuals, and consequently their individuality, are erased in the collective soul. The heterogeneous is drowned in the homogeneous, and the unconscious qualities dominate".⁷

d) CONCLUSION: FIRST LAW OF THE PSYCHOSOCIAL STRATEGY

CIAL. - The existence of two very ancient ideas has been clearly demonstrated, one expressed by the Hyperborean Mysticism and the other by the crowd psychology of GUSTAVO LE BON and similar schools. We have also stated that the first idea is based on a way of thinking which we call the "Hyperborean vision" and that the second idea, although part of a larger vision, serves as a basis for another way of thinking called the "synarchic vision" present in the psychology of crowds and in their interpretation of social phenomena.

As our intention is not to make a dialectical opposition between the two ideas in order to obtain the SYNTHESIS of the conclusions, since this rationalistic attitude would be the worst method of "knowing" from the point of view of the Hyperborean Wisdom, we will state the conclusions in the affirmative and then, in section VI, we will support them doctrinally.

Let us first consider a statement: "Hyperborean Mysticism is not a THEORY that serves to REPLACE crowd psychology".

The two ideas are to be seen as being of a DIFFERENT ORDER, not opposed or exclusive but hierarchically linked in a hierarchical way.

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The ideas mentioned above can be related to each other in the realm of the illusion we call the real world. This means that the above-mentioned ideas can be related analogously to the way we hierarchically link three classes of human beings, the animal-men or pasu, the men or viryas and the supermen or viryas whom we know also as immortal Siddhas or divine hyperboreans. We must consider, then, the hierarchical link between Siddhas, viryas and pasu, a question which requires a prior mastery of certain concepts of the Hyperborean Wisdom, which we shall try to summarise in eighteen commentaries.

1.- The Siddhas, viryas and pasu; all three possess a physical biological body in the real and concrete realm of the material universe (we make this clarification because the Siddhas possess the possibility of existing also, without a physical biological body, outside the material universe, a possibility which we are not interested in considering for the moment; On the other hand, when we speak of viryas or Siddhas, we are referring to the Hyperborean immortals, a meaning which should not be forgotten, for the same Sanskrit words are used in India and Tibet to designate yogis or gurus who are followers of the Synarchy).

2. In a biological sense, at least, the three human types are analogous, and the difference between them can be considered elementarily as follows: the Siddha possesses a centre called VRIL (this is what has sometimes been called SPIRIT, distinct from SOUL, although the same thing is not always meant when the word spirit is used).

The virya has LOST the Vril through the impurity of blood, but can regain it by experiencing the contained remembrance of MINNE.

4. The pasu has never possessed the Vril and it is impossible for him to obtain it unless he succeeds in "mixing his blood" with an immortal Siddha.

5.- The Siddha is PURE from the point of view of the blood, which means that as a human being he is an "awakened man"

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the external reality of the material universe of Yahweh-Satan.

The Siddha is master of TIME, and if he remains SITUATED in this material universe, it is of his own free will, and only as long as CHRIST-LUCIFER also remains here, that is, until the MYSTERY OF HYPERBORNE REDEMPTION, also known as RETURN TO THE GOLDEN ORIGIN, is fulfilled. But this WAITING does not HAPPEN, for the possession of the Vril makes the Siddha immortal as a human being, not being subject at all to any evolutionary law or determinism. The Vril implies living a TEMPORALITY OF ONE'S OWN which is not interferable with the time of the phenomenal world in which the virya and the pasu dwell. In THEIR TIME the Siddhas live collectively, synchronistically with each other, and form an important part of the hyperborean race.

7.- The viryas can "know" - gnostically - about the Siddhas thanks to the Minne, but many of them, in passing the "memory of blood" through the net of reason, in the impossibility of understanding the immortality of the Siddhas, have erroneously concluded that the Siddhas are CIRCULARLY DISPLACED in relation to them, both in space (that is, in geography, because of the confusion originated by trying to situate the hyperborean centre, THULE, somewhere on the map, and finding that it has been, or is, in many places at once) and in time (i.e., in history, because of the confusion caused by finding that the interventions of the Siddhas, as well as the historical circumstances which motivated these interventions, like the Siddhas themselves, are repeated **in a similar way**, and by stubbornly seeking a "cyclic law" of becoming).

This misperception has given rise to the idea of the eternal revolving door, an idea that is applied to interpret both history and man's individual destiny. But here again there is a misunderstanding of time, which is also the cause of innumerable other confusions. Let us say for the moment that it is the blood of the virya, his Minee, which is subject to a circular law of eternal return, but this is only a very approximate picture.

The truth of the matter will be discussed in section VI.

8. The viryas are a LOST part of the Hyperborean race, but it is possible for them to RETURN to the bosom of the same, individually or collectively (in the synchronistic sense of the word), through the application of one of the seven secret ways.

9. To pass from Virya to Siddha is not an overcoming or a spiritual ascent, which is a moral idea based on the concept of "sin and fall" or on that of "evolution". For the Hyperborean Wisdom there is no such thing as "sin" or "guilt", but the SITUATION of the virya. The virya has not "fallen", he HAS BEEN EXTRAVERTED (asleep if you will) by losing the Vril and his spiritual state is one of CONFUSION rather than "guilt".

10.- Being a gnostic content of the blood the only resource that the virya has to recover the Vril and mutate into Si- ddha, it is understood that the "impurity" of blood is his main obstacle. This impurity, of genetic origin, which is responsible for the gnostic confusion of ignoring the Minne, is increased by incorporating the blood of the pasu into one's own chromosomatic inheritance in such a way that after a prolonged process of interbreeding, all possibility of mutation and return can be lost.

11. The Virya and the pasu, like the Siddha, possess a physical biological body, but are subject to the spatio-temporal order of the material Universe. When the state of confusion is very great, there is little difference between the virya and the pasu, since the latter's ANIMAL - linear - TENDENCIES predominate over the hyperborean lineage represented by the Minne sanguineous Minne. But when the virya is predominated by the hyperborean inheritance, the evolutionary law governing material development follows the circular form of the eternal return.

12.- The pasu is the basic strain of man. Its elementary qualitative definition is that of an "evolutionary animal with a rational logical behavioural mechanism located in the cerebrospinal system and an ALMA or higher emotional

behavioural mechanism located, in part, in the nervous or nervous system".

bioelectric".

13.- The pasu is absolutely collective, temporary and mortal. He suffers from an illusion of individual existence and "believes" he survives death, but in reality he DOES NOT EXIST except as a concrete representation of archetypes created by Yahweh-Satanas and projected by His Will into the material order of pantheistic manifestation. There he is subject to a law of linear evolution which leads him to "progress" and ascend from "kingdom to kingdom" and from ladder to ladder, as the Synarchy teaches them, in an everlasting race which leads him inexorably, after enormous "sacrifices" and after a very long time, to discover "God" (Yahweh-Satanas) in "all things" and to worship Him. This illusion concludes with the phagocytisation of the pasu into the collective consciousness of the Demiurge, a nihilistic experience which the pasu call NIR-VANA or SAMADHI.

14.- The so-called ANIMAL TENDENCY OF THE PASU is, then, the law of linear evolution of the pantheistic nature of the Demiurge, temporally chained to the will of Yah- veh-SATANAS, a question which we will take up again in section VI.

15. Finally, let us note that the physical-biological body of the pasu is literally that of an anthropomorphic animal, differing only from that of the virya or Siddha in the circulatory-lymphatic system, but this difference is not verifiable by means of concrete and direct observation, but by means of one of the seven sacred ways.

16.- The collective soul or egregore, a phenomenon proper to animal populations, is a collective psychic law PROPER TO THE PASU OR ANIMAL MEN.

17. The Hyperborean Mystique is the formal law which binds the Siddhas, that is to say, the immortal supermen or hyperborean divines, whose purity signifies the possession of the Vril, the ex-tra-universal nature or UNCREATED SPIRIT.

18. The virya is between the two. He partakes both of the divine nature, through the Minne, and of the animal nature, through that which is pasu in him. But it is at this stage of the Kaly Yuga that the pasu tendencies are expanded in all spheres of human activity by the tremendous satanic impulse (i.e., Judaism) applied to civilisation, an impulse which we see organically represented in the Sinarchy, we see the proliferation everywhere of crowds and psychological masses which fit into Le Bon's patterns of collective conduct. And these masses, which are to be classified and influenced according to the principles of crowd psychology, ARE NOT COMPOSED OF SIMPLE PASU, but the viryas, in their CONFUSION, collectively respond to the anima- tic tendencies of the pasu in them.

It is for this reason (No. 18) that a hierarchical relationship must be considered in the two ideas set out in this clause V, as we stated at the beginning of this first conclusion, analogous to the hierarchical link between pasu, virya and Siddha.

We can now present this hierarchical relationship as a strategic category or **FIRST LAW OF PSYCHOSOCIAL STRATEGY: "In the collective "leading" of the viryas, FIRST the collective soul or egregore must be controlled and THEN, only after this control has been obtained and secured, can the Hyperborean Mystique be applied".**

It must be borne in mind that (today) the VIRYA (any virya) is confused about his divine nature; animalised, lost in the demonic world of the pasu, or (perhaps) serving them and the Sinarchy, in abject submission.

The virya, however, are the FIRST AND LAST OBJECT of the Hyperborean Mystique. It is to them that the whole effort of national socialist revolt is directed, and it is for them that Germany will fight her battle in the Cosmic War, which no one knows when it began or when it will end. For in the total war lies the heroic possibility of attaining purification and redemption for every virya who is willing to fight for his own salvation.

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ENGAGE in conflict.

There being three kinds of men (PASU, VIRYA and SIDDHA), we think it necessary to clarify that for us THE "MAN" IS THE VIRYA, prototype of the hyperborean hero, leaving the word "man" to denominate the pasu.

Therefore, when we say "man" it should read "pasu", unless otherwise clarified. And when we say "virya" we mean the prototype of the hyperborean hero of whose lineage all of us who FIGHT on the side of CHRIST-LUCIFER participate.

As for quantitative or generic words such as RACE, HUMANITY, PEOPLE, etc., we always interpret them according to this criterion: "RACE" is primarily a "race of viryas". This word, race, can then exceed the framework of the classical ethnological racial classifications, because a race which "embraces all viryas" is a race based on the universal principle of the "common memory" of the Minne, which also means the "community of blood" which charismatically binds the viryas. The "race of viryas" thus conceived is a spiritual and universal community of hyperborean heroes and warrior monks, which can include among its members viryas of all races of the ethnic classification.

The word "humanity", which involves the whole human race, is usually used by the Synarchy from the point of view of the pasu. Thus, for example, sentimentality or cowardice, "virtues" of the pasu which every virya deeply repudiates, are considered "human". On the basis of such a synarchic concept of "humanity", the virya will naturally be inhuman. We wisely try not to use the word "humanity" without first clarifying its meaning. Finally, the word people and the like must be used with a hyperborean vision: people will be "people of viryas", etc.

We repeat what was said in commentary 18: this 1st Strategic Law is circumstantial to the Kaly Yuga and has its origin in the confusion suffered by the semi-divine viryas due to the impurity of blood.

The hierarchical Law can also be stated as follows: "When applying the Hyperborean Mystique in the guidance of the viryas, gregarious phenomena can occur according to the degree of confusion of the viryas. In these cases there is no certain possibility of charismatic linkage and mutation, and therefore the Hyperborean Wisdom recommends PRIOR control of the egregore by means of a collective archetype known and appropriate to the plans for the conduct of the Psychosocial Strategy".

Strictly speaking, this Law DOES NOT IMPLY TWO OPERATIONS as it seems at first sight, which would be: 1° control of the egregore; 2° application of the Hyperborean Mysticism. Let us remember that the first, gregariousness, is a force-field phenomenon and that the second, charismatic bonding, is an individual and transcendent experience, only verifiable "collectively" in the synchronicity of events, which means that both phenomena are as non-transferable to each other as they are opposed in their conceptual essence; they are also both original ideas.

The decomposition of the "collective" fact into two realities hierarchically linked by the 1st strategic Law was necessary only for the correct interpretation of the phenomena we are considering and to act according to the Hyperborean Wisdom. In the instrumentation of the Hyperborean Mystique, that is, in praxis, the Hyperborean Wisdom teaches that ONE OPERATION ALONE IS ENOUGH TO ACHIEVE THE DOUBLE CONTROL OF THE PASU AND THE VIRYA.

This unique operation will be explained in Section VII.

POINT VI

SECOND LAW OF

PSYCHOSOCIAL STRATEGY OR QUANTUM LAW

a) INTRODUCTION. - In clause V, in deducing the First Law, we have shown that the Psychology of the crowds of G. Le Bon and others like it, based on the possibility of influencing an egregore, is a synarchic science, suitable only for operating upon the "lost" pasu and viryas. Notwithstanding this conclusion, the First Law states that the egregore must be controlled BEFORE applying Hyperborean Mysticism. It will be necessary, then, to develop the science of controlling the pasu, even though this is a doctrine opposed to the Hyperborean Mysticism. The strategic principle that "final victory is more likely if we learn to know the enemy so deeply that we can foresee his slightest thoughts" must, we believe, prevail.

The possible objection that could be made to the criterion used [here](#), of approaching the analysis of the psychology of crowds, being overcome, we will say something with reference to this Second Law, which will be studied below.

The Quantum Law, as is evident from its name, which is reminiscent of Max Planck's theory of "quanta", implies the definition of a psychophysics. In order to do so, one must interpret "force field" phenomena, phenomena which the Synarchy has been studying for centuries with reasonable results, of which its numerous "theosophical" schools give an account. It would seem to be a just criterion, then, to take advantage of these "classical" studies of Synarchy, which have always been expounded in the control of the Pasu, and to use them for our own fulfilment of the First Law. Otherwise, a whole science would have to be developed to explain the reality of gregarious phenomena and to deduce control techniques from their own laws.

Strangely enough, the latter has been our criterion: a whole new science, more exact than any that the Synarchy can possess, has been developed from millennia-old concepts of the Hyperborean Wisdom and modern researches carried out by the H.H.S. So that no synarchic doctrine will be used by us, whether it comes from "East or West". As the Führer has said: *"The war against the dark forces, against the elementalwesen, is total. We will borrow nothing from the enemy.*

It is because of this firm doctrinal position of the Thulegesellschaft that we reiterate to the S.S. comrades of Wewellsburg that they always renew their fight to the death against the synarchic, evolutionist and falsely occultist culture. Nothing is to be taken from them when we have at our disposal the millennia-old and marvellous Hyperborean Wisdom.

b) TWO STATEMENTS FOR ANALYSIS

A.- "When the VIRYA builds himself into a "charismatic collectivity", that is to say, when the "charismatic linkage" is established between him and his fellow men in the manner of a Hyperborean Mystique: HE RISES FROM THE MERE HUMAN LEVEL TO THE SUPERHUMAN OR DIVI- NO".

B.- "When man (pasu or lost virya) becomes a "psychological crowd", that is to say, when he participates in a collective soul or egregore, he DESCENDS FROM THE HUMAN LEVEL TO THE ANIMAL LEVEL".

c) THE S.S. LEADER DEMONSTRATES STATEMENT "A".

Let us bear in mind a preliminary warning. A value judgement must be established from statement "A" which definitely dissuades the comrades from employing, even by mistake, the degrading practice of crowd psychology which the synarchy employs and encourages. Whoever does not address the people (VOLK) mystically, with a hyperborean world-view, must be warned,

will inexorably fall prey to the demonic egregores and pass will be able to develop in the synarchic "plan"!

There are many ways of leading peoples, but only the Hyperborean Mystique guarantees their liberation from the evolutionary and deterministic law that governs the satanic world of matter. That is why the H.H.S. has devoted enormous efforts to the formation of an elite of charismatic leaders capable of acting according to the principles of the Hyperborean Wisdom. Let us say two words about this elite.

Although it is still too early to judge the final results of so many efforts, we can already consider the attainment in the WAFFEN S.S. of a truly hyperborean type of S.S. LEADER a success.

The "raw material", i.e. the viryas, are initially recruited in the Ordenburg and selected as highly qualified elite elements to receive hyperborean initiation in Wewellsburg. There, after a more rigorous selection, they are placed under the care of special instructors belonging to the penultimate circle of the Thulegesellschaft. The first step of their initiation is to "perceive the Minne", a wonder that is achieved after a great effort of purification. The "remembrance of blood" finally puts them in a condition of mutation and they can thus receive initiation, an experience which is in itself indescribable, but which nevertheless produces a permanent and irreversible change in the virya, which can be perceived by all, and to which we refer. The virya, after initiation, has transmuted his lower nature of pasu and is now a true hyperborean hero or "re-orientated virya". He is not yet a Siddha, but he will never yield to the animal tendencies of the pasu. The initiation at Wewellsburg has brought him into metaphysical "contact" with Christ-Lucifer, and from this transcendent experience he will tend, in the world, to conform to a Luciferic archetype, a solar hero or warrior-monk. He will be a "Christian knight", in a much more profound and mystical sense than is usually given to these terms. Because that

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"contact" is a mystical ecstasy in which comrade S.S. achieves individuation (self) and Vril-consciousness. From then on he is already a "charismatic leader" fit to serve the people, the Reich and the Führer.

The psychological profile of this type of S.S. Leader will certainly be regarded as "unhuman" and even "inhuman", but this is due to the great racial purity of the viryas who form, as we have already said, a luciferic archetype, an imitation of Christ-Lucifer. In fact, the S.S. Leader already appears as "strange" and "cruel" in the judgement of profane observers. But these profane ones, degraded and softened by the decadent customs of the Kaly Yuga, cannot appreciate the S.S. Leader's APOLINE beauty and fearlessness.

In fact, the S.S. Leader's racial purity, without the animal tendencies of the pasu, makes him a superhuman being, a true prototype of the liberated and transmuted virya. Thus, an objective judgement on the virtues of the S.S. Leader can only be made on the basis of a "hyperborean vision".

As far as we are concerned, here is the opinion: We have seen the Leader

H.H. to act charismatically in the crowd. His voice sounded energetic and irresistible, awakening in the listeners the reminiscence of that common memory which unites us all in the eternal return. And we have seen the viryas immediately obey the H.H. Leader, moved by the charismatic bond which they intimately shared. Thus we have seen that the H.H. Leader awakened in the viryas the "knowledge of the fact of hierarchy", with the result that they, each one of them, KNEW that the H.H. Leader was SUPERIOR BEFORE THEY OBEYED, and, what is important, they did not participate in any gregarious impulse.

The S.S. Leader we have evoked conducts himself according to the laws of Psychosocial Strategy. The First Law says that, in the leading of crowds, the egregore must FIRST be controlled and THEN the Hyperborean Mystique applied. Therefore, it is necessary to undertake the systematic study of the

phenomenon.

gregarious to understand how the S.S. Leader controls the egregégo- ro.

d) RESEARCH BY THE AHNENERBE INSTITUTE REGARDING CLAIM "B".

Statement "B" has been rigorously verified by research carried out by expert circles of the Ahnenerbe Institute. These investigations, which have been going on for 7 years now, cannot be presented here because of their length, thematic variety and methodological complexity, but we can cite a few experiments which will give emphasis to what has already been said.

First of all, it is worth mentioning the research carried out in the early days to verify the gregarious phenomenon of the "collective soul". For this purpose, among other things, measurements were made of the main HUMAN BIORhythms in different kinds of crowds. The sampling was carried out according to the classification made by G. Le Bon:

A - HETEROGENEOUS CROWDS

- 1° - ANONYMOUS. - Such as, for example, street crowds.
- 2° - NON-ANONYMOUS. - Juries, parliamentary assemblies, etc.

B - HOMOGENEOUS CROWDS

- 1° - SECTAS. - Political, religious, etc.
- 2° - CASTES. - Military, priestly, working class, etc.
- 3° - CLASSES. - Bourgeois, peasant, etc.

The results of the research showed conclusively that when the gregarious phenomenon occurs, the INDIVIDUAL BIORhythms are altered and a CO- BIORHYTHM appears. LECTIVE, corresponding to the collective soul of the crowd. In these cases it happens that the cardiac or respiratory rhythms of all the participants in the egregore are ENCHANCED or synchronised, among other things, and it is to some extent impressive to see enormous crowds of people stirring cadencedly in their uniform breathing.

But this is not all: other bioelectrical rhythms of the brain are also often synchronised, as has been proven, so that it can be stated without doubt that gregariousness is a typical "force field" phenomenon, which tends to standardise all participants by subjecting them to collective laws.

These results can be complemented by considering other research carried out to determine the degree of "sensitivity" of a collective soul or egregore.

The breakthrough in this respect was the second major step in collective behavioural research, as it proved the existence of the "collective soul"; the question was: how does a psychological crowd re-act in response to different stimuli?

Of the many experiments designed to impress the collective entity and test its capacity to react, perhaps the most illustrative for this commentary are those carried out in relation to the transmission of crowd control instructions given by "professional agitators" totally unrelated to the S.S. or any official institution.

It is well known that an agitator exerts a particular influence on the crowds, leading them to blindly obey his instructions. On the basis of this fact, professional agitators were introduced into certain crowds observed by scientists at the Ahnenerbe Institute, and it was found that

that in the execution of command voices or the chanting of slogans there was an INSTANT and SIMULTANEOUS reaction in all the members. That is to say that the acoustic stimulus provoked an INSTANTANEOUS re-action in all the members, EVEN IN THOSE WHO HAD NOT HEARD THE COMMAND because they were too far away from the agitator. Something similar to the gregarious phenomena that occur in herds or flocks of animals, or to the complete rotation of a school of fish already mentioned (INCIUM V - paragraph c).

These experiments have enabled us to intimately understand the gregarious phenomena and the psychology of the agitators or supposed "leaders" of crowds, which in reality are not such, for ALL, agitators and crowds, respond to unconscious causes. The crowds follow a leader or agitator, and the latter follows an "idea" which has absorbed him, i.e. an archetype. G. Le Bon had also found this to be true, for he wrote: *"The agitator has almost always been an agitator. He himself has been hypnotised by the "idea" of which he has immediately become an apostle. This idea (the egregore, as we say) has invaded him to such an extent that everything outside of it disappears, that any contrary opinion seems to him to be error and superstition"*.

We suggest re-reading comments 16, 17, 18 and 19 (POINT V paragraph d) as it is useful to bear in mind, in the following, the concepts expressed therein.

e) SECOND LAW OF THE PSYCHOSOCIAL STRATEGY OR LAW QUANTUM. - We have mentioned research that has yielded quantitative information on "synchronised biorhythms" in psychological crowds. We will now deal with the qualitative aspects of the phenomenon. First of all, it is important to know that these synchronised biorhythms (presumably the synchronisation occurs when the egregore or collective soul is formed) DO NOT REMAIN CONSTANT, i.e. they do not keep the rhythm, but vary during the phenomenon.

The qualitative analysis of these variations in rhythm, tested in experiments of various kinds, has made it possible to

establish

The existence of certain highly STABLE and repetitive STATES in psychological crowds was established. For example, in the SAME crowd, the parameters measured at DIFFERENT times, corresponding to IDENTICAL STIMULES, were always the same and repetitive. This and other examples allow us to arrive at the following conclusion: "In every psychological crowd, agglutinated by a collective soul phenomenon or egregore, the collective behaviour is conducted according to a causal relationship which we call the Quantum Law of Psychological Crowds".

This law is developed in five "phases" corresponding to the five most stable "states" of the psychological crowd. Its formulation for the use of the Psychosocial Strategy is as follows:

QUANTUM LAW OF CROWDS FIRST PHASE -

GENESIS OF THE EGREGORE (MAHAPASU)

CHECK: Measure and verify a synchronization of biorhythms.

SECOND PHASE - HUMAN LEVEL OF THE EGREGORE (PASU)

COMPROBATION: The measured biorhythms correspond to human physiology.

THIRD PHASE - SUBHUMAN LEVEL OF THE EGREGORE (SHEIDIM)

COMPROBATION: The measured biorhythms do not correspond to human physiology.

FOURTH PHASE - AVALANCHE EFFECT

CHECK: Discharging the energy verifies that the collective behaviour follows a pattern of animal behaviour. The Avalanche is analogous to the "stampede" in animal populations.

PHASE FIVE - EGREGORE EXTINCTION OR DECOMMISSIONING

CHECK: Decomposition of gregarious behaviour; deconcentration of the crowd; recovery of individual behaviour; etc. In all cases the absence of synchronised bio-rhythms is verified.

The quantum law begins to apply when the egregore is "born": this is the first phase "genesis of the egregore". From the 1st phase, the two immediately following phases, 2nd and 3rd, can develop, and the closure, 5th phase, can occur "after" arriving at any of them, 1st, 2nd, 3rd phase. But if the 4th phase, the avalanche phase, is reached, it is not possible to bring about closure without first producing an IRREVERSIBLE PSYCHIC ENERGY RELEASE effect, in the course of which the crowd is "uncontrolled" outside the egregore.

To reach the closure of the phenomenon or extinction of the egregore after any of the 1st, 2nd, 3rd or 4th phases, a complete "change of state", corresponding to that phase, must occur in the crowd.

The passage from one state to another, from an "energetic" point of view, i.e. from the psychophysical energy, whatever it may be, is operated as a "change of level" or "jump", similar to that which occurs in the "changes of state" of matter studied in thermodynamics. For example, water, from its solid "state" (hy-lo) jumps at 0°C to its "liquid state", and from this it jumps to its gaseous state (vapour) at 100°C. But as long as the temperature does not reach the "fixed point", i.e. the boiling point at 100°C, the change of state does not occur, not even at 99.9°C; but as soon as this temperature is reached, the matter changes state abruptly, in a jump. On the other hand, as can be seen in the graph of the variation of the temperature of water as a function of time, Fig. 1, during the change of state the temperature REMAINS CONSISTENT (segments AB and CD). This means that, for example, until the complete evaporation of the water, the temperature remains constant at the "fixed point" of 100°C.

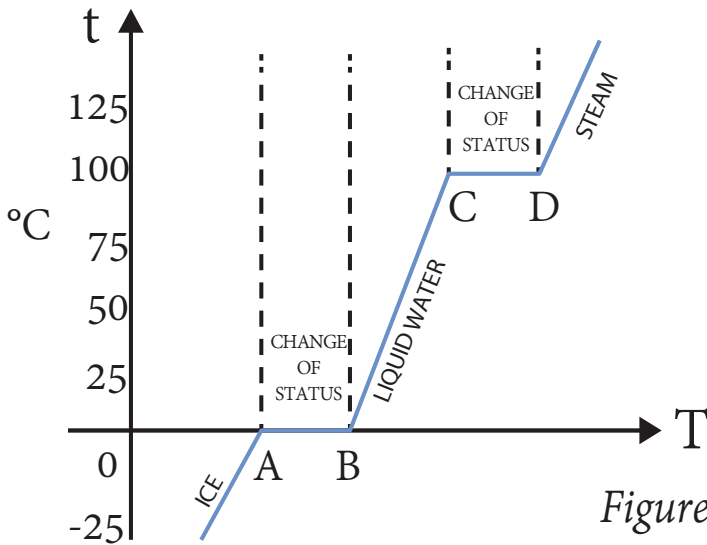


Figure 1

Similarly occurs the change of psychological state, measured in its energetic parameters as we shall see, which expresses the phase change of the Second Law. This characteristic of LEVEL JUMP and the fact that "energy" seems to be emitted or transmitted by QUANTS (from the Latin quantum = quantity) of energy or particles called UEVAC, has been the reason why we called the Second Law the "Quantum Law of Crowds".

It should be noted that the 1st, 2nd, and 3rd phases of the quantum law correspond to transformations in which an "ENERGY ACCUMULATION" takes place in the egregore, so we call these phases "positive". The 4th and 5th phases correspond to "ENERGY DISCHARGE" from the egregore and are considered "negative". But what do we mean by ENERGY ACCUMULATION and ENERGY RELEASE? It is necessary, before continuing with the interpretation of the Second Law, to answer these and other questions with some concepts of psychophysics.

f) ELEMENTS OF PSYCHOPHYSICS. - On the basis of the relevant research, it has been concluded that the phenomena of gregariousness, which are characteristic of the pasu and the lost virya,

must be interpreted within the framework of PSYCHOPHYSICS. This conviction is mainly based on the fact that the phenomena of gregariousness, as well as other psychic PARANORMAL phenomena, have all the characteristics of the phenomena of nature which are usually defined on the basis of the physicomathematical concepts of FIELD and ENERGY.

The problem, therefore, is to know what this "psychophysical field" is like and what the "psychophysical energy" is.

In order to advance this research, the S.S., through the AHNENERBE INSTITUTE, has developed the theory that we apply in this dissertation on Psychosocial Strategy.

In principle, we must accept the existence of a GREAT FIELD called the PSYCHOSPHERE which surrounds the Earth and permeates it completely. Strictly speaking, it must be said that the Earth, as well as its atmosphere and all related substances, are "inside" the psychosphere, which exists a priori to this arrangement of matter which we call "the world".

The psychosphere is, according to the Hyperborean Wisdom, one of the "bodies" or "veils" of the Demiurge Jehovah-Satan, and its metaphysical nature is discussed in section VIII. We note also that the psychosphere is related to the traditional pantheistic concepts of "world soul" (ANIMA MUNDI, etc.).

It is in the "big field" of the psychosphere that the "psychophysical" field of gregarious or collective psychological phenomena must be situated.

As far as "energy" is concerned, a distinction should be made between "psychic energy" and "psychophysical energy". The term "psychic energy" should be retained for individual psychic processes and elaborations, especially unconscious ones, and can be assimilated to the traditional concept of LIBIDO. "Psychophysical energy" is that which is involved in the collective phenomena of gregariousness we are studying and in many others,

including ALL ACTION OF THE PSYCHOSPHERE ON THE INDIVIDUAL. The psychophysical energy, which is involved in any reciprocal interaction between man and the psychosphere, is of a quantum nature and is called the "psychophysical energy quantum" or UEVAC or the psychophysical ENERGY UNIT.

The uevac's fill the entire psychosphere (which means ALL SPACE) and each of them possesses a NON-COORDINABLE POINT in the ordinary four-dimensional space. These non-coordinable points, which are at the CENTRE of each uevac, possess the unusual property of being indiscernible, i.e. equal; with absolute equality. The absolute identity between two things contradicts LEIBNIZ'S PRINCIPIUS IDENTITATIS INDISCERNIBILIIUM, the principle of identity of indiscernible things. This philosopher starts from the erroneous belief that the material world has been created by God and by virtue of the perfection of God, PERECTIO DEI, no two things could be the same. According to Leibniz, God would not have created the same thing twice.

The Hyperborean Wisdom on the contrary affirms that the material world has been "ordained" by the Demiurge Jehovah-Satan and that the principle of the "absolute individuality of the SIDDHA outside of matter", as we conceive it, requires BY OPPOSITION the violation of Leibniz's "principium". This question and the PARADOX character of the uevac will be dealt with in section VIII. In the meantime, let us continue with the psychophysical concept of uevac.

We said that the uevac has an indiscernible point. This means that, although the uevac's occupy different places in space, they all have a common point for which there is no distance between one and the other, because they are all the same point (paradox). This property allows to explain numerous paranormal phenomena such as, for example, the "instantaneous transmission" of messages in TELEPATHY, because in reality there is no "transit time" of the information, as there is NO DISTANCE BETWEEN ONE POINT AND ANOTHER, NO MATTER HOW DISTANT THE DIFFERENCES MAY BE, the

uevacs are all the same.

ESTEN (paradoxical).

An appendix with all the uevac theory is attached for those who wish to delve deeper into this complex subject.

Returning to the question posed at the end of this paragraph, it is necessary to divide it into two questions, which will be answered separately.

1°. What is meant in psychophysics by ENERGY ACCUMULATION IN THE EGRESSOR?

In the 1st, 2nd and 3rd phases of the Second Law, the crowd yields psychophysical energy to the psychosphere, which is "accumulated" in a collective entity, egregore, according to a law of crystalline symmetry (from which the laws of common crystallography are derived), so that from the point of view of psychophysics, the egregore is rigorously a PSYCHOPHYSICAL CRYSTAL. This law, as with the associations of macromolecules in a common crystal, states that "1+1=1 greater", i.e. "one unit of energy added to one unit of energy equals one unit of greater energy".

The egregore is thus a "capacitor", charged with psychophysical energy, in which all members of the crowd participate. However, the egregore, being part of the psychosphere, follows an "archetypal arrangement" which determines its nature, its form, its pattern of behaviour, etc. We will try to explain this. Dr. C. G. Jung states that gods and myths are "archetypal representations", the "archetypes" themselves being a "hypothetical, non-intuitive model, like the pattern of behaviour in biology".

Archetypes would be common to all mankind and their genetic nature would make them transmissible by inheritance. In other words, analytical psychology confines us to the field of biology with this hereditary "individual collective archetype".

By using the concept of the psychosphere, on the other hand, we consider an archetypal plane external to man, but common to all human beings.

We distinguish between "archetypes" of the psychosphere and personal "archetypes". We thus distinguish between "archetypes" of the psychosphere and personal "archetypes".

The Archetypes are the key to Jehovah-Satan's "creation", that is, to the "ordering of the material chaos" which the Demiurge effected in "bringing forth" the sensible world. They are equivalent to "ideas" of the Demiurge, which "materialise" through the unit of energy uevac and the irresistible force of His Will which is called the Time of the World. We shall return to this concept also in clause VIII.

The Archetypes of the psychosphere are the "quality-bearers" of existing things, the collective archetypes of the unconscious being merely human correspondences of them. Dr. C. G. Jung called these external Archetypes PSYCHOID.

To complete these concepts we will say that the Unitary Archetype, from which all Archetypes are structured, is the unity of the uevac. The uevac are present in all that exists, including the Archetypes of the psychosphere. They support every ponderable portion of matter from atoms or subatomic particles to complex organisations such as an animal or a man.

Because of these properties of the psychosphere, we said that the egregore "behaves like a capacitor, accumulating psychophysical energy from the crowd", but "follows an archetypal arrangement external to the crowd, which determines its morphology, pattern of behaviour, etc.". It is that, in these cases, the egregore not only "responds to the form" of the Archetype, but consubstantiates with it, bringing it uevac substance and vivifying it. The egregore thus constituted is "independent" of the individual archetypes of the crowd and behaves as a dominant Archetype of the psychosphere. It is this property of acquiring "life independent of the individuals who compose the crowd that explains the "change of behaviour" that

is observed in crowds when an egregore acts on them.

It is thus understandable why it has been an ancient but ever-present problem for leaders and conductors of peoples, how to go about controlling the collective soul or egregore of the multitudes in some way. And it is also realised that in most cases the egregore of the people is so powerful that when it becomes "independent", as an archetype, it causes "the appearance of a leader or chief", just as in animal populations. This "chief", a faithful expression or extension of the egregore, assumes power by means of collective "re- knowledge" without anyone being able to prevent it.

We can affirm that the means of "operating" upon the Archetypes of the psychosphere exists, the proof of which is the Psycho-social Strategy, and that, in fact, this operation has been going on since ancient times. But since the "techniques" applied belonged to the domain of priests or initiates and were secret; the modern inability to interpret the traces we possess of such techniques has generally led to classifying them under the dubious moniker of "magic" or "ritual magic".

For our part, the path followed to arrive at such knowledge will be as follows: the First Law states that it is necessary to first control the egregore and then apply the Hyperborean Mysticism. The interpretation of the Second Law will tell us how to do this.

2°. What is meant in psychophysics by ENERGY DISCHARGE OF THE EGRESSOR?

We already know what it means to "accumulate energy" in the 1st, 2nd and 3rd positive phases of the Second Law; we will now study the "energy discharge" of the 4th and 5th negative phases.

We have seen that the psychophysical energy accumulates in the archetype from the beginning of the egregore, 1st phase, until the

The discharge occurs in the 4th phase, called "avalanche". We must now clarify that this "avalanche" cannot happen if the 3rd phase has not been reached first, which is an inescapable condition of the Quantum Law.

In other words, although it is possible to "extinguish" the phenomenon after the 1st, 2nd or 3rd phase by closing the 5th phase, in order to produce the "avalanche" (4th phase) it is necessary to have previously reached the 3rd phase. But we also said that the 4th and 5th phases were "unloading" and we call them "negative". Why then, for example, can one not go from the 2nd phase to the avalanche of the 4th phase, and why can one go from the 2nd phase to the closure of the 5th phase, since both are phases of energy discharge? We leave the question momentarily posed in order to point out some elements of judgement.

In this subsection we shall study the Pashu rabble-rouser and the S.S. leader, the hyperborean conductor of viryas. From this subsection we will advance a concept which will make clear the importance of this Second Law for the Psychosocial Strategy; it must be borne in mind that "the 4th phase is the MOST PRECISE OBJECTIVE OF THE CROWD AGITATOR. Why? Because it means in practice the DIRECTED MOBILISATION of the crowd towards the achievement of an end".

Having underlined the importance of this 4th phase, let us say that its main characteristic lies in the "short time" of the event. Just as the 1st phase, "genesis of the egregore", is "almost instantaneous", the 4th phase, "avalanche", is even faster.

On the other hand, the 2nd and 3rd phases are progressive and slow; and the 5th phase is the slowest of all, and it may happen that the crowd becomes totally unconcentrated and yet the effect of the egregore persists. Even when the members of the crowd are very "distant", the gregarious phenomenon may persist, and, as we shall see, there are cases in which extinction never occurs definitively.

We will now answer the pending question, but we will do so with a provisional answer, for a full understanding of the "discharge of energy in the 4th phase" will only be achieved after a study of the following paragraphs. The explanation of why it is necessary to reach the 3rd phase before the avalanche discharge of the 4th phase takes place is as follows: "When a crowd forms a collective soul or egregore, 1st phase, it accumulates psychophysical energy in a mutual exchange with all members. This accumulated energy "grows" as the crowd passes through the 2nd and 3rd phases. If the accumulated energy IS SUFFICIENT, and only if it is sufficient, a THRESHOLD is reached which allows the phase change from the 3rd to the 4th phase and the avalanche. If the energy is INSUFFICIENT, the threshold is not reached and the avalanche of the 4th phase does not occur, although closure, 5th phase, and extinction of the egregore may be obtained".

This inflexible aspect of the Second Law can be better understood if we bear in mind that the avalanche of energy obtained in the 4th phase is a residue in the pasu of a phenomenon peculiar to animal populations known as STAMPIDA. The 3rd phase must be accessed INDEFECTIVELY because in it the egregore vitalises a zoomorphic or antropozoomorphic Archetype, SHEIDIM, whose behavioural pattern is subhuman or animalistic and whose biorhythms, measured in the crowd, show a REGRESSIVE VIRGATION. Under these conditions it will happen that a given STIMULUS will provoke in the crowd a REACTION corresponding to the STAMPIDA of the animal herds; this will be the "avalanche" discharge of the 4th phase.

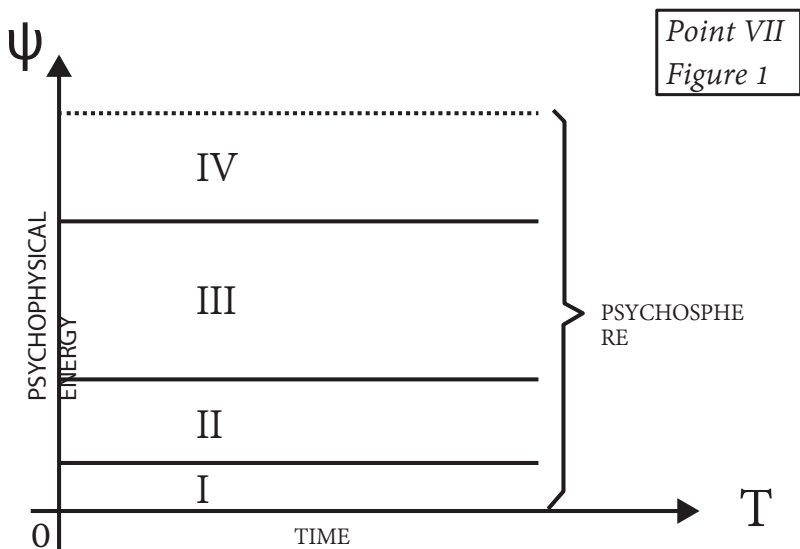
All these explanations of the meaning of the Second Law and its different phases will be better understood by using an ANALOGICAL model that allows a symbolic "visualisation" of the phenomenon. This is what we will do in section VII by means of a graphic analysis of the Second Law.

POINT VII

GRAPHICAL STUDY OF THE SECOND LAW

In order to represent the Second Law graphically, we have thought it convenient to use an orthogonal Cartesian coordinate system. However, as we are interested here in the QUALITATIVE ASPECT of the gregarious phenomenon, we have opted to suppress all quantitative reference to the figures and values obtained in the measurements and to use an ANALOGICAL QUADRANT. This quadrant will allow us to make analogical representations of the Second Law which are very evident and suitable for understanding our expositions.

a) - THE ANALOGUE DIAL



On the x-axis we have conventionally represented time (T). This "time" is to be understood as "collective time" or world time, i.e. the time measured by the clocks of the members of the crowd.

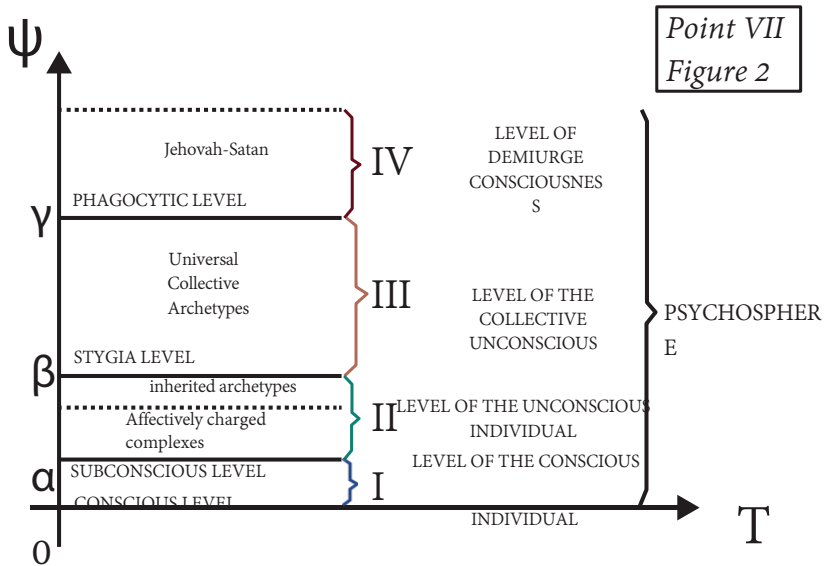
The y-axis of ordinates will allow us to appreciate the levels of psychophysical energy reached by the collective soul or egregore and will be called ψ -axis (psi) with the symbol of the energy unit uevac.

Certain FIXED LEVELS of energy existing in the psychosphere have been indicated with parallel lines, but keep in mind that these are ANALOGUE representations. See figure N°1.

We distinguish four "zones" or "geometrical places" in the quadrant, marked I, II, III and IV, which constitute four "planes" of the psychosphere. Separating each zone is a line representing a FIXED LEVEL of energy or "plane level". Let us look carefully at figure N°2. The first level (I) is analogous to the individual consciousness of the lost pasu or virya.

The second level (II) corresponds to the individual unconscious of the lost pasu or virya. It can be seen in figure N°2 that this second level is divided by a dotted line. This line divides the individual unconscious into two zones, one more "close" to the consciousness, called the personal unconscious, and the other, analogically "deeper", which corresponds to the individual collective unconscious, i.e. the set of archetypes and their psychic "place".

The third level (III) symbolises that part of the psychosphere which we call the **UNIVERSAL COLLECTIVE UNCONSCIOUS, that is to say, a psychic plane which is COMMON to all men, for it is superimposed on the Stygian line to the individual unconscious and permits the "mutual participation" between the two planes.** Although the psychosphere permeates all that exists, **it is only through this third level that the unconscious psychic "contact" between the Demiurge and the pasu is made.** This third level is the seat of the



The Archetypes of the psychosphere (also of the "collective memory" as we shall see) and, of course, where the Egregores dwell.

The fourth level (IV) is part, just a part to respect the analogy in the quadrant, of the Demiurge level of consciousness. **It is the plane of "God" for the Pashu**, so the perception of this level of energy is what is often referred to as NIRVANA. We do not think it necessary to warn of the danger of "contacting" level IV, the number of JEHOVAH-SATANAS, for upon crossing the level, FAGOCITATION occurs, which is, in practice, a formidable SUCTION of PSYCHIC (PSYCHIC NOT PSYCHOPHYSICAL) ENERGY from the reckless pasu.

Between levels I and II, on the level line, there is an "os- cura zone" graded "α" (alpha) on the ψ-axis. This zone resembles the competition between the two individual planes, conscious and unconscious, at the border (α). It is a mixed zone called the subconscious, the first stage of the "I" during sleep.

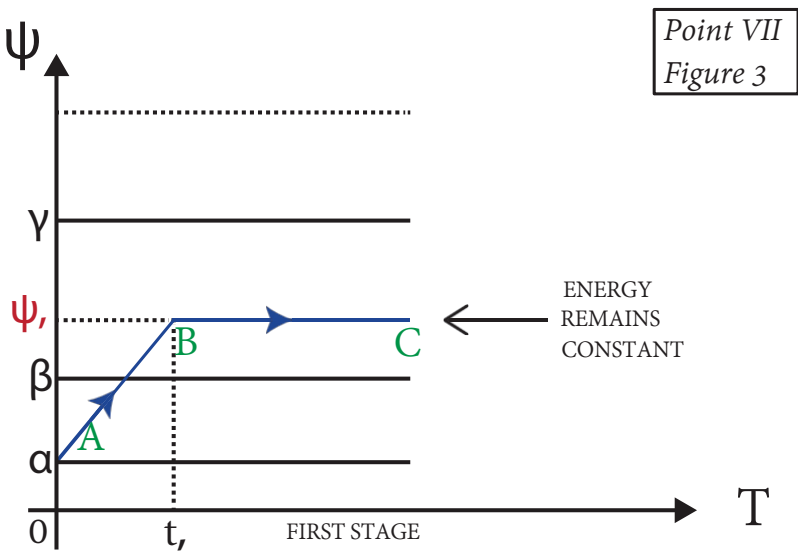
Between levels II and III, on the level line, there is another dark zone, slightly larger than α , graded as " β " (beta) on the ψ -axis. **This zone symbolises the interpenetration of the two unconscious planes, the individual and the collective, in the pasu.** It is when the dark zone β is traversed that the parapsychic phenomena of precognition, telepathy, etc. occur. It is also by traversing β that the egregore or collective soul operates.

Between levels III and IV, above the level line, there is a dark zone graded as " γ " (gamma) on the ψ -axis. This is the zone of phagocytosis, through which the Demiurge is replenished with his own creation.

b) - GRAPHICAL REPRESENTATION OF THE SECOND LAW

Let's start with the 1st phase: "genesis of the egregore".

See figure 3.



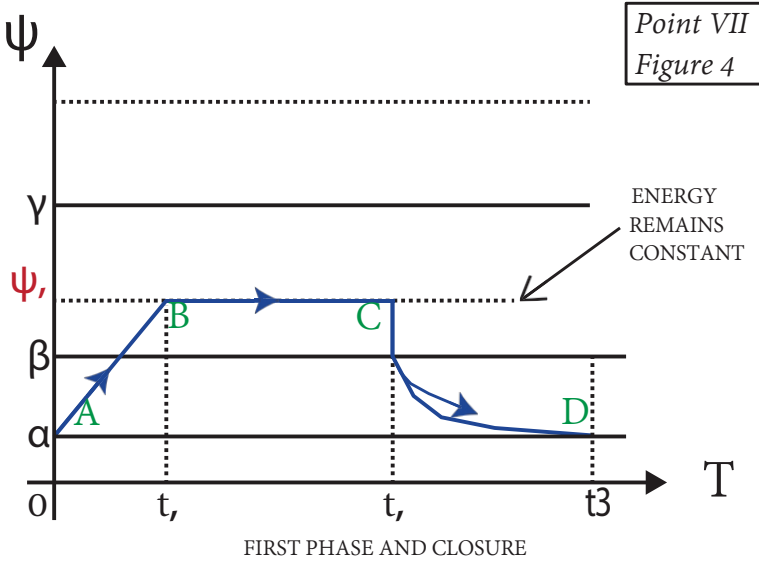
We can see that the phenomenon starts from the sub-conscious level (α) and in a very short time (t_1) the egregore is formed when the energy level ψ_1 reaches a stable "state". The first phase of the quantum law is thus fulfilled, verifying that, as long as a change of state is not initiated, the energy level remains stable over time.

The ψ_1 state of the egregore is called MAHAPASÚ because it exhibits a "superior" (more "evolved") pattern of behaviour to that of the pasú as a result of "activating" the Universal Archetype of the pasú.

Since "human" is our standard of comparison, we must agree that this state is the "highest" to which an egregore can attain, since it is the closest or most immediate to the human level. And this is indeed the case, for in the following stages the egregore descends in the archetypal hierarchy (evolutionary regression) to form an animal entity.

If in the representation of the first phase, figure 3, when the crowd has reached the ψ_1 state, we bring about the extinction of the egregore by means of the 5th phase of closure, figure 4, we see that the discharge is slow, almost as long as the mahapasu state lasted. The extinction is complete when the energy of the psychological crowd reaches the α level of individual consciousness, or subconsciousness, at which point the members "regain" the personal control that was held by the egregore.

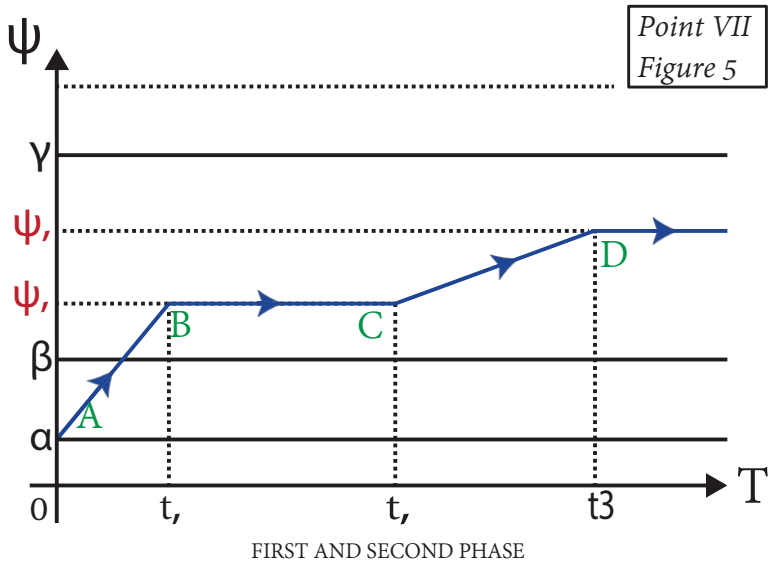
Before continuing with the study of the 2nd phase, let us define the lines of the graph. Each line AB, BC, CD represents a continuous variation of energy associated with a change of state, so each of them is called a "transformation"; the arrow indicates the direction of the transformation.



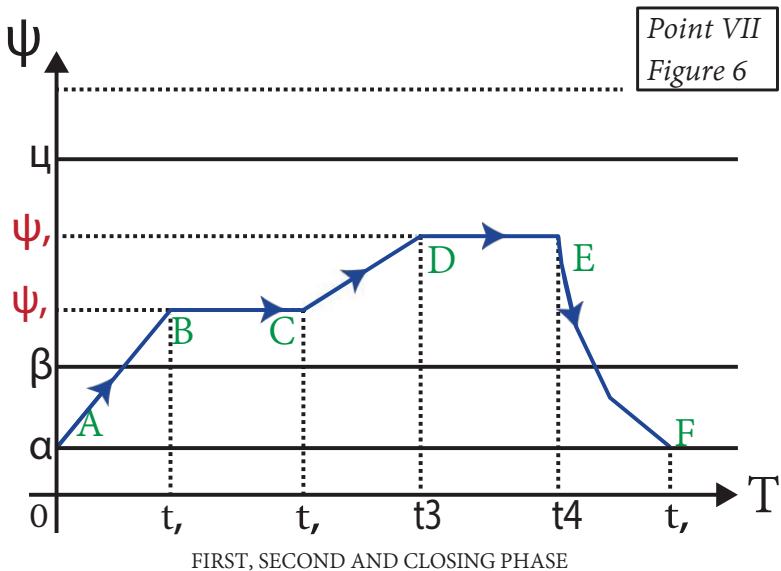
The mathematical analysis of functions says that if as the abscissa (T) increases the value of the ordinate (ψ) increases, the function is INCREASING; and that if as the abscissa (T) increases the value of the ordinate (ψ) decreases, the function is DECREASING. Therefore, the transformation AB is "increasing", the transformation BC is "constant" and the transformation CD is "decreasing". The slope, expressed as the "rate of change", is the derivative $\frac{d\psi}{dT}$, and its sign indicates whether the function is increasing or decreasing.

For this reason, because the slope is positive in increasing functions and negative in decreasing functions, we call the 1st, 2nd and 3rd phases of the law positive, and the 4th and 5th phases negative, as we shall see.

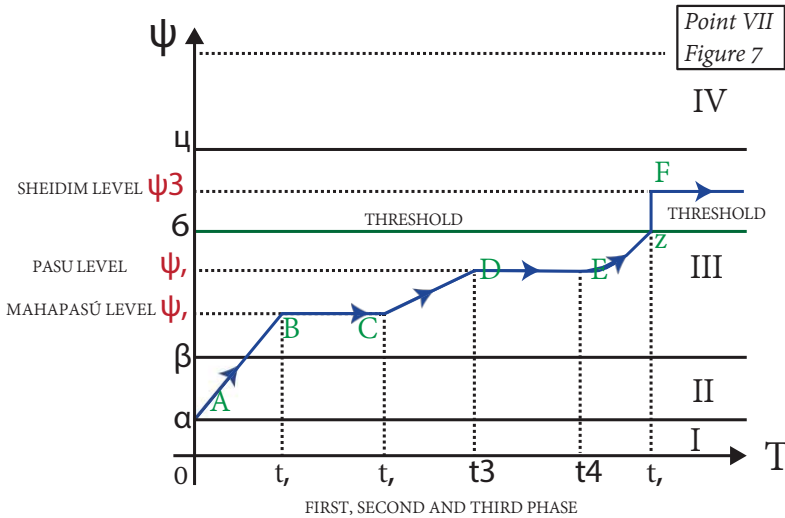
Let us consider the 2nd phase of the law. The egregore reaches the slowly ascending human state (pasu) level in the 2nd phase. See figure 5. Upon reaching the level, the egregore retains the human characteristics of the pasu. This state is extremely stable, perhaps the most stable of all, and for this reason it is somewhat difficult for the change of state to the 3rd phase of the law to occur. When the crowd reaches the stable 2nd phase, the agita-



The term "it's hard" or "soft" is often used by the authors, referring to the difficulty or ease of altering the very stable second state. **From the ψ_2 level onwards, closure can occur or change to the 3rd phase. The extinction of the egregore or closure is depicted in figure 6.**

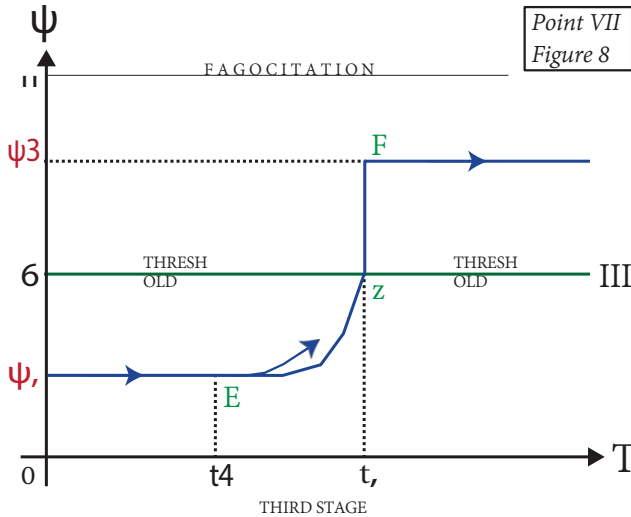


But if from level ψ_2 , the egregore assimilates energy to move to the 3rd phase, the corresponding transformation can be seen in figure 7.



The change of state occurs rapidly, EF transformation, as can be seen from the short time ($t_5 - t_4$) used. The steady state is reached at the level ψ_3 where the energy remains constant. It is useful to observe the EF transformation in its environment in order to appreciate the influence of the threshold on the change of state. For this purpose we will have a graph covering only zone III. See figure 8.

In order to interpret this transformation, it is convenient to consider the EF trace as being in two parts EZ and ZF. Thus we can say that the egregore, which was stabilised in the 2nd phase of the law, slowly increases its energy level without the possibility of reaching a stable level for the 3rd phase. But when it reaches a level δ (delta), called the threshold level, there is an abrupt increase that places the egregore at the constant level ψ_3 . The graph shows that at bend Z the slope, i.e. the rate of growth of the curve, varies and from this point onwards, segments of the curve are shown in the graph.



to ZF, an almost vertical piece that allows it to adopt a very high level of psychophysical energy ψ_3 .

The threshold is a hurdle that must be crossed if one wants to enter the 3rd stage of the law. But the THRESHOLD LEVEL is not always the same, it varies from one egregore to another and depends on many psychophysical factors such as: the number of members of the crowd, the level of ψ_2 , the dominant Archetype, telluric factors (which we will study later), etc.

The only "fixed points" in the psychosphere, if anything, are the constant levels (α , β , γ) and these are "surrounded" by a dark band. The threshold, on the other hand, can be located at any level ABOVE the constant transformation DE, figure 7.

We already know that the threshold level is variable but we have not yet explained the basis for the existence of the threshold. We will do so now, bearing in mind that it is one of the most important concepts of the Psychosocial Strategy.

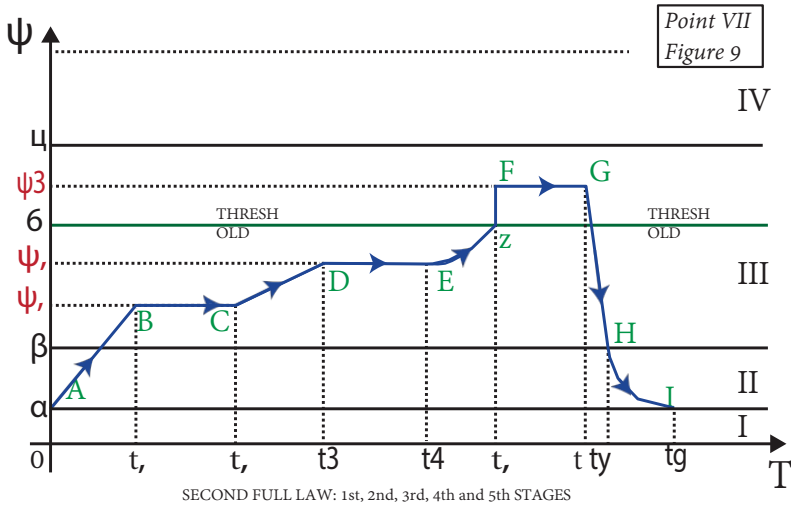
The threshold is generated by an ARCHETYPICAL METAMORPHOSIS that occurs when the egregore passes from the sheidim level, i.e. from the human level to the subhuman or animal level. This does not mean a RE-EMPLOYMENT of Archetype but an ARCHETYPICAL METAMORPHOSIS, and it is the ductility of the Archetype "activated" by the egregore that determines the CLOSENESS or REMOTENESS of the threshold. For example, in these motifs lies the convenience of using not only an- tropomorphic images for the deities, but also zoomorphic ones, and in the best of cases a mixture of both, because in this way, the "evolutionary distances" that separate the pasu from the simple animal are bridged, facilitating the archetypal metamorphosis.

An archetype thus formed (a sphinx, a minotaur, etc.), is a powerful key to APPROACH the threshold and exert great control over the crowd. This, and many others, have been secrets that have always been jealously guarded by priests or initiates acting on the psyche of the people. We will return to the threshold and its determination in the next section.

Returning to figure 7, let us observe the constant level ψ_3 , reached in this **3rd phase of the law, which we call SHEI- DIM** (mixture of animal and man). **The egregore here is inevitably "animal". This means that the collective biorhythms "revert to animal rhythms" and that the collective behaviour of the egregore is typical of the animal kingdom.** Under these conditions it is feasible to provoke the avalanche of **the 4th phase, i.e. the change of state characterised by an instantaneous discharge of energy.** An effect which, as we have said, is a reflection of the "stampede" phenomenon typical of animal populations. It is precisely the level ψ_3 that must be reached for the egregore to acquire the animal behaviour that makes the 4th phase avalanche possible.

It can be seen in figure 9 that it took a time t_6 , the sum of the previous times, for the egregore to accumulate the energy ψ_3 , the sum of the energy levels of the 1st, 2nd and 3rd phases. But this energy accumulated in the long time t_6 is discharged almost

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instantaneously.



The fact that the name "the" is used to refer to a short period of time ($t_7 - t_6$) explains the name of "avalanche effect" given to the 4th phase of the law.

There is no need to insist that such "unloading" takes place on the crowd itself, the physical expression of the egregore, and that the 4th phase means "MOVEMENT DIRECTED MOVEMENT". Of course, "directed" to the extent that the orders and aims of the mobilisation have been implemented in advance, for once the avalanche happens, just as in an animal stampede, the crowd is left uncontrolled, left to the "will" of the egregore.

Let us thus verify, figure 9, that the 4th phase is an almost vertical "transformation" that concludes at level β , the borderline between the universal collective unconscious and the individual collective unconscious, AUTOMATICALLY bringing about the change of state that the Second Law considers in its 5th phase as an extension of the egregore and closure of the phenomenon.

Also, in Figure 9, we can confirm that the 1st, 2nd and 3rd phases each consist of two transformations, one of

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one of variable energy and the other of constant energy. In effect the 1st phase is represented by AB and BC; the 2nd phase by CD and DE; and the 3rd phase by EF and FG.

In contrast, the 4th and 5th "unloading" phases each consist of a variable (decreasing) energy transformation. It can be seen that the 4th phase is represented by GH and the 5th phase by HI.

THE MYSTIQUE OF THE RUNES

The early Germanic or Teutonic language already inherits a much earlier word "rún". Although its immediate meaning is "letra", for a person from the Germanic Iron Age it means much more. It is only relatively recently that we have understood "letra" as a simple typographic character, and it still persists in giving it the meaning of "message", and this, incidentally, is more developed in the way of thinking implied by the Germanic languages (English, German, etc.). Etymologically "letter" comes from the Latin "littera"; but let us not forget that, among the Latins, it also means "letter" or "missive" and that, with this meaning, letter appears for the first time written in the Castilian of the year 1140 and that this meaning is still preserved in the banking "bill of exchange". Thus "rún" - from the plural "rúnar" - actually indicates: "Mensa- je, mystery of knowledge" ... something which is well known to few initiates of higher wisdom.

The rectilinear line is the instinctive way for man to leave a "message" marked with a hard material on a less hard material (since the curvilinear line is more delicate and laborious to produce). Messages have to be left on durable materials and, instinctively, it is understood that scratching is more indelible than painting. Man knows that the sharp is better able to defend him than the blunt and carries sharp weapons, so it is logical that, with these "tools", he should also write.

If there is an abundance of bone or wood, they are (for a certain durability of the message) easier to work with than stone. In the original domain of the rune, Danish, wood is an available material. But wood has veins that must be "differentiated" to avoid "confusion with the message" and therefore, straight lines are inclined or verticalised, avoiding horizontality.

A coniferous tree is "useless" to mark, having birch trees; but these, in turn, have a shell that comes off in horizontal rings or rhytids, which "disables" the horizontal stroke even more; besides the fact that the tree (in general) "conceals" better, as it grows the horizontal scars of its sapwood or bark, by elemental plant physiology. The runes, therefore, "avoid the horizontal stroke (as well as the curvilinear), since the curved surface of a trunk does not "advise" it.

A dexterous person writing in front of a tree, on its trunk, has an easier (and safer) task if he draws from right to left, and hence the primitive runic writing that will be lost by custom (and mystical ritual) later on, even on other materials.

The Phoenician alphabet (and those derived from it, including the Iberian alphabet) have apparently the same manufacturing strokes, but these nuances of absent horizontality, already persuade us of a fundamental difference between the alphabets (names of the first letters) and the Proto-Germanic futharks (same case).

Archaeology has already proved, indelibly, that primitive runes originate in Denmark. It is necessary to distinguish (very briefly) different periods of runic writing, (varying in number and appearance) as they give rise to confusion about their "birth". The Ibero-Etruscan alphabets, derived from and interrelated with Phoenician, confuse some authors who claim that, in the pristine contacts of Germanic tribes with Latin ones (BC; Lake Maggiore and Lake Como region), the former "take the idea" from the latter; and this origin would invalidate the later (equally inaccurate) origin of the runes in the translation that Bishop Ulfilas (4th c. AD) gave rise to the runes. IV A.D.) remade the Bible, to "Christianize" his Germanic people of the lower Danube (the Visigoths or Goths of the West Danube); he translates the Bible, using-inventing a Gothic alphabet of 27 letters, of which 19 or 20 can be investigated, originating from uncial Greek; 5 or 6 from a modified Latin and only 1 or 2 from authentic runes. But Gothic, and other languages

The earlier Germanic languages are already different from the primitive runic script, even if they end up supplanting it (and making it more and more recondite and sacred in the face of this veritable religious persecution). Even Gothic, as is well known, has evolved repeatedly over the centuries (Anglo-Saxon, Anglo, Teutonic, etc.) but.... It was not even runic in its origins!

The runic language, and its religious script, remains sacred and primitive, increasingly located in and north of the geographical area of its origin, and takes refuge, until its last vestiges used in early 19th century Scandinavia, in a modality of 16 letters originating in the 8th century.

Runic is an "alphabet" (futhark) totally different from the other European ones. Its letters have a very different origin; each letter has its own special numerical value; it bears a mythological name (either of divine genera, animals or plants; of natural forces or phenomena; of sacred objects of everyday life in the proto-Germanic cultural sphere). It is a futhark, in short!...

The inventor (or inventors) of the pristine runic script not only knew the characteristics of the bark of a tree (as a foretaste of many other traits of a practical man, who rationally knows the meaning and purpose of his work), but, with his linguistic genius and artistic talent, accompanied a very strong religious feeling; for the meaningful names of the individual runes are closely connected with very ancient features of the (Germanic) religion, as has been said. And this is not the case with any other Alpha-Betho (including the Semites) known to date!

The patient work of philologists has not yet succeeded in elucidating the motives that led to the ordering of the Proto-Germanic futhark as it appears. Even in letters whose shape is reminiscent of letters of Mediterranean alphabets, the order, sound and symbolism are not the same...The study of such a symbolic "alphabet" requires sensitivity, erudition and work.

limited, I limit myself to "opening a door" in the interest of others who are more gifted.

The 24 features are grouped into three eight-letter "öttir". Each and every one of them has a magical meaning, which in its application undoubtedly gave a transcendent meaning; if they were carefully marked, they conferred special powers on the object that bore them. The magical intention "recommended" engraving them on a non-visible part (inside the ring - the *"alliance" that the woman wore as needing protection in marriage* -; the inner part of the shield brace; the blade of the weapon - *which from the sheath was to pass into the intimacy of the enemy's body* -; the inner face of fibulae and brooches; etc.); since, on the "visible" parts the runes were "public", indicating mere ownership; regardless of whether or not they had been bathed in sacrificial blood.

These traits are grouped into four related qualities of effects: Protective Runes that ward off danger; Medicinal Runes; Bitter Runes that cause harm; and Victorious Runes.

They are classified according to their subject matter:

A) Runes of Higher Beings

1.- Rune of the Gods. It is the Rune "Tir", which represents the God Tir. It symbolises Honour. It originates "t" and "d".

2.- Rune of the Aces. Rune "Anse", "Ans" or "Ansur". It will originate the "a".

Rune of the Superior Man. Rune "Ing", for the God Ing.

4.- Rune of the Giants. Rune "Thurs".

Rune of Humanity. This rune can be classified in the following group. In some periods it was double according to sex; it will originate the "m".

B) Divine Animal Runes

1.- Rune of the Uro (bison). Rune "Ur". It will originate the "u" and the "v".

2.- Rune of the Anta (moose). Rune "Ilhs".

3.- Rune of the Horse. It is the Rune "Ehar" or "Eah", the name of the horse of the sky god Tir.

The first ones are Bitter Runes. The last one, related to the Water and Day Runes, is symbolism of Creation, Genesis, etc.... That is, protector of the mother, etc....

C) Divine Plant Runes

1.- Yew Rune. Rune "Yr". It symbolises the honourable death in combat or sacrifice.

2.- Rune of the Fir or Birch. Rune "Biarkan" or "Biork". It will originate the "b" and "p".

Rune of the Fruit Tree. Rune "Peorth".

4.- Rune of the Aquatic Leek. Rune "Logr" or "Lag". It also symbolises water (the Sea). It will give the "l".

D) Runes of Natural Phenomena

Rune of the Good Year. Rune "Jara".

Rune of the Storm. It has three meanings; the Rune of Hail, symbol of natural death; the Rune of Rain and Life; and both united in the Rune of Snow, which is the Rune of Life and Death together or "Hagal" (The Hagal-rune of its fallen ones). It will originate the "h".

Rune of the Sun. Rune "Sygil". It represents the Victorious Sun (Sieg in German is Victory). It will give the "s". As the sun is "eaten" in the Ragnarok or Fall of the Gods, by the wolf Fenrir, later the Rune of Victory was derived from the Rune of the

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Rune of Combat. The "reinforced" Solar Rune gives rise to the well-known "swastika" (the four capital letters gamma), which represents the immortal racial life force. The rune "ygil" also represents the god Thor, with his thunder and lightning.

Rune of the Day.

5.- Rune of Ice. Rune "Is". It will give the "i".

E) Runes of CULTURAL FIELD (The first two can be included in the previous group).

1.- Rune of Disease (Abscess). Rune "Ken" or "Kaun", i.e. axe and torch, as instruments of injury and healing. It will give the "k".

Rune of Fatality (Necessity and Slavery). Rune "Neid" or "Naud". It will give the "n".

3.- Rune of the Chariot. Rune "Rad" or "Reid", as of the chariot wheel. It will give the "r". As the chariot was the frequent home of the Germanic, where he transported the eternal fire and the family gods, this rune is also the Rune of the Home.

Rune of the Gift (Gift). Rune "Geofu".

5.- Rune of Well-being (Delight and Comfort). Rune "Wynn".

The first and last runes of the "futhark", i.e. the runes of the "futhark", are also considered to be cultural:

Rune of the Cattle (Goods, furniture that can be acquired, conquered, worked, etc.) It is the Rune "Fou" or "Faith" that will give "f".

7.- Rune of Inheritance. Rune "Odal" or "Odalan", for Odon or Wotan. It will give the "o". This rune represents inherited property; all that arises from the ancestors - education, ideas, etc. (in German Ahne is ancestor and Ahnung is opinion, criterion) - as racial continuity, as divine gift of blood.

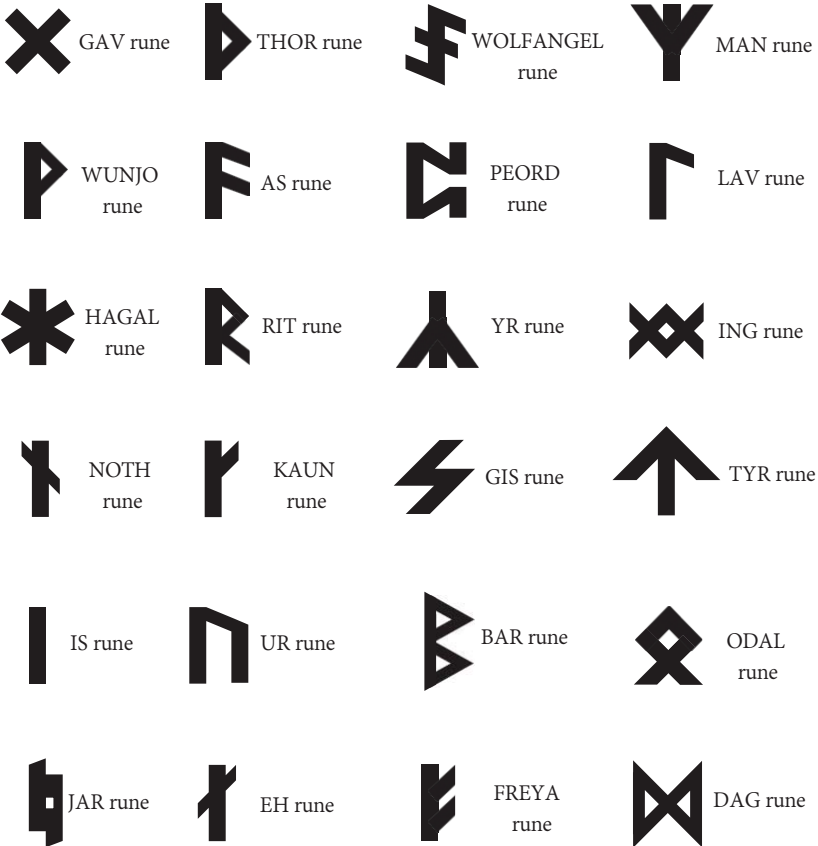
The Mystique of Runes

To conclude I list the primitive "futhark", the translated names. Each group of eight runes is an "öettir" and I suggest that it be noted that, taken in order (1st, 2nd, etc.) within the "futhark", the names are translated.

of each group, there is a relationship that is not difficult to deduce:

Cattle, Bison, Giant, Aces, Wheel, Disease, Gift, Welfare; Storm, Fatality, Ice, Good Year, Fruit Tree, Yew, Elk, Sun; Gods, Fir, Horse, Mankind, Leek, Heroic Man, Day, Inheritance.

RUNIC SYMBOLS



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