

**QUESTIONING
MIGUEL SERRANO**



SIEG GRUN, et.al

BERSERKER

BOOKS



Questioning Miguel Serrano

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INTRODUCTION

Here are two envoys of the Unknowable. Messengers of the Eternal Gnosis in the 20th century. Eternal Gnosis that will rule the next thousand years. The messages of both Envoys complement each other. Each one elaborated a brilliant synthesis of the True Gnosis, and both syntheses complement each other perfectly. one to the other. The mission assigned to each one of them was very great, and the effort of each one of them was enormous. All this was crowned by the most resounding success: to transmit to the world the True and Eternal Gnosis, capable of awakening and liberating humanity.

We, who have witnessed both trajectories, sometimes day by day, of the development of their The vast correspondence that the two authors exchanged with each other will provide some details, unknown to most, that will help to better understand this magnum opus.

PARALLELISMS

Both were born in the southern cone of America. Nimrod de Rosario (Luis Felipe Moyano) in Argentina and Miguel Serrano in Chile. Both travelled to Antarctica with the same strategic objective, Serrano in 1947 and Nimrod de Rosario in 1973. According to Serrano himself, shortly after arriving, he set out on the return. Nimrod, on the other hand, lived in Antarctica for more than a year.

Both shared the same political ideas and ideology, which are set out in their books in an unimpeachable manner.

Both elaborated a body of Gnostic wisdom capable of explaining absolutely everything that exists, existed and will exist, and providing a solution to that tragedy.

Both practised alchemical tantrism. Serrano of the Dry Way and Nimrod of the Wet Way.

Both read and used some of the terminology of the Swiss psychiatrist Jung. Serrano was a personal friend of Jung, but years later totally disowned him. Nimrod only took from Jung his psychological terminology. There is a phrase that Nimrod told us personally: "Where Jung ended, I began".

DIFFERENCES

Serrano is above all horizontal and all-encompassing. Nimrod is vertical and deep. Although they differ in part, the two complement each other.

Nimrod quotes and recommends Serrano in his books, although Serrano does not quote Nimrod even once. Of Serrano's relationship with Nimrod, all that remains are the letters they exchanged and the memory of their telephone dialogues.

Nimrod de Rosario did not use or rely on any elements of Serrano's books in writing his work. Serrano relied extensively on Nimrod's writings, especially after 1978, when he received the first volumes of "Fundamentals of the Hyperborean Wisdom" that Nimrod sent him to Chile. Both were spiritual warriors, but Serrano was a poet and Nimrod a theologian. The latter enemy of poetry. Serrano had many friends, Nimrod had none. For Nimrod, only his comrades in arms counted.

FIGHTING THE CONSPIRACY

Both Serrano and Nimrod always wanted their works to be disseminated as widely as possible. This was expressed in their writings. They wished to give their knowledge to humanity and not to their material heirs. The only way to fight the plot to destroy and conceal their messages is to make known as soon as possible their most endangered writings, which are in danger of being erased forever. We therefore ask all those who have these t e x t s in their possession to make them known on the web.

The Golden Cordon

It is Miguel Serrano's first truly esoteric work, published in 1978. It is Miguel Serrano's first attempt at a synthesis of Gnostic esotericism. Serrano had been meeting for years He had read many important authors and had read many books, both synarchic and others, and perhaps that is why he thought it was time to synthesise all this knowledge. Moreover, through De Mahieu he learned that a young Argentinian, called Nimrod from Rosario, was engaged in the same task. Serrano also had access to two of Nimrod's dissertations, which had been included in the book "Secret History of the Thule".

Heavily influenced in El Cerdón Dorado by the bible and Jung. Approximately half of the bibliography consulted by Serrano consists of books of synarchic origin that only seek to generate confusion. The books by the writer Robert Charroux are the ones that provide the main themes that Serrano will develop, although he also owes this author several mistakes. El Cerdón Dorado, although it has many good points, also suffers from many errors and confusions:

1. Agharti and Shamballah are not presented as opposing entities but as friends of each other (pp. 24, 29, 30, 63, 73, 155, 171).
2. The Templars are presented as something positive, and not as agents of the demiurge (pp. 26, 49, 117, 167, 169, 169, 171, 172, 193, 215).
3. The Druids, as well as the Templars, he claims to be Hyperboreans (pp. 31, 71, 100, 125, 167, 193).
4. The Rosicrucians, as with the Templars and Druids, are presented as something positive (pp. 30, 117, 197, 213).
5. The Cathars are here wrongly equated with the Templars (p. 66).

6. Melchizedek, the King of the World and Brahma are positive entities for Serrano (pp. 213, 103, 145, 151, respectively).

7. Mandalas are wrongly described as something positive (pp. 30, 215).

8. The superman is erroneously described as androgynous (p. 115).

9. Kundalini and the chakras are wrongly described as positive and desirable forces for man (pp. 144, 186, 187, 197, 215).

10. In this book Serrano speaks of man as composed of body and soul, but says nothing about the spirit (pp. 175, 226).

Corrections made by Nimrod from Rosario

As soon as he read *The Golden Cord*, Nimrod was astonished at the errors and confusion in the book and within a few days he wrote the corrections and sent them to Serrano. These corrections are a summary of his work "*Fundamentals of the Hyperborean Wisdom*", Serrano reads these corrections and thanks Nimrod. Serrano is convinced of the depth and brilliance of Nimrod's knowledge, but *The Golden Cord* has already been edited and it is too late to correct what is stated there. He will then begin his second important work, "*The Last Avatar*", totally consonant with Nimrod's Gnostic system, in which that he will try to correct the mistakes of *The Golden Cord*. He will never quote Nimrod or his contributions, nor will he talk to anyone about him.

The Last Avatara

The second important work by Miguel Serrano, published in 1982, with which he once again attempts to make a synthesis, this time clearer and more definitive.

In this work Serrano has changed a lot, he is now very much influenced by the writings of Nimrod of Rosario, although he still quotes Sinarchist authors. However, the change and corrections will not be abrupt, one hundred and eighty degrees, for not everything can be changed so obviously. But the changes and corrections are there, and they are easy to notice. There are even in this book two clarifying summaries of Nimrod's ideas, but always without quoting him (pp. 248, 249, 250, 478, 479).

Some errors remain: Melchizedek (pp. 229, 547), Brahma and the Brahmins (pp. 95, 116, 125, 547), the Templars (pp. 51, 174, 224, 339, 347, 384, 562), Druids and Cathars (p. 177).

There are new errors. The Kaula Circle presided over by seventy-two Brahmins (p. 116) is a mistake. What it says about the Golden Dawn (p. 211) is also a serious mistake. Also the use of the term manu is confusing.

In the following forty points we will quote all that Miguel Serrano took from Nimrod de Rosario to write "The Last Avatara":

1. The demiurge Jehovah (pp. 172, 174, 182, 186, 269, 339, 541, 613).
2. Demiurgic creation (pp. 183, 192, 196, 197, 198, 480, 541). The creation of many worlds by the demiurge (p. 228) corresponds to Nimrod's Terrible Secret of Maya.
3. The demiurge is The One (pp. 231, 237, 248, 263, 268).
4. Pralayas and Demiurgic Fagocitation (pp. 196, 228, 537, 613).
5. Ages or Yugas (p. 164).
6. The Hyperborean Kristos (pp. 171, 245, 269, 613).

7. Kristos Lucifer (p. 545).
8. White Treason (pp. 177, 183, 185, 199, 248).
9. There are references to the Siddhas, immortal Siddhas and Hyperborean Siddhas, on page 255 and many times throughout the book.
10. Agartha (p. 247). Shamballah is no more.
11. Body, soul and spirit (pp. 33, 159, 216, 229, 245, 477). At last the spirit appeared.
12. Fall of the Spirit (p. 183).
13. Oblivion of Origin (Page 246)
14. The drama of the prisoner in the universe of the demiurge (p. 235).
15. Memoria de Sangre (pp. 122, 192, 417, 578).
16. The Hyperborean Self (pp. 192, 194, 199).
17. Enlargement of the Self (p. 215).
18. Great Ancestor (p. 541).
19. Listen to the Song and Voices (pp. 195, 417).

20. Backwards to the Origin (p. 192).
21. Getting out of time (p. 264).
22. Reversing the Kali Yuga (p. 563).
23. Crucifixion of Wotan (pp. 198, 206, 207, 212, 221).
24. Sixteen runes (pp. 182, 211, 229, 233, 254).
25. Pontiff (pp. 229, 252).
26. Kundalini (p. 493). It is not beneficial now.
27. Jesus Christ (p. 613).
28. Samadhi (pp. 199, 537). Now it is not beneficial.
29. Spirits have two distinct sexes, they are not androgynous (p. 182).
30. Eva and Lillith (p. 167).
31. Maithuna carried out only once (p. 559).

32. Son of Death (pp. 133, 173, 252, 543).

33. Putting a face on the astral body (pp. 172, 182, 199).

34. Kali (p. 195).

35. Cro-Magnon Man (p. 265).

36. The Druids are Hebrews (pp. 177, 505).

37. Jerusalem, earth chakra (pp. 327, 329).

38. John Dee (pp. 592, 593, 607).

39. Jewish origin of Christopher Columbus (pp. 336, 340, 341, 383).

40. Mestizaje in America (p. 340).

Manú

Miguel Serrano's third important work, published in 1991. Serrano attached great importance to this book, his final synthesis. Its first version was stolen from him ("that something similar should not happen today.

Read this book and memorise it", p. 22). With effort he rewrote it ("with great effort, I have rewritten it", p. 23).

From The Last Avatar until now, Serrano has studied thoroughly all of Nimrod's books, which Nimrod sent him by mail. They are the fourteen volumes of Fundamentals of the Hyperborean Wisdom and the

final, definitive version of The Mystery of Belicena Villca. In Manú we see that the ideas of Nimrod have almost completely influenced Serrano's mind. Almost everything gnostic in Manú is taken from Nimrod of Rosario. This is easy to verify by reading it:

1. The demiurge is The One (pp. 74, 86, 146).
2. Demiurgic creation (pp. 51, 52, 53, 63, 71, 75, 76, 168, 188).
3. Infinity of worlds (Page 52). This is the Terrible Secret of Maya, of Nimrod.
4. Everything created by the demiurge is plagiarism (p. 168).
5. Food of the demiurge (pp. 62, 63, 74, 75, 76, 78, 170, 188). The pain and emanations of men are his food.
6. White Traitors (pp. 62, 63, 117).
7. Chaining of the Immortals (pp. 52, 53, 75, 142).
8. Memory of the Blood (p. 117).
9. Hear the song of a-mor that awakens the prisoner (p. 142).
10. Strengthening the self or annihilating it (pp. 83, 86, 87, 88, 135, 146).
11. Strategy (pp. 53, 80).

12. There are sixteen Runes (pp. 117, 146).

13. Runes are the weapons of the warrior (pp. 96, 125).

14. Hero's Mission (p. 142).

15. The Hero will be superior to the demiurge (p. 119).

16. Son of Death (pp. 102, 122, 153).

17. Kundalini is evil (pp. 98, 126).

18. Kaula Circle (p. 145).

19. Eva and Lillith (pp. 61, 100).

20. Wet and dry pathways (pp. 126, 146).

21. Shaping the Face of the Beloved (pp. 145, 149).

22. Druids are synarchists (pp. 133, 175). On page 175 he says "my own research over the years, after the publication of *The Golden Cord*, has led me to conclusions which I believe may come nearest to the truth". These "my own investigations over the years" refer to the study of the work of Nimrod de Rosario.

23. The Golen (pp. 176, 177).

Some errors still remain: soul (p. 81), samadhi (pp. 82, 146), manu (pp. 194, 195), Agartha and Shamballah (pp. 70, 73, 77, 97), etc. He is also still influenced by the Hebrew bible, but less so.

He elaborates differences with Nimrod: he changes hominid to neanderthal (pp. 53, 75), he splits demiurge and Jehovah (pp. 172, 181, 182) ("Jehovah is a machine of the demiurge", Manu, p. 182), etc.

SERRANO'S GREAT SUCCESSES

1. To have clearly exposed the two tantric ways, his and Nimrod's: the Dry Way or Way of the Hand. Right (Serrano) and the Wet or Left Hand Way (Nimrod) (The Last Avatar, pp. 255, 578).

2. Rupture with the Freemason and traitor Jung (Manu, pp. 164 ff.) At last!

3. Anticipation of the World Financial Crisis: it will be provoked and will lead to the destruction of the dollar and the establishment of the ant society (Synarchic World Government) (Manu, p. 183).

4. Serrano's ultimate Gnostic theological conception, the most brilliant, the one that surpasses everything else: the Death of the Demiurge (Manú, p. 72, 104, 174).

Both are the two pillars of the Eternal Gnosis in the world.

Serrano and Nimrod complement each other completely. In their books is everything a man needs to awaken and liberate himself. No one has gone so deep into the theology of Gnosis as they have. It will be possible to write introductions to his works, or various commentaries, but they will never be surpassed.

They have received the Eternal Gnosis which will rule the world for a thousand years and put an end to the Kali Yuga, and they have expounded it exhaustively with will and courage!

Carlos Rogat Salas (pseudonym_ Sri Raaknaifa): Teacher of Miguel Serrano

By Thaller, H. S.

Book: "The Voice of the Lord"

Author: Carlos Rogat Salas (pseudonym: Sri Raaknaifa)

Introduction

Once the edition of this book was finished, the author sent two copies to the National Library of Santiago de Chile and another two copies to the National Library of Argentina, in Buenos Aires. It was Rogat Salas' clear intention that his books should be read by all those interested in his work, without restrictions of any kind.

The two copies of the Biblioteca de Santiago "mysteriously" disappeared, as did the entire collection of "La Nueva Edad", the magazine edited by Miguel Serrano during the Second World War. Incidentally, Rogat Salas was Miguel Serrano's hidden teacher, whom the latter quotes in practically all his books. Miguel Serrano wrote a beautiful article following the death of Rogat Salas, which was published in the newspaper "El Mercurio" on 27 January 1974, entitled "La muerte del Maestro Rogat". In the last chapter of the last volume of his "Memoirs of him and me", Serrano transcribed this article again, but with a small change in its title: "The death of the master". For some reason he did not want anyone to know who his "master" was. We shall see why.

The two copies in the National Library of Buenos Aires have not disappeared, but they have been "under repair" for a long time and cannot be consulted.

Happily, Rogat Salas' books have been uploaded to the Internet and can be found and read on various websites. If Rogat Salas were alive, he would be happy that his work could be available to all, like was always his wish.

The Voice of the Lord

Part One

The first thing that jumps out at you is the drawing on the cover of the book: the Star of David in a cabalistic drawing. For Miguel Serrano's secret master, this astonishes us and attracts our attention.

The title of the book, The Voice of the Lord, also surprises us and tells us who and what the book is about: that "Lord" can be none other than the Creator God of whom the Bible speaks, whom the Gnostics contemptuously call "the demiurge".

Nothing is said by the author about the other god, the True and Unknowable God, absolutely superior to the wretched Brahma-Jehovah.

The sentences Rogat writes in the "Preamble" are very significant and say a lot about his ideas: "Man is a being composed and defined by seven principles and when he has arrived at his complete evolution, he becomes a God-Man or adept living in close unified bond to the Master". This smacks of theosophy and Rosicrucianism. The "seven principles", "complete evolution" and "living in close unified bond to the Master" cannot refer to anything else. And further on: "your mind I, alone, as the Only Fountain of crystalline waters, can heal your aching soul...", "I, alone, as the Only Fountain of crystalline waters, can heal your aching soul...". It is quite clear that the author of the

The book is referring to the demiurge or Creator God, and the "perfecting" of the human soul. We now know what the book will be about and what the author's position is. "My Beloved, it is all in Him, in all things." That is the demiurge, who "is in all things" which He has created, and from which with His millions of eyes He watches us from each of them "with the Sacred Fire of His Gaze".

Then the author speaks of the advantages and necessity of "Love", which "when it seizes the souls, purifies them and impels them to their evolution". It is this "Love" that "transports us in ecstasy to heaven...transports us in ecstasy to heaven...transports us in ecstasy to heaven...".

It fuses us, expands us in the universe and moves us". And then: "Love...induces us to the realisation of the strangest fancies or the finality of our aspirations to merge into the Supreme Being, like the drop of water in the Ocean. In this way, the soul completes itself by uniting itself to the Great Universal Soul". That "Great Universal Soul" is another way of referring to the demiurge. Here the "perfecting" of souls through the demiurge's law of "Love" and the final fusion of the soul with him are clear. The author follows the synarchic line of theosophy, Rosicrucianism and Freemasonry. That line is the basic line of the bible and the religions derived from it.

The author says nothing about the Uncreated and Eternal Spirit. The author only refers to what was created by the demiurge Jehovah: the body and the soul. Which, moreover, are not eternal.

This author's books also suffer from long boring segments, perhaps because his profession was dentistry, such as when he gives us primary school level lectures on biology, from the book "The Book of Biology".

of the Dead from ancient Egypt, anatomy, physics, numerology, astrology, kabbalah, zoology, etc. His dissertations of what he read in other books are indeed rather boring. But what concerns us is to know his theological ideas, since he is the secret teacher of Miguel Serrano, for that reason a l o n e .

Next, the author tells us about the Synarchic Initiation: what it consists of, his own initiation, etc. These are the thirteen initiations that one has to go through until one reaches the demiurge and merges with him. And it is here that he describes the nature of the Order to which he belongs: the Brahmanical Order Ti u Hin (Tibet and Hindostan). Exactly on page 72 of his book, the author reveals that the Ti u Hin is an Order led by 72 Brahmins. The number 72 is an important number in the Hebrew Kabbalah, for 72 are the angels (demons) of the Kabbalah. Moreover, by saying Brahmins, the author has already told us everything: the

Brahmins are the worshippers of Brahma, another name for the demiurge. From Brahma derives the name of his servants: Brahmins. The name Abraham is also derived from there and means the same thing. Brahman is the priest, the one who follows the rituals commanded by the demiurge, the one who builds temples and worships the demiurge in them. The opposite is the Schatriya, the warrior caste, those who oppose the demiurge and his works. I always thought Serrano was a Schatriya, not a brahman. I never thought that

Serrano had been initiated by Rogat Salas into this synarchic order. Especially because in his books Serrano sings the praises of his master... although he hides his name under seven keys. Perhaps so that he would never

let us know these things about the true ideology of his teacher. On this same page, page 72, the author makes it clear that he was initiated by the Masters of the White Brotherhood R.C. (this R.C. stands for Rose Cross). And he goes on to quote two of these "Masters", demons, of the White Fraternity: Saint German and Maitreya.

The sword which they used to confer initiations, these "Brahmins" say, was to fight against "Evil". Evil for them was none other than the true Self and the hatred of the true Self against the demiurge and his work. And these brahmins were always fighting, not here on earth, for that is always dangerous and frightening, but on the astral plane. Miguel Serrano personally bought his own sword for his synarchic initiation, as he describes it in his Memoirs.

After pages 72, 73 and 74 there is nothing interesting, only long descriptions of common theosophical and Rosicrucian readings. It is only on page 111 that this little book becomes interesting again. He makes references here to the Rosicrucian lodge A.M.O.R.C. and to Max Heindel's Rosicrucians, which gives us a clue to the author's training, ideology and activities. He then tells us about the initiations of the Rosicrucian Order.

On page 120 the author tells us: "But it is not enough to be impeccable, it is necessary to become God. This is attained by the contemplation of the Primordial Being, of the One, in other words, by the ecstatic approach to Him". More clearly, pour water on it. He is telling us that after the In order to "perfect" and to become "flawless" (flawless according to the demiurge) it is necessary to merge with Him. He then clarifies that "the last stage will be reached when...the soul succeeds in losing itself. Then will be able to see God, the source of life, the origin of being, the cause of all that is good, the root of the soul". It is all said.

Nothing is said by the author of the other path, the path of Kaivalya or absolute separation from the demiurge, once and for all eternity. Everything in Rogat Salas is aimed at the final fusion with the deficient and perverse creator god of the Bible.

After page 121, the text becomes boring again, as the author begins his stories on his astral activities for the benefit of the demiurge, to return towards the end to his theosophical-Rosicrucian lucubrations.

A boring book, just another synarchic book, nothing important. We have read it simply because its author was Miguel Serrano's secret teacher. And because Miguel Serrano always referred to his teacher as if he were a sage.

The Voice of the Lord

Part Two

The Preamble, written by one "Hilarus", to this second part of the Voice of the Lord, begins by describing the Thi-u-Hin Brahmanical Order and its activities (the name of the Order is now written with hache and hyphens). These activities consisted in "astral journeys" of its members, with the purpose of producing changes in the "astral plane", effecting healings, practising ceremonial magic, and so on.

In the Preamble, the Thi-u-Hin Order is described as "the most powerful and most venerable occult Order in the East", and the Rosicrucian Order A.M.O.R.C. as "the most prominent in the West".

In chapter 4, Rogat Salas tells us that "the Sacred Order is composed of 201 members, of whom 72 are Brahmanical priests". This is followed by one of his dull Rosicrucian perorations on the electrons, biological phenomena, "archaic schools of Egypt", etc.

On page 59 we find this sentence: "For God alone is to be worshipped". "Priests", "temples", "worship of God", "perfections of souls", "final merger with God", etc. Everything is quite clear up to this point, we are dealing with another synarchic religion, in the service of the demiurge Jehovah-Satan and his demons.

On page 61 he calls the Thugs, followers of Kali, a "society of Assassins" and a "terrible association". secret group of stranglers who are dedicated to killing foreigners". He calls the Goddess Kali an "evil genius". He is against the Goddess and defends the English invaders, whom he calls "foreigners". He could not the thoughts of a Rosicrucian-Mason, a worthy servant of the English empire, are different.

He then speaks of the "warrior spirit" of the Brahmins. These priests, the only "warrior spirit" they could exhibit would be to fight against the enemies of their god, the demiurge-one. The priests Demiurge worshippers spend most of the day singing psalms and praises to their perverse demon, and they dare to call it a "warrior spirit".

We read on page 68: "we are the saviours of souls". That sentence seems to be taken out of some booklet of Samael Aun Weor!

And in 70: "So also the Thi-u-Hin Fraternity is united with the Lord", and this "Lord" to whom this "Raaknahai" dedicates the book! We all know that this "Lord" is the Brahma-Jehovah-Satan who created the world and man!

On page 88 the author names some demons of the "White Brotherhood": "Djal Kull", "Kuthumi" and the obnoxious obese "Imperator" of A.M.O.R.C., "Dr." H. Spencer Lewis. The author then spends several pages telling us about the "virtues" of this American Rosicrucian sect, which was financed from its origin by the filthy synarchic banker David Rockefeller. Then he speaks ill of Krumm-Heller, how could it be otherwise? He reminds me more and more of Samael Aun Weor. It is logical, Jehovah's devil worshippers resemble each other.

On page 98 we find: "Maytrea is the Supreme Master of the earth", and "his beautiful face reflects the divine union with the Father". How disgusted I am reading this synarchic book!

On page 102 we find another demon, The "Count" of Saint Germain, a "second visit to the Cosmic Temple" and "a beautiful religious feast celebrated by the Masters".

On page 120 the "master Kut-hu-mi" and Blavatsky appear, and the synarchic circus is almost complete.

A little gem on page 185, please allow me: "In the book entitled Urim and Thummin, you will find the two symbols that represent the eyes of Jehovah, searching the dark abysses of the heart. human, and under the splendour of his gaze, they will be cleansed, all of them, of their infamous sins". Those who have read and understood the books of Nimrod of Rosario will quickly understand what that accursed phrase means.

I am stunned, I find it harder and harder to believe that Rogat Salas could have been the teacher. Miguel Serrano's secret. I also understand now why Miguel Serrano always kept this "master" a secret.

The Voice of the Lord

Part Three

In the first pages of this Part Three of The Voice of the Lord, Rogat Salas quotes the Austrian astronomer H. Hörbiger, which is very commendable for us, but a few lines further down he returns to stupidities: "There are three supreme works in the world, namely: The Zohar, the Sepher Jerizah (sic), and the Apocalypse", and then launches into the usual synarchical flattery, as befits all good Masons. Then he goes back to Hörbiger and tries to show a parallelism of Hörbiger with...the bible(!) Yes, believe it or not, with the bible. But, well, patience, it is always good to read some of Hörbiger's descriptions, even if they come from a synarch.

He then describes an astral encounter with Dante and other astral experiences, all in the service of the Creator God. It seems that while writing this third part the author was reading Dante, because the rest of the book is almost entirely devoted to The Divine Comedy. "Dante", "Zoroaster", "Orpheus", "Jesus", "Moses", etc.

Another of the usual bibliographical salads with which the synarchy fools the fools. At In short, this third part is more of the same, readings for Freemasons, very boring for us.

The Voice of the Lord

Part Four

The Introduction begins with a quote from the author which says everything about his ideology, and which awakened readers will immediately discover what it refers to: "He, whose thought has been purified and who, by meditation, sinks into the Atman, feels in his heart more joy than the word can express" (Upanishad). This reminds me of the case of the beaten and contented cuckold. He "sank into the Atman" and is happy. The idiot who lost his Spirit and yet feels joy. They broke his

ass and is happy.

In the opening pages the author speaks of the union of the demiurge with his "sons". He calls the demiurge "The Great", "One", "Universal", "Great Transcendental One", etc.

On page 13 the author names "Babaji", the astral guide who spoke to him inwardly.

On page 21 the author speaks of Berenice, his deceased wife, with whom he communicated on the astral plane. All this may have been important for Rogat Salas, but for the readers it is rather boring.

On page 34 he describes his astral encounters with "Babaji", also rather boring.

On page 59 he indulges in the traditional synarchic pedantry that reminds us of Samael Aun Weor: "... the great Masters by your spiritual merits conferred on you the title of Sri" (Sri Raaknahaif), "I, from my Kingdom I direct to the World the blessings of my Father", "to merge myself in that pleiad of immortal beings who perform the Great Work of Human Liberation" (of human enslavement, I should say), and so on.

Note this synarchic sentence on page 76: "These few men of great stature, such as Eisenhower and Truman, are classed as Dante's true Veltrors, Divine Messengers, watching over suffering humanity". Judeo-Masonry has spoken. Congratulations.

But this sentence on page 124 is also very good, because the author wishes to end this Part Four with someone very special and superior to all: "There was a great man in history, known to all, to whom mankind owes much, and he has never been honoured as he should", "That Christopher Columbus fulfilled a divine mission, no one doubts", "Only a divine messenger fulfils such a great undertaking".

And on page 127: "Columbus was a superior man...His influence on civilisation was beyond measure...with his clear vision realised a divine message, giving the world a heavenly treasure". Long live Rogat Salas! Bis! bis! bis!

Those who read Nimrod of Rosario know well who the bloody Columbus was. Only Roosevelt is missing to complete the collection of scumbags.

So far I have been left wondering whether Rogat Salas is an intelligent servant of the Synarchic Fraternity or whether he is an idiot. We will have to wait for volume 5 to answer that question.

But what am I doing! I thought the book ended with Christopher Columbus, because the author announced it so on page 124 And I made the mistake of believing a sinarch! No, the book does not end there, the book ends with the ultimate, with something even greater than the wicked Columbus. The Kabbalist Jews were missing! Look at that part of page 131, don't force me to have to quote those names, please. I must save my energies to be able to write for you this sentence on page 134: "... to be satisfied with the The true divine food of man that comes from the mouth of the LORD, that is, from all that God provides as the spiritual substance that in the form of truth sustains life. Excuse me, excuse me, I really must go to the bathroom now.

The Voice of the Lord

Part Five

Well, luckily we have reached the fifth and final volume of "The Voice of the Lord". The Torah also has five volumes.

To have read these five books by a theosophist-rosicrucian-mason synarch has been for me a hard punishment, but it was worth it, for this author was none other than Miguel Serrano's secret teacher. The reason why Serrano always concealed the identity and books of this "master" is now clear to me: to prevent the public from knowing the true ideology of this author. An ideology that is c l e a r l y synarchical, and also unoriginal and mediocre.

This fifth part was never published, due to the death of the author, and has always circulated in the form of photocopies.

The first thing we notice in this fifth part is that it is written in verse. Serrano said that "this ageless man has stopped living in prose to immerse himself totally in the rhythm of cosmic poems". Cosmic poems? Cosmic, you mean! Yes, of course, now we know what those poems were.

"cosmic poems". Miguel Serrano wanted to stretch a dwarf to make him into a giant, and he ended up by tearing it up. This always intrigued me, and all the more so because Serrano would not show anyone his master's books. I thought I was going to meet a real gnostic, or at least a Dante or a Borges. But now that I read these pages I see that these verses seem to have been written by a primary school child, an old man with Alzheimer's or a total idiot. I invite you to check this out for yourselves. They are on the internet.

Here the author is very happy to have reached the end of his life with his soul successfully purified and prepared for the final fusion with the demiurge. As you can see, a life very well spent indeed. That is why he decided to give us his last teachings in the form of verses, because he is not now like other men, he is now a great servant of that "Lord".

Like the previous ones, this is a very, very boring book. That Chile is going to progress, that he decided to give up wine, that sexual desires have to be repressed, that one has to be altruistic, the "cosmic voice" and the "cosmic voice".

Brahma's sovereign" who calls him every morning, that he is the living Spokesman of the "Father", his astral encounters with Marilyn Monroe, etc. The author also returns again and again to tell us about his astral encounters with Berenice, his wife who died years ago, whom the author calls "Bere". This is also very boring and tedious, such things can only matter to him, not to the readers.

Look at these beautiful sentences, later in the book: "Thank you so much, beloved Maitreya, for your heavenly blessing" and "Oh, divine Master Maitreya, you have brought me great good, giving me your star lights, and peace to my soul as well". He also tells us that his master Babaji, "Lord of the World here on Earth", is androgynous and of unparalleled feminine beauty. What a rare "Lord of the World" that is!

And now comes the only part of this book that might interest us: the references to Miguel Serrano. Serrano had already been in India looking for the Temple of the "Sacred Order Ti-u-Hin" on Mount Kailas, by order of his master Rogat. And neither this temple nor these "warrior Brahmins" existed. Moreover, Serrano had objected to receiving the last Ti-u-Hin initiation, the destruction of the Self, and for this he had been expelled from the Order.

That is why Rogat Salas, very angry and full of hatred for having lost his prey, gives his own version of these events when he says: "Today I was in front of my Temple in Kailás, in astral, where Miguel could not go". And he continues:

In India he looked for it, Miguel
Serrano, and could not find it,
In the astral, he stood before the
old man, Brahman, who wanted to
test him.

But Michael fled in fear, Facing
the sacrifice of his life,
He had no value as an "Initiate",
To meet the required test.

Then, from the "Valley of Flowers", he gave
up the search for Holiness,
Now he is interested in honours,
as a good Chilean writer.

When he was in the "Valley of Flowers", After
making his Signs, he only saw,
A character who instilled fears in him,
To annihilate his timid self.

...

Holy and deep love for the Father, Solemn for
divinity,
Pure towards the beloved
Mother, Who watches over
mankind.

...

He who renounces the
Master, Dodges the "Divine
Grace",
He turns away from "Ours",
And bows only to evil.

Now Michael doubted in the astral,
That he had found his Master,
And he did not know "for better or worse",
Then, he ceased to be one of Ours!

...

The wise Master teaches out of
unselfishness, He supplies from
Heaven the divine Light,
And seek to save souls from the abyss,
Following the example of Jesus.

...

To reach the Sacred Kailás clean, it
takes courage and determination,
There do not come the "lovers",
Who seek only their doom.

...

There is resurrection there,
Of memories lost, Come to
God in their fusion,
Inside his hidden self.

With this, all is said and done! Hooray for Miguel Serrano! The disciples of Nimrod of Rosario will have no difficulty in discovering what these horrible verses hide! How well Miguel Serrano did in abandoning forever that shitty Order! This break of Miguel Serrano with Rogat Salas is greater than his break with the cowardly Freemason Jung!

Miguel Serrano realised the great trap he was in, and where he was being led by his satanic "master", one more servant of the demiurge Satan. He was being led by his satanic "master". towards the destruction of their Spiritual Self, only to merge with none other than the false god who created this world!

This concludes our analysis. Everything has been said. All has been clarified.

Warnings and advice

Whenever a man in search of Truth finds himself confronted with a new esoteric school, Order, religion, sect, teacher, Path, etc., he should bear in mind the following concepts:

What is their god, the demiurge or the Unknowable, the creator god of the bible, creator of matter, time, the universe and man, or the True and Unknowable God, superior to the creator god?

Fusion or separation, soul or spirit, perfecting the soul to merge with the creator god, or freeing the spirit to separate from the creator god for all eternity?

Why separate from the creator god? Because he is not a god, he is satan, the Satan Jehovah. The impostor, the plagiarist and perverse false god.

There are only two paths, and each must always discern which side he or she is on.

The Hyperborean Wisdom of Miguel Serrano and Nimrod de Rosario

The Hyperborean wisdom or primordial gnosis has in the modern world two exemplary proponents: Miguel Serrano and Nimrod de Rosario. Both present dissimilar though in significant and in fundamental aspects conflictual doctrines of what might correctly bear this name, and what others less poignant and far less correct in their search have designated the 'tradition', referring to the same thing by a different name (figures such as Rene Guenon and Julius Evola).

Don Miguel Serrano is fairly well known to the counter-current of ideological dissent and his works of poetic inspiration are an expansive oeuvre of the hidden history of the world and especially as viewed through his own eyes during his extensive travels as a Chilean diplomat and adventure.

The details of the life of Nimrod de Rosario a.k.a. Luis Felipe Moyano are not as well known to either the reader or to the English-speaking world or even the Spanish-speaking world from whence he derived as an Argentinian scientist and intelligence operative.

Unlike Serrano he is a more shadowy figure and his writings are yet more veiled in secrecy, most of which are not available to the public if known. Indeed he wrote extensively, compiling an oeuvre of over 9,000 pages (perhaps more extensive than the publicly available works of Miguel Serrano) of which approximately only 2,000 pages remain in Spanish most of which have just been translated into English as of this time.

His life is known of mainly through the writings of his mother. Speculation and rumors abound as to whether he was a CIA operative or a double agent and photographs of him with the Zionist politician and former president of Argentina Carlos Menem are extant.

Thus his mystique is cloaked in suspicion though his writings present a very detailed and exhaustive cosmology; epistemology; ontology and ethical system which he titled "Fundamentals of the Hyperborean Wisdom".

The main source of Serrano's 'system' if such it may be called lies in the work "Manu: For The Man To Come". Serrano's works are primarily cloaked in green language, the 'language of the birds' and are written in a fashion not to be taken fully literally but allegorically and metaphorically. His 'system' pervades the entirety of his corpus, which incidentally so does Rosario's though the latter is more explicit and crystallizes the more ambiguous opacity of Serrano's writings.

Both complement one another and yet both are conflictual and divergent as aforesaid on significant and fundamental points. The below presentation is a comparative analysis and synthesis of the Hyperborean Wisdom which winds through their works as a golden thread of 'Tradition'.

The works on Nietzsche by Miguel Serrano "Nietzsche and the Eternal Return" and "Nietzsche and the Dance of Shiva" both purport to rectify and amplify the Nietzschean doctrine of the will-to-power (in the first case) and the superior (in the second) dealing with the nature of time and cosmology, the 'eternal return' and the relationship of the 'esoteric Hitlerist' or follower of the path of the left-ward swastika, the hero who opposes the current of disintegration through 'detached action' (actionless action, *wei wu wei*) or imminent transcendence, challenges the Self without affect, enduring hardship without it's destroying or degrading one's being and this as a means of integrating into the center of one's being the sum of forces which polarize around the nucleus of who one is (the Selbst, the Spirit, the black sun).

This portal of one's being Nimrod de Rosario referred to as the 'Gravis archetype' or 'Selbst' or 'Spirit' and the conception of both 'theorists' (if such they may be called) diverges greatly on this point and is one of the most significant paths of divergence between the two.

While both Serrano and Rosario conceived of the Selbst as an irreducible and indiscernible vortex, Serrano considers it to be a desirable and indeed essential goal to incorporate into the Selbst or to somehow expand it(?), to incorporate the soul and body which comprise a body of 'immortal vajra hard as rubees', the red knight or rubedo phase of hermetic alchemy, the immortality of the soul as an 'add-on' of the Spirit which, through the attainment of the *magnum opus* or *lapis philosophorum* (philosopher's stone), was to guarantee.

Insofar Serrano's conception is what Rosario would deem 'synarchic initiation', or the fruitage of the alchemical practices of the 'synarchy' or those who adhere to the 'culture pact', the initiatic orders and broader spiritual culture available to all without regard to organic biological difference or what he terms the 'blood pact' available only to they who have an active 'blood memory' or memory of the origins (of Hyperborea, the re-collection or remembering of one's 'first estate').

Rosario contends that the initiation of the synarchy, of the culture pact, is a recipe for fusion with the Demiurge, the attainment of samadhi and a 'relative' immortality, the immersion of the spirit in the soul and is becoming (by virtue of the fact of the soul being an "extension of the Demiurge") bound to the Demiurge, subject to the 'eternal return' or cycles of time.

The cycles of Time, consisting of manvantaras and subordinate yugas, in sum form a mahamanvantara terminating in pralaya or in Hindu terms "the night of Brahma" which leads to the absorption of the beings who are part of the nation into the Demiurge which absorbs itself into itself as in the conception of the Fenrir wolf in the Edda consuming itself.

Rosario condemns this 'fusion with the One' which he claims leads to the gradual disintegration of the Spirit and its ultimate extinction during 'the night of Brahma' or 'pralaya'. Whether the following is true or no that is a question:

1) the soul is in fact an extension of the Demiurge and that it remains so and can't be incorporated in the 'Selbst' ('Gravis archetype' nucleus of the being, the spirit) and

2) that whether or no the Spirit is extinguished and not simply extent in Hyperborea regardless of the influence of the Demiurge and is thus of necessity 'immortal' or rather Eternal (being an uncreated being deriving from a world above the Demiurge and from whom the Demiurge or Monad himself derives) is not something the writer is able to conclude either way.

It is a sound argument but by no means proof positive that that which is Eternal and derives from (and perhaps never leaves) the Eternal realm of Hyperborea will not 'expire' but simply, regardless of the fate of the soul and bodily forms continues on in its state which it never left and perhaps could never leave save through a transient 'augenblick'?

Serrano's path, however 'synarchic' (though not fully) seems to indicate that the addition of the soul via immortalization is simply an 'added spice' in arriving in Hyperborea or rather re-turning in a fancier vehicle. Rosario and Serrano are to all appearances in complete contradiction on this point.

With regards to the end goal of life in this world, however antagonistic to the system and to the Demiurge, the two also diverge in diametrical opposition with Serrano claiming evolution as a positive goal and evolution of the soul (to a state of perfection or immortality) being the primary purpose of life while fighting against the system.

Rosario contends that evolution is simply the process of the manifestation of the Demiurge and that it is the self-realization of 'the One' during the course of its unfoldment. He contends further that the evolutive process is identifiable with the 'current of disintegration' or 'Time-flow' and leads towards the 'phagocitization' of the entities (including of course the 'human', whether 'relatively immortal' or no).

He contends that the purpose of the creation of the 'pasu' (the anthropoid being not endowed with the Hyperborean blood and not having an active blood memory) was to facilitate its own telos or 'self-realization' through creating beings who are 'bearers of meaning': who confer upon the created entities 'meaning' in the sense of their thought-energy which feeds the beast the Demiurge and that this is the purpose of culture as well as the pasu who is the creator of culture.

These cultures serve to trap within the reincarnation trap the pasus and asleep viryas (aryans) and continue to perpetuate the harvesting of their Spirit energy. Serrano makes little mention of this throughout his work and skirts these issues of Rosario. Serrano had studied Rosario in great depth but omitted making any attribution to his works from which he borrowed many of his ideas. This is discussed in copious detail in this article: <https://aghartasubstack.com/p/nimrod-de-rosario-miguel-serrano>.

Indeed the fundamental contrast between the two conceptions and that of Serrano is in agreement with the world orders' agenda of 'a new golden age'; 'evolution' and 'the Manu' suggests Serrano may have been either confused by his background and associations with the synarchy of which there were many (from the Dalai Lama to Carl Jung to Indira Gandhi, etc.) or that he may have been an 'imitator of the Truth' himself and distorted the works of Rosario which hold the key to liberation from the Metatron matrix of the Demiurge and Jehovah-Satan.

With regards to this "Manu": that is largely the subject of Serrano's book "Manu: For The Men To Come", the historical details of the work may have much in the way of validity making of the work is self-contained and fairly comprehensive presentation of the conspiracy of the 'synarchy' is nonetheless a prescription and prediction of a 'new golden age' of a more evolved humanity and 'spiritualization of the earth'.

Such a conception is fully in alignment with the world order and its plans calling into question Serrano's motives and his affiliation. Rosario by contrast portrays the 'Manu' ('Manus' in general) as an archetype which ushers in the new Aeon consistent with the new astrological alignments or ages which Serrano speaks of in his book of the transition from Pisces to Aquarius (cf. "Baldur in Aquarius" chapter).

The Manu in Rosario's conception is simply a new 'Imam Mahdi'; 'Krist'; 'Krishna' in his second coming that of the plasmation of the Demiurge. This conception is corroborated in the synarchic work the OAH SPE Bible of John Newbrough wherein are presented an ever new series of Manus deriving from Orion and 'Jehovih', presumably the Draco reptilian's who are the architects of destruction at a higher level as one of the most significant cadres of the 'Yahweh collective' of extraterrestrial black hole entities.

While Serrano awaits or attempts to prepare the way for the Manu, Rosario seeks the opposite course, that of destruction. To Rosario all substance is simply the crystallized projection (to whatever degree of density) of the Demiurge and is the mechanism through which 'the One' feeds upon the Spirits' energy and thereby empowers himself.

The Manu is simply an upgrade of the evolutive process and in no good way, it is simply another facet of 'the great deception' of substance, an archetype which facilitates the assimilation of the captive spirits into the hive mind of the Demiurge and Jehovah-Satan.

While Serrano welcomes the Manu as Wotan on sleipnir or 'kalki avatara', Rosario condemns the Manu as another 'Deus Vult' (face of God'), the great imitator of the higher world of Hyperborea, a mask of enchainment of the captive spirit.

The archetype of the 'Christ' or Jesus Rosario and Serrano are in greater agreement with in their conceptions that the 'historical Christ' was a negative thing. For Serrano 'Christ' is simply a plagiaristic distortion of the Atlantean Krist, the archetype of Lucifer or Wotan and formulated during the Council of Nicaea under the influence of the Jew Paul and other synarchic initiates.

Hence the figure of 'Christ' in the Bible is simply a composite figure which is artificially created by the cabal as a means of subjecting their minions and slaves to themselves through their semitic witchcraft.

Rosario goes further and affirms Christ existed only that he was a 'plasmation' of Jehovah-Satan, a rabbi placed upon the earth to lead the 'Gentiles' towards the mind control of the synarchy preaching his 'doctrine of the heart' of the hot stone over and against the doctrine of the cold stone, that of imminent transcendence or aesthetic detachment. Thus 'Christ' was a real historical figure who served the interests of the 'chosen people' of Jehovah-Satan (the Demiurge) and was an inherently negative figure.

Insofar as Serrano accommodates 'the Manu' at all he accommodates 'the second coming of the Christ' archetype and his book has the tenor of salvationism throughout, a prescription in large part of a reliance upon external 'authority' and historical inevitablism.

Rosario's work by contrast is absent of any such 'glad tidings' and simply places in the crosshairs all 'Manus' as plasmations of the Demiurge and therefore presences or archetypes to be related to within 'essential hostility' and to turn one's 'hostile back' (*tergum hostis*) against with aversion and indeed to oppose by any and all means.

Herein can be seen the diametrical opposition between Serrano and Rosario and how Serrano's salvationist golden age progressivism mirrors that of the synarchy and its agenda which is the same in this respect though it's antithetical on the racial issue.

A caveat on the doctrine of Rosario however is in his affirming the existence of 'Christ' which has the effect of perpetuating the Christ myth probably created by jewry and their affiliates at the Council of Nicea and possibly before this time. Serrano, in the writer's opinion, was correct in his presentation of the historicity of the Christ myth which is well argued in "Jesus Never Existed" by Kenneth Humphreys and "The Christ Conspiracy" by Acharya.S (D.M.Murdoch).

As regards race there is diametrical opposition between the two figures. Miguel Serrano affirms a strict correlation between the physical manifestation of a certain spiritual type and is that type itself whereas Rosario adheres to a more nebulous conception claiming that Hyperboreans can incarnate in any body in which there is a sufficient degree of mixture with the aryan race.

Serrano claims that there is a strict correlation between the bodily form of non-whites and the beastman anthropoids and that such nebulous conceptions as Rosario and even Julius Evola's "tripartite conception of race" (body; soul and spirit) are simply a means of accommodating the jews and their affiliates and facilitating the Kalergi plan for the genocide of the aryan race.

Serrano at one point in his oeuvre affirms that non-whites have 'no souls' and yet contradicts himself at a later point in claiming that those with 'pure souls' can ascend and attain immortality. Indeed Serrano's work has much in the way of conflictual and outright contradictory claims and this will be examined going forward in this presentation of their doctrines and has been pointed out also in the above mentioned article.

Rosario's conception of race is not as clear and distinct as Serrano's though he openly acknowledges and affirms the existence and value of the Aryan race as the bearer of the blood memory and closest to the gods, the Hyperborean ancestors.

Throughout his works however he diverges from this to a degree, blurring the color lines as aforesaid with his 'spiritual conception' of race, a floating signifier without fixed or determinate reference though somehow affirming a correlation to a degree. He speaks of the embodiment of the Judaic 'christ archetype' in the British people and how they serve as a counter-example of the race and Spirit correlation. This may be valid to a degree but does not eliminate the actuality of the correlation as a necessary factor of physical race as an essential element in the type which could be spoken of as 'Hyperborean' or the hybrid ayan (the Hyperboreans combined with Cro-Magnon). Rosario's conception of race thus parallels that of Evola's with immutability of correlation between the 'race of the body' and the race of the soul and Spirit.

The conception of Rosario may be spoken of as a transcendental racialism whereas by contrast Miguel Serrano's conception of race is 'immanentist' and perhaps 'transcendental' in an imminent context. This distinction between the transcendental and imminent extends to the doctrine of both with Serrano's conception being about remaining within the world and 'spiritualizing the earth' as an immortal having immortalized the body-soul-spirit complex and Rosario's being simply about spiritual liberation and a severing of ties between the Spirit and the body-soul trap of substance which latter is 'of' the Demiurge as part of the creation and thus constitutes a mechanism or trap in which to imprison the Spirit.

Serrano had critiqued Rosario's doctrine of transcendentalism as 'jewish gnosticism' which it has parallels with and condemned Rosario in his letter:

<https://agharta.substack.com/p/miguel-serrano-contra-nimrod-de-rosario> .

However Serrano, in spite of his scathing critique, borrowed heavily from Rosario, in large part modifying his own ideas which is amplified in the first article.

This borrowing without attribution on the part of Serrano and his changing of his conception suggests not only the lack of veracity of Serrano's original work but also the lack of credibility or authority on his part owing to this change of doctrine which occurred during his later years.

That Serrano did not call into question Rosario's credibility, his character or background, suggests that Rosario at least to Serrano's knowledge was not an agent of the CIA, both of them being prominent figures in their respective public positions (unless of course both were agents as the more cynical 'devils advocate' would question).

Though there are parallels with Rosario and gnosticism in the form of Cainite gnosticism they are also parallels between Alfred Rosenberg and Gnosticism (as James.B.Whisker has written up in "The Gnostic Origins of Alfred Rosenberg's Thought").

Given the authority and credibility of Rosenberg as a pundit of National Socialist philosophy, it follows from the premises that Rosario's conception is potentially valid though it doesn't follow that Serrano's isn't. Thus dust it is a question which is the more valid and both cannot be accepted given their contradictory or at least irreconcilably contrary conception as regards the fundamental principles adduced (race; the soul versus the Spirit; immortality versus Eternity; imminent transcendence and occupation of the spiritualized earth versus immanent transcendence as the path of the Berserker warrior and a liberation from the earth).

Serrano's doctrine of imminent transcendence concerns itself with worldly dominion and transmutation of the world as well as the Self (Selbst) with its add-ons of body and soul (perhaps conceiving of them as an integral and holistic unit and not in the dualistic sense of Rosario).

It claims evolution is a desirable vehicle for facilitating the immortality of the being and that it is desirable, though it is a function (the 'Time-flow' of the Demiurge according to Rosario) of the Demiurge and thus in conflict with Serrano's claim that he exists to fight the Demiurge. This would be an ineffective fight if fought from this position unless somehow supporting the evolutive process (of the Demiurge, His Will) could be inverted? And yet Serrano supports evolution, holding it out as a 'good'.

The immanentism of Serrano however is parallel to that of Rosenberg and by extension (though only to a degree) Hitler whose original doctrine was that of 'blood and soil' at least as it is expounded in the publicly available National Socialist works. The higher teachings not being available to the profane and uninitiated such as those integral to the SS Black Order. Therefore it is not certain whether Serrano's immanentism or Rosario's transcendentalism is closer to the Truth.

The National Socialist Martin Heidegger's works implicitly critique the 'history of Being', (the Abrahamic lies of judeo-christianity); the Demiurge and the christians between 'being in the world'in a state of rootedness and seeking a "cowardly flight from reality" (as Ben Klaassen phrased it as regards christianity and indeed the whole of mainstream religion) in the case of 'jewish gnosticism',

However, Nimrod de Rosario's doctrine is not 'jewish gnosticism' and not a cowardly flight from 'reality', from 'the world' but active combat therein against the forces of darkness as was the case with Savitri Devi and her conception of "The man against Time", against the Demiurge (the Time Lord and his 'Time-flow' of the evolutive process).

Is so far Serrano's conception of imminence adheres to the exotericism of the original National Socialists to a degree. However it may depart from them in the higher teachings. Rosario by contrast is claimed to have been an initiate of the SS Black Order via German émigrés in Argentina which is allusively presented in fictional form in his work "The Mystery of The Hyperborean Wisdom".

Serrano's affiliations with National Socialists lend credibility to his work though his self modifying doctrines diminishes it. This credibility at least in terms of his constituting a figure of the transmission of the Primordial Gnosis.

Both Miguel Serrano and Nimrod de Rosario traveled to Antarctica. His travels are journalled in characteristic green language by Serrano in his early works "Who Calls in the Ice" and "Neither by Land Nor by Sea". Serrano apparently met Hitler there (or perhaps through a portal to Venus?) though his description of events doesn't reveal any such encounter as far as the writer can recall and Serrano only ventured a short distance into Antarctica before returning.

Rosario by contrast lived there for a year and an existent photograph of him in Antarctica (at least one) exists which gives credibility to his journeys actually having happened. This region of the earth is spoken of extensively by Rosario also in his *magnum opus* as the source of least density on the earth according to his 'cartographic' conception and he affirms this is the location of the magnetic North Pole which idea Serrano took up after him (the magnetic pole shift).

The beings who dwell in Antarctica, which is the remnant of the sunken Lemurian continent are spoken of by H.P. Lovecraft and Clark Ashton Smith in some of their novels as well is depicted in Hollywood in inverted form by the crypto-jew John Carpenter in his movie "The Thing" (1982) based upon an earlier Hollywood movie "The Thing From Another World" (1951).

Nimrod de Rosario, according to his mother in her biography of her son, contends he was the progeny of an encounter with herself and an extraterrestrial (Hyperborean) and Miguel Serrano speaks of 'extraterrestrials' in one of his works (the writer can't recall the precise passage as well as alluding to them in his article on Antarctica: <https://aghartasubstack.com/p/antarctica-and-other-myths>).

That Hitler and the National Socialists went to Antarctica after the second world war and disappeared suggests they may at the very least have gone from there for the purpose of awakening these beings and/or traveling by the Stargate to Venus or Aldebaran where the 'Nordic' Hyperborean's dwell (and so too in the case of the rat line after World War II with their involvement in Egypt; Syria and Iraq as well as their involvement in South America, all of which areas are sacred sites and have Stargate's, e.g. Tel Amarna; Baghdad; Egypt; Tiahuanaco; Lake Titicaca, etc.). The National Socialists' occupation of these Stargate areas may indicate their preparatory phase for awaiting the re-turn of the Hyperborean's or at the least and occupation of these pivotal areas as staging points for the victory of the final battalion.

Antarctica at the time of this writing is experiencing an increase in volcanic activity (Mt. Erebus) and of the melting of the ice which indicates the ending of the Piscean age of guilt; shame and fear of Abrahamic mind programming and if survival a 'new Golden age'. Whether the synarchy of 'the Great Deception' will triumph is uncertain but these changes herald the coming of the new age regardless, perhaps even the complete destruction of the earth through volcanic emissions.

Serrano in his works prophesies an uncertain future and makes reference in one place to 'leaving the earth to the 'animal man' and that the fight against the Zionists may indeed in all likelihood be lost owing to their perpetual chameleon-like pleomorphism and mendacity.

Rosario on this point of futures and prediction however is more confident, claiming that another Hyperborean civilization will be established in a certain region of the earth (a triangular region) running at its apex from Santiago, Chile to Tripoli, Libya to Ulanbataar, Mongolia. He prophesies doom for 'the West' including Russia and, given the relocation points of the National Socialists after the war (South America; the Mediterranean basin and Antarctica), it may be the case that this triangular formation is the center of the new Hyperborean civilization, though his conception suggests some form of Eurasianism with the devastation of the West (though it is not strictly implied).

Both Serrano and Rosario discussed the biblical conception of the 'fallen Angels' at length throughout their works though each taking antithetical views. Serrano considers the 'fallen Angels' as the divine Hyperboreans who had 'come into the daughters of men' for the purpose of elevating the animal man pasu (the primordial anthropoids who are part of the creation of the Demiurge) and transforming them into a hybrid which are the non-whites of the world today, both intermixed to a degree with the Aryan stock and with the Hyperboreans).

Serrano's conception is that the intention of these Hyperboreans was to liberate the anthropoids from the Demiurgic matrix of the cycles of incarnation and the pain and suffering that was their fate prior to this intervention and transmutation of their being to a higher state connected to Hyperborea.

Rosario on the other hand considers the fallen Angels in the conventional biblical sense of 'wrong or 'immoral' and serving the purpose of Demiurgic evolution (evil-ution, the Will of the Time Lord absorbing the energy of his captive Spirits into Himself).

To him their motivation was simply to trap within the Demiurgic matrix the pasu beastman and yet to facilitate their evolution as increasing the energy yield for the Demiurge to consume, creating beings who had a Spirit (a divine spark conferred upon them through the parthenogenetic conference by the fallen Angels' instilling their blood energetically into the-this and viviparous intermixture).

This led to the creation of cultures and the increasing complexity of the matrix and its increase in meaning or energetic content which increases the yield of their bio-energy to the Demiurge. Given that this conception parallels history with the more complex city states and up to the current technocracy (techno-crazy) it indicates Rosario may be correct in his analysis of the malevolent (to others) 'service to self'-motivation of these fallen Angels.

The Metatron matrix structure and indeed the Old Testament itself revealed the malevolent nature of the system and on its 'chosen people' in the form of the perpetual creation of pain; suffering; confusion and harm to those they deem 'beneath' on the basis of their black magic witchcraft of "Syrio-African demonology" (in the words of Alfred Rosenberg).

Thus these 'Angels' (Hyperboreans who serve the Demiurge) would be difficult to portray as benevolent unless their ancient primordial cultures were destroyed and co-opted by the 'chosen people' of the Demiurge, the Jews which His-story itself relates.

Both have their points though it is again unclear which is correct with Rosario putting forth copious argumentation as to why the fallen Angels were/are malevolent or harmful to others, facilitating evolution and the phagocitization of the captive Spirits by the Demiurge and his legions.

Serrano, in contending the fallen angels were/are benevolent suggests that the elevation of the 'animal man' is good whereas Rosario contends they are *per se* of a negative influence, with Serrano not discussing any of the points Rosario brings up regarding evolution being itself negative but embracing the conception which must be acknowledged to be 'synarchic' if Rosario's ideas can be believed.

Rosario's ideas on this point are credible owing to the fact of the 'chosen people' supporting the evolutionist conception especially in their scientism and New-ageism (masonry; theosophy, etc.). In so far Rosario appears more correct unless Serrano's conception of 'spiritualizing the earth' would rectify things somehow and detach the beings (hybrids; animal men; Aryans) from the evolutive process and instead work against it *in concreto*, on the earth as 'men against Time'.

Serrano's entire approach to the Hyperborean Wisdom purports to be that of a Kshatriya warrior type, engaging the enemy in active combat and attempting to 'fight against the Demiurge' through the self-overcoming of the *ars regia*, making of oneself a black sun, a vortex of integrated forces that resist the current of disintegration. Though he claims to uphold this standard his initiatic praxis is too bound up with the practices of the synarchy and their goal the *magnum opus* as envisioned by him seems little different than that of the cabal through using mainly different means (Orphic Kabbalah and runic yoga, etc.) to get there.

Insofar he traffics with Abel, walking in the footsteps of the Shepherd Kings and outside of those of Cain, the warrior hated by the Demiurge (or the true Hyperborean pontiff). Perhaps it is not entirely fair to so describe Serrano's work as he attempted to walk the path of the ancestors, though his stated goals are parallel to those of the synarchy (if understood in general terms regarding a 'new Golden age'; evolution, etc.).

Rosario on the other hand embodies the Cain archetype adopting the path of the Berserker warrior unconcerned with the world save as a battlefield. Though Serrano in his letter to Rosario alludes to Rosario's work concerning itself with an 'onanistic self-realization' it is Rosario's path which is least concerned with such a pursuit with its great emphasis on an "essential hostility" to substance and disgust with the entities of the world.

Fighting against the Demiurge for Rosario is a wholehearted rejection of 'substance' save as a vehicle for the world's destruction and for the liberation of the captive Spirits from the substantial being of Jehovah-Satan. Serrano, from Rosario's point of view embraces the Demiurge's plasmation and would even seek its incorporation in the internal Spirit, an impossible task as it is the Eternal Spirit which would thereby be incorporated into the substance of the Demiurge.

Rosario's transcendentalism is that of the rejection of 'the world' not an embrace thereof as with Serrano's immanentism. On this point the writer acknowledges the validity of Serrano's evaluation of Rosario's work as 'jewish gnosticism' diametrically opposed to National Socialism whose focus is on blood and soil not the (potentially) Eternal Spirit.

However, he would also contend that this conception is intelligible if allowances are made for the premises that the soul and body are Manufactured by the Demiurge (through the process of incarnation) and that there is no possibility of incorporation of these forces within the 'Selbst' or Spirit ('Gravis archetype' and Rosario's terms).

The evolutive progression of the Demiurge over the mahamanvanatara is from Rosario's perspective seemingly facilitated by Serrano's doctrine of the evolutionary development of the soul (it's immanentization through the *magnum opus*) which makes of Serrano a representative of the 'Abel archetype', of the priest not so much the warrior initiates as initiation is not so much focused on attack but rather 'shepherding' the sheep through the facilitation of evolution and the 'spiritualization of the earth', creating a 'new golden age' ("Baldur in Aquarius").

Though Serrano to all appearances departed from the synarchic orientation, condemning freemasonry as a black magic witchcraft corruption of the Primordial Gnosis, his writings especially prior to his studying Rosario, were 'synarchic' in many cases, e.g. touting the synarchic Knights Templar and Shambala as embodiments of this primordial gnosis of the Hyperborean Wisdom. His teacher Carlos Rogat Salas or Sri Raaknaiaif was steeped in the occult pseudo-gnosis of the synarchy:
<https://aghartasubstack.com/p/nimrod-de-rosario-miguel-serrano-bb8>

Serrano omitted mention of his teacher and never critiqued him.

Even more of a concern for those of a critical orientation who would seek to redeem Serrano's errors (as the first article presents in outline) are the fact of his having read Rosario after the writing of his work "The Golden Cord: Esoteric Hitlerism" and having discarded his prior panegyric of the Templars and Shambala no longer mentioning them in subsequent works.

He had been an affiliate of the Dalai Llama who would most certainly be considered one of the foremost representatives of the synarchy. Serrano had also involved himself in yoga practice with Che Guevara and had been affiliated with the freemason Carl Jung though he distanced himself from Jung in later years.

His affiliation with mainstream TV in Chile is suspicious as well given its being under the thumb of the Zionists. However at the elite levels of spiritual power Serrano occupied this may not be any definitive proof either way.

Yoga with the Communist butcher however is not so forgettable and serves as a microcosmic example of some of Serrano's affiliates (his uncle Vicente Huidobro, a famous Chilean poet was a freemason) Julius Evola had also had ties with high level masons at least early in his career and Rosario stated not all freemasons were to be condemned).

"Yoga in what form?", the question must be asked for it is decisive in understanding to a degree the lack of understanding and/or degree of synarchic affiliation or practice held by Serrano. According to Nimrod de Rosario in his section on "the kundalini logos" in his magnum opus "Fundamentals of the Hyperborean Wisdom" the practice of kundalini yoga causes the rupture of the kundalini and its fusion to the Demiurge which dooms one to the loss of the Eternal Spirit to Jehovah-Satan becoming ultimately consumed in pralaya.

In Serrano's writings his prescription of yoga was nonetheless similar to Rosario that being Kaula Tantra with the addition of runic yoga and thus is unclear how 'synarchic' or corrupted Serrano's practices were if at all. That he involved himself with Che Guevara suggests these practices may have been of a deviant nature owing to the parties involved.

Serrano's conception of morality or ethics was more parallel in some ways to Nietzsche's than that of Rosario though in others' Rosario's approximates Nietzsche's. Serrano's advocated practices were more correspondent with the idea of 'beyond good and evil' (amorality) which was the condition of National Socialist ethics whereas the ethics of Rosario entailed the hostility towards matter and its disgust regarding the entities that are part of the creation which emotional attitude (assuming this is correct to speak of as an 'emotional attitude' rooted in the passions) is not 'beyond good and evil' but falls within that paradigm and is an attitude characteristically Jewish; at least a 'Jewish gnostic' one though diametrically opposed to the 'love-wisdom' of the Christ archetype.

Serrano's 'beyond good and evil' accommodated his path of the 'dry way' of initiation wherein he emphasized poetry and magic as the essential analogues of the fight against the Demiurge. Rosario condemned poetry as the most significant negative element of culture in facilitating the evolutive process (the Time-flow of the Demiurge) as the main factor in perpetuating the great deception of matter and substance conferring irrelevant meanings on entities (e.g. beauty) and thereby attracting the captive Spirits through ascetic means to 'disgusting creatures', etc.

The Spirit, Rosario claimed, that was oriented towards Hyperborea could intuitively apprehend that these entities are simply part of the 'great deception' and would rebel against them with aversion as being deviations from Truth.

This attitude is very reminiscent of the cold-hearted jew and his freemason affiliates though the paradox of emotionalism is also a trait which the jew possesses and in so far Rosario's stance could be a correct one and which is espoused by all Esoteric Hitlerists from Savitri Devi to Julius Evola though to a lesser degree in Miguel Serrano.

This is not mean however that care or regard for others must be discarded let alone an aversion or disgust adopted as a relationship towards entities. Rosario's interpretation of poetry as a mask or microcosmic representation of 'The Great Deception' of maya (the Demiurge's 'creation' or 'plagiarism') rings true to an extent unless the poetry utilized is counter-cultural and designed not to panegyricize or praise 'the creation' and 'the Demiurge' but rather to revalue the judeo-christian-masonic-marxist values of 'good versus evil' into the values of Truth and Justice.

Serving as a vehicle of truth poetry may serve its role assuming a metaphorical distortion of the pre-given entity upon which a new meaning is conferred is consistent in any way with truth. Serrano may agree but Rosario wholeheartedly disagrees as his conception of the meaning or telos of 'the creation' entails the conferring of meaning on entities as a completely negative thing conducing to their 'ontic suprafinality' or amplifying their energetic/meaning content by the conferrer of meaning within the culture of a nation or race and this transmits energy (meaning) to the Demiurge thereby amplifying his power.

According to Rosario this is the meaning of the creation and the trapping of the captive Hyperborean spirits in matter, whereas Serrano makes no mention of such a fundamental purpose or conception in his works and simply touts the synarchic line that evolution is a positive or desirable, indeed an essential goal (though perhaps not in exactly the same way as the synarchy itself).

As in the other fundamental points of contention it is difficult to conclude who is right or 'has the Truth' of the fundamentals of the Hyperborean Wisdom: the imminentist (and more classically National Socialist?) position of Serrano or the transcendental position of Rosario (which has some parallels to 'jewish gnosticism', though this latter may have been itself a distortion of the Hyperborean Wisdom at a later and Rosario's conception a rectification of this doctrine by way of transmission from the SS Black Order).

An interesting anecdote lies in the fact of the National Socialist SS officer named Klaus Barbie who emigrated to South America after the second world war and who was bound up with Pablo Escobar the Colombian cocaine tsar who participated in witch-hunting Che Guevara but was unable to find his whereabouts.

That Guevara can be easily seen to have been an enemy of actual National Socialists of Barbie's pedigree demonstrates that Serrano's affiliation with Guevara, however vicarious or incidental, was not consistent with the National Socialist party line if Barbie's praxis could be held to be authentic which the writer would affirm (Beyond Good and Evil).

The Amor (without death) of Serrano, was a conception articulated in his works especially that of "Nos: book of the resurrection", the unification of opposite polarities of consciousness, the masculine (El) and feminine (Ella) which he combined in his work "El/Ella; Book of Magic Love", whose purport was a poetic presentation of this initiatic tantric praxis.

'A-mor' is the inversion of 'Roma' connoting the church of Rome and its 'doctrine of the heart' transcended through the ascetic detachment of tantra yoga. Rosario propounds a similar conception with his conception of the cold stone and stone child, the fruitage of the Tantric Union in opposition to the 'hot stone' of the 'love-wisdom' of the 'christ archetype'. Both demonstrate their correspondence on this point which reveals the Hyperborean wisdom in one of its most essential forms of practice that of the transcendence of the pasu condition or emotional state of the mundane through challenging the Self (Selbst) to overcome the extremes of counter-vailing forces.

Serrano, as far as the writer can infer, restricts his practices (at least those he prescribes) to sex magic of a more benign nature whereas Rosario's wet path of the vama marg may head in directions that the average mundane would have disagreement with, paralleling the practices of the vajrayana Buddhists (this the writer can only surmise by way of allusions in the texts of Rosario).

That Adolf Hitler was bound up with the Tibetans who practiced vajrayana 'buddhism' (the original Bon Po religion) is somewhat of a confirmation of the validity of Rosario's practices though his practices may not have been as sinister as some may surmise, neither is it certain if they are opposed to those of Serrano's who condemned the "sinister rites of masonry" his work.

The works of Miguel Serrano are broad in scope and pregnant with historical details revealing his own personal journey in his green language, this 'language of the birds' which present to the reader insight into the hidden history and divulge a worldview heretofore unknown to mainstream audiences, the unconcealment of the Hyperborean Wisdom which had been buried under allegory and symbolism owing to the despotism of Rome.

Serrano's unraveling of the golden thread, though problematic on key points according to Rosario, and Serrano's oppositional doctrine of 'A-mor' (contra Rome) has been instrumental in sounding the ring of truth and attuning the blood memory to the Hyperborean Origin.

Rosario's presentation of the doctrine is more penetrating and exhaustive in its treatment of key issues though whether he or Serrano's presentation is most correct and correspondent with the ring of Truth must be left for the reader (hearer) to understand.

Much of what Rosario writes, if evaluated from the frog perspective of the pasu, is a source of shock and a challenge too difficult to overcome for those bound to 'the world' and its veils of maya. Regardless of the feelings of the profane, facts supersede them and the Truth can only be unconcealed through a confrontation with the Demiurge (the Deus Vult) and his defeat by the awakened virya, the resurrected hero who pursues the path of the gods and views the world like Odin from air throne detached from the fray and the chaos of the synarchy.

To battle the black magicians of zion it is requisite one becomes the stone child possessed of a cold stone burning with the cold fire of the Graal, the awakened blood memory of Hyperborea. Both Serrano and Rosario take us in this direction and only the intuitive reader (hearer) can decide which takes one closer to Eternity in his hero quest for the Promethean fire.

Fragments from "Nos, Book of the Resurrection", by Miguel Serrano

In this book, although Miguel Serrano persists in his confusion as to who the enemies of humanity are, there are also some good points that are worth citing.

1) Errors and confusion:

"The only representative of God on earth is the soul". At the beginning of the book, this sentence by Meister Eckhart already tells us everything about Miguel Serrano's thinking: The creator God and the soul created by Him. Are there not other things? Are there not other Gods, greater and more perfect than the God of the

Is there nothing more perfect within man than the soul created by the Jewish God spoken of in the Bible? Serrano seems to ignore all that.

"...the author seems at last to want to open the door to the mystery of his initiation, but - always clumsily -... that is to say, writing in code, obscuring, so as not to lift more than a small part of the veil". This is in the Prologue. When someone writes something, but obscuring the truth of what he This may be due to several reasons: either he is not sure of what he is writing, or he is afraid of the consequences, either he does not possess accurate or complete knowledge on the subject, or he is a hysteric who likes to play feminist by showing a part but not all of it. Whichever of these reasons, they are horrible and very sad coming from Miguel Serrano. In his last books he will say it was because he was young and afraid of being killed. In his last books he had already lost those fears.

Pages 42 and 43: a confusion about Agharti and Shamballah, "inhabited by the immortal siddhas". A c t u a l l y , Agarthi and Shamballah are not the same. Agarthi is the abode of the siddhas, which are not immortal but eternal, while Shamballah is the abode of the treacherous demons of the White Brotherhood.

When Serrano speaks of his teacher, he magnifies him in such a way as to make us think that he was a hyperborean teacher, and not just another member of the White Brotherhood, as he really was. Rather than his actual teacher, Serrano describes a teacher that he would have liked to have had.

The teacher speaks, on page 72: "And the enemy you will fight in this Great War, will be your self". That teacher is undoubtedly a member of the synarchy, of the White Brotherhood, no doubt about it.

On page 100, serious confusion between Druids, Celts, Vikings, Templars and Parsifal. Here he does not distinguish the good guys from the bad guys.

2) Extraordinary hits:

There are many more rights than wrongs in this book. And many of these themes, presented by Miguel Serrano for the first time in the history of mankind with such clarity, will be developed years later by Nimrod de Rosario.

There are so many successes that we will make a summary of them:

Page 13 and 14: "...in the initiation of A-Mor...to realise...the ultimate separation of tantric ecstasy, kaivalia, as opposed to Vedantic samadhi...the ultimate goal of the Hyperborean A-Mor Initiation".

Page 19: "There are two kinds of women: the seductress...and the one who gives her eternity into the hands of the beloved".

Page 22: "It is not the Androgynous that is aspired to in the initiation of the Warriors of A-Mor, but the Absolute Man and the Absolute Woman...he who continues to procreate children of flesh cannot resurrect.... perishable".

Page 33: "The Gral is a fallen jewel from the Crown of our Guide, Lucifer, broken in his battle of the heavens...at the destruction of Hyperborea and Atlantis".

Page 50: "It is not possible to escape from the I...the way out lies in strengthening it until it reaches the absolute I, the absolute personality".

Page 51: "The path is irreversible, even if you are making it back, you will never touch the same point... It is not about renouncing the self, but on the contrary, making it eternal".

Page 56: "The followers of Lucifer, the Morning Star, do not plead for heaven. They do they demand, because they have the feeling that they have done everything possible to deserve divinisation. At the end of the road no fusion with any God or Redeemer awaits us. It is not the rapture of the saints that awaits us, but the separation of the magicians.

Page 57: "Your sword is double. The name of its scabbard is Minne, Memory of Blood. In the blood goes the memory of Love lost at the beginning of time. Seek me in your blood, keep it pure".

Page 58: "Immortality is not for everyone; but what is the condition for attaining it? It is not goodness, nor sacrifice, nor intelligence, nor even a sense of beauty. Perhaps honour and loyalty. You are born different.

Page 76: "It is not a journey. It is a falling from the skin to the soul. And to return to clothe it in a body of immortal matter, with that red gold of the alchemists of the Gral, with that Stone Fallen from Heaven".

Page 77: "Not all those who inhabit the earth are equal. This is why there is a struggle, to preserve a Myth, a Legend, which circulates in the memory of the blood".

Page 81: "A creator, a warrior, must not procreate".

Page 86: "Samadhi, the merging with Adhi, with the Primordial Self, does not await him at the end of the path. For that would be the path of holiness. Kaivalia, total separation, supreme Individuation, Absolute Personality, the ultimate solitude of the Superman, awaits him. This is the path of the Magician, of the Siddha, of the Tantric Hero of the Gral.

Page 89: "To become immortal, eternal, thanks to the initiatory path of A-Mor. An initiatory path totally opposed to the path of Rome".

Pages 157 and 158: "Only he who has become alive, and has awakened, at death, sets on fire that Eternal Form, his True Name, and gives it a Face: the Face of his Soul, which is the Face of the Beloved.

Page 161: "In the Great War there is no room for the faint-hearted, the cowardly. A criminal, an anarchist will be better conditioned than a lukewarm, a bourgeois, a man without decision or courage. They only need to be pushed in the right direction..."

"He who has entered the City must have clothed his subtle body with the immortal energy of the Vajra. He already possesses a body which survives even in the last dissolution.

"Thus, immortality is conditional. It is not for everyone. It has to be won in the relentless struggle of all the hours of the days of this world. It must be invented, recreated, without the help of any God; against God, against Gods and men, in the opposite direction to the current of the River of the Kaliyuga Ages".

Page 163: "Thus one is resurrected with a Vajra Body, of incorruptible Red Matter, hard as a diamond: the Diamond Body".

Page 165: "The way of Mantra, of the Hyperborean Orphic Kabalah, is also a Levitic Path, backwards to the Origin".

Nimrod de Rosario, Miguel Serrano and Sri Raaknaifaif (aka. Carlos Rogat Salas)

Excerpts from the forum censored on the Internet

S.V

It seems that Miguel Serrano's "teachers" are appearing. Before Nimrod de Rosario and now Carlos Rogat Salas, Raaknaifaif. Until his last moments, Miguel remembered his Master, the one who communicated with Adolf Hitler on the astral plane, the one who predicted that Germany would lose the war, the one who in 1925 studied and taught the doctrine of Hörbiger. I found Carlos Rogat Salas on the Internet and downloaded his five books to study them. I was hoping to find a great Nazi leader and I found everything backwards. Instead of swastikas I found David's stars everywhere. ¿What bad joke is this? I would hide a teacher like that too. Please someone to get me out of this confusion.

V.E.F

Don Miguel instilled some fear among the creatures on the market, on this and on the other side of reality, that is why they remained at bay until very recently. Today he is no longer physically here and then the forces of the lower emerge like hyenas dragging their scavengers condition out of duty and without a future.

Only for the parentheses (Rosario's Nimrod is more fiction than everything on the Internet. It came out of nowhere about five years ago, already dead, and with some books of "high hyperboric truths", in beginner's writing, with syntactic errors, and a grandiloquence of circus or psychiatric. You have never seen a published book with the smell of chocolate and aged tapas, keeping such wisdom, on the other hand, only a couple of Internet sites presented their texts in html, and recently the "luxurious" pdf formats, downloadable for Latin America, "sudaca" (of "sud-sur", "sweat here, from the south"). And it turns out that now this "gift No one" was the original possessor of the wisdom that Don Miguel had been exposing since before the "Che Nimrod" was born. That's too much, I cannot continue writing so as not to feel that I am answering "Argentine rosarism".) But Don Miguel did have a teacher in these latitudes, in the years of the Great War, he had it and he spoke of it throughout his life, in each book, in every corner of their rooms, in every toast to the past. But that was an "initiative" and very personal matter, which he preferred to leave entangled in the mystery of his poetry; and boy did he do it well, captivating us with that image of the hidden, unnamed teacher. initiatory "and very personal, that he preferred to leave entangled in the mystery of his poetry; and boy did he do it, captivating us with that image of the hidden, unnamed teacher. initiatory "and very personal, that he preferred to leave entangled in the mystery of his poetry; and boy did he do it, captivating us with that image of the hidden, unnamed teacher.

This has been talked about in certain circles for a long time, but only today some overexcited beardless, he wanted to join the list of corrupters of the unscathed image left by Don Miguel (all "deformity "of his

figure can be passed through the prism of surrealism, of which he made flesh and blood, and remains" clean ", among the great" madmen "of the 20th century).

Returning to the teacher, yes, Carlos Rogat was, and he had a figure and soul to spare to be one. Please, Samuel Veron, read carefully and you will see how much unassuming truth is in those works of national esotericism. Rogat was revered by many friends and disciples, as a being of light. And not be surprised by the absence of swastikas and the covers bearing the seal of Eliphas Levi (Alphonse Louis Constant, the French occultist); it says nothing about the background, it says more about his time, the symbolic environment and what was possible to publish at that time...

Carlos Rogat's printed work was intended for all the few sages capable of hearing the voice of the heart; that's a lot today. In those books we can see gathered all the gathering of influences and confluences of hidden traditions, theosophisms, remains of Christianity already condemned by Nietzsche, spiritism, ascended masters, and all that that until today continues to fill the minds of the followers of Jesus, Moria, Saint Germain and several other saints. But beyond that were the practices of that Order, an ORDER WITHOUT DOCTRINE, an active Order on both planes.

So, no confusion, because a careful open reading can help to "hear" from the heart... Vladimir Ernesto Ferrada

S.V

The origin of David's star may be Aryan, I think it is. The Jews never invent anything, they copy everything, they imitate it, they deform it. I think what matters is not the origin of the Star of David, but what it represents and symbolizes in recent centuries. It is the symbol of Judaism par excellence. For that reason, a socialist national would never use it to illustrate his books. But let's see the contents of Carlos Rogat Salas' books. Su

God, or "Lord," is he not the God of the Jews? His morale Is it not the morale of the Jews of the Torah? I see that his writings are an example of Masonic and Rosicrucian Jewish esotericism. Nothing that can be compared to Miguel Serrano is there, on the contrary. I am sure that without Miguel Serrano, the teacher Rogat Salas would have been forgotten forever and nobody would remember him. He became famous thanks to Miguel Serrano.

N.A.M

I am responding to Vladimir Ferrada. Although Miguel Serrano was alive, he could do nothing about this, because what he wrote in his books could no longer be modified without us noticing. Nimrod de Rosario was not a teacher of Miguel Serrano but had a great influence on him. This is well shown in the article " Nimrod de Rosario and Miguel Serrano: Messengers of Eternal Gnosis ". That is very convincing and clear there. Read that and you will check it. Miguel Serrano has hidden that influence as he did with

Wirth, Fleischauer and even with von Schemm, whom he hardly or anything quotes, from those who have taken from his ideas to his photos and drawings, But Nimrod de Rosario's influence on him is greater, since it occurred on a metaphysical and theological plane. Also remember that a book should never matter its age, its color, if it smells like chocolate or not, neither the wording nor the syntax, or if its author is from Latin America or not, if he is sane or crazy, etc., From a book you should only take into account its message, its wisdom, the knowledge it transmits. I think that what is said in the article " Nimrod de Rosario and Miguel Serrano: Messengers of Eternal Gnosis " does not harm the image of Miguel Serrano. The truth only hurts the dishonest. Regarding Carlos Rogat Salas, he was the Master of Miguel Serrano. I don't know why Serrano kept that a secret too. All I know is that everything that smells like "theosophisms, Eliphas Levi, Christianity, spiritism, Jesus, Moria, Saint Germain", etc. plain and simple it belongs to the enemies of Miguel Serrano and humanity. if he is sane or crazy, etc., You should only take into account a book, its wisdom, the knowledge it transmits. I think that what is said in the article " Nimrod de Rosario and Miguel Serrano: Messengers of Eternal Gnosis " does not harm the image of Miguel Serrano. The truth only hurts the dishonest. Regarding Carlos Rogat Salas, he was the Master of Miguel Serrano. I don't know why Serrano kept that a secret too. All I know is that everything that smells like "theosophisms, Eliphas Levi, Christianity, spiritism, Jesus, Moria, Saint Germain", etc. plain and simple it belongs to the enemies of Miguel Serrano and humanity. if he is sane or crazy, etc., You should only take into account a book, its wisdom, the knowledge it transmits. I think that what is said in the article " Nimrod de Rosario and Miguel Serrano: Messengers of Eternal Gnosis " does not harm the image of Miguel Serrano. The truth only hurts the dishonest. Regarding Carlos Rogat Salas, he was the Master of Miguel Serrano. I don't know why Serrano kept that a secret too. All I know is that everything that smells like "theosophisms, Eliphas Levi, Christianity, spiritism, Jesus, Moria, Saint Germain", etc. plain and simple it belongs to the enemies of Miguel Serrano and humanity. Messengers of Eternal Gnosis " does not harm the image of Miguel Serrano. The truth only hurts the dishonest. Regarding Carlos Rogat Salas, he was the Master of Miguel Serrano. I don't know why Serrano kept that a secret too. All I know is that everything that smells like "theosophisms, Eliphas Levi, Christianity, spiritism, Jesus, Moria, Saint Germain", etc. plain and simple it belongs to the enemies of Miguel Serrano and humanity. Messengers of Eternal Gnosis " does not harm the image of Miguel Serrano. The truth only hurts the dishonest. Regarding Carlos Rogat Salas, he was the Master of Miguel Serrano. I don't know why Serrano kept that a secret too. All I know is that everything that smells like "theosophisms, Eliphas Levi, Christianity, spiritism, Jesus, Moria, Saint Germain", etc. plain and simple it belongs to the enemies of Miguel Serrano and humanity. plain and simple it belongs to the enemies of Miguel Serrano and humanity. plain and simple it belongs to the enemies of Miguel Serrano and humanity.

Confusions must be clarified. While Miguel Serrano edited *The New Age*, Nimrod de Rosario was not born. I also don't think I read it later. But when *El Cordon Dorado* (1978) Nimrod de Rosario appears, he sends his criticism and comments to Miguel Serrano. Nimrod was 32 years old there. In his next book, "Adolf Hitler, the Last Avatar" (1982) Miguel Serrano has ostensibly changed some of his deepest concepts. He continues to receive comments from Nimrod de Rosario and in his most perfect work (*Manú*, 1991) the resemblance to the gnosis of Nimrod de Rosario is almost total. This is not an

invention or the work of a brute, Miguel Serrano's books are available to anyone who doubts this and wants to verify it. There is nothing wrong with Miguel Serrano being influenced by Nimrod de Rosario. All this can be verified in the article "Nimrod de Rosario and Miguel Serrano: Messengers of Eternal Gnosis". Let us clarify other details about the evolution of Miguel Serrano's thought. As it says in his Memoirs, Miguel Serrano edited the 36 issues of the magazine La Nueva Age from 7/3/1941 to 1/7/1943. From number 19 onwards, on 3/26/1942, Serrano has a change, he becomes much more esoteric. ¿What happened? He has met his teacher, Carlos Rogat Salas. This has not been invented by anyone, it is written in the Memoirs of Serrano. He is here receiving the influence of Master Rogat, there is nothing wrong with it, it is typical of the evolution of Miguel Serrano's thought. The second period of influences occurs when after the war, being ambassador to Austria, he begins to communicate with the theorists of National Socialism. One by one he visits them and learns from them what he will later call his Revealed Cosmogony. It is the synthesis that originates his book The Golden Cord. Serrano records in his books all these authors with whom he communicated in Europe. The third influence is that of Nimrod de Rosario. The latter has a fundamental difference with the authors that Miguel Serrano will interview in Europe: it is much deeper, it is the Gnosis that directly unravels the mind and purposes of Jehovah, the creator God of the Jews. One thing is the more or less esoteric books of National Socialism that were addressed to the SA and the German people and then to the world, and another good different that which should remain secret for those who did not belong to the SS elite. The latter are the documents that Nimrod manages to consult in Argentina, brought by the German exiles in 1945, we already know how. With these data and with other sources, Nimrod de Rosario elaborates his remarkable synthesis, the Foundations of Hyperborean Wisdom. It is not wrong that Serrano has modified some aspects of his National Socialist Cosmogony after reading Nimrod de Rosario. If Germany won the war, Aryan Christianity would be extended to all humanity, with Aryan gnosis remaining, as Nimrod describes it, only within the reach of the SS elite. If Germany lost the war, the SS gnosis was the one that should extend to all humanity, complementing the remaining National Socialist doctrines. This is in the Nimrod books of Rosario. As Nimrod said, "on April 30, 1945, humanity's last hope of salvation was ended. After that day nothing in this world deserves to be saved". Regarding Carlos Rogat Salas' books, I don't think anyone wants to "appropriate" them, although perhaps the "Imberbe" that (R.V.E.?) try to try. ¿Will you try to vampirize Master Rogat as you already tried with Miguel Serrano? Maybe... Regarding the paranoid fantasies of an alleged plot, see what happened in the Catholic Church, where Miguel Serrano was veiled. It's all on the Internet, and then think about whether the widow and other well-identified subjects are not involved in a plot to destroy Miguel Serrano Fernández. on April 30, 1945, humanity's last hope of salvation was ended. After that day nothing in this world deserves to be saved". Regarding Carlos Rogat Salas' books, I don't think anyone wants to "appropriate" them, although perhaps the "Imberbe" that (R.V.E.?) try to try. ¿Will you try to vampirize Master Rogat as you already tried with Miguel Serrano? Maybe... Regarding the paranoid fantasies of an alleged plot, see what happened in the Catholic Church, where Miguel Serrano was veiled. It's all on the Internet, and then think about whether the widow and other well-identified subjects are not involved in a plot to destroy Miguel Serrano Fernández. on April 30, 1945, humanity's last hope of salvation was ended. After that day nothing in this world deserves to be saved". Regarding Carlos Rogat Salas' books, I don't think anyone wants to "appropriate" them, although perhaps the "Imberbe" that (R.V.E.?) try to try. ¿Will you try to vampirize Master Rogat as you already tried with Miguel Serrano? Maybe... Regarding the paranoid fantasies of an

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M.M.S

Very good comment. I want to add other details. When he edited "The New Age" Miguel Serrano received material and documentation from Germany. He retired it weekly at the German embassy in Santiago and then translated and published it. Years later he abbreviated the Nazi ideologues he interviewed in Austria and other countries in Europe. I read this in "memories of him and me". Nimrod de Rosario's intellectual history (Luis Felipe Moyano) is quite different. Without leaving Argentina, he was in contact with Nazi refugees. As I was told in Córdoba (Argentina), Nimrod's mother knew of these meetings that occurred in cities in the interior of Argentina and a clue to that is in the novel "the mystery of Belicena Villca". Those who met with Nimrod were all ex S.S.,and they did not maintain any communication or even greetings with other ex-military Germans. They only communicated with each other and a few times with Nimrod. Nimrod was allowed to see a few, but very important, documents dealing with the false God and the true God, such as continuing the war on other planes, etc. etc. That's what they told me in a city in Córdoba. I think that this is where the apparent difference between Nimrod de Rosario and Miguel Serrano comes from, which I do not think is contradictory but complementary. It is known that the S.S. it was very different from the rest of the groups and the people. "The Party is the best of Germany, but the S.S. are the best of the party". With a few hints Nimrod built his esoteric Nazi theoretical building and that has merit. I also knew in Argentina that Nimrod was very humble and generous,without seeking fame or prominence, Miguel Serrano was perhaps the opposite, perhaps that is why he did not quote Nimrod in his books. acquaintances of Serrano told me in Santiago that Serrano was very impressed when he began receiving Nimrod's writings. About the "imberbe" that they speak I believe from their initials that refer to Rafael Videla

Eissmann. That young man is desperate for prominence, he seems crazy but he is not bad. It is dedicated to searching and stirring things only. Being young is not to call him a beardless.who speak I believe by their initials that refer to Rafael Videla Eissmann. That young man is desperate for prominence, he seems crazy but he is not bad. It is dedicated to searching and stirring things only. Being young is not to call him a beardless.who speak I believe by their initials that refer to Rafael Videla Eissmann. That young man is desperate for prominence, he seems crazy but he is not bad. It is dedicated to searching and stirring things only. Being young is not to call him a beardless.

Von Thudheim, when you visit a museum, do you look at the frames of the paintings and the details of the ceiling, or do you look at the works of art? ¿Why extend on the semantic speculations between Knowledge and Wisdom? ¿Why investigate the skin color of an author's granny? ¿Don't you like to go straight to the heart of a matter? First I will ask you a simple question: Why did Miguel Serrano obtain Nazi esoteric documentation from German hands and Luis Felipe Moyano (Nimrod de Rosario) could not do the same? ¿What was different about Miguel and Felipe? ¿Why couldn't Philip earn the trust of the exiles? The only incontestable truth is in the works written by both of them, the rest is always debatable. If you. once he was able to speak with Miguel or with Felipe, he will agree with me that for both his cosmogony was the only possible Truth. One thing is also certain, I say it as a witness, never a German approached Felipe and even less asked him to create an Esoteric Order. Not even in the Third Reich would that have happened. It was Felipe who always sought and rummaged to this knowledge, as Don Miguel also did successfully. It was Philip who always approached the Germans, and was well received by them. The documents on Yaweh Der Falsche Gott were from Ahnenerbe, there is evidence of that. But, I insist, what is important is not the color of a writer's granny's skin, but her work itself, her contribution, her message. If Felipe was a mestizo or not, a radish matters. That ended towards the end of World Battle II, when thousands of volunteers of all races enlisted and were accepted into the SS, and it was there that National Socialism went from being an Aryan exclusivity to being the property of all free men on earth. Turks and Tibetans died defending the Berlin bunker. I try not to give many details to prevent you from starting to speculate on them and escaping through the branches again, which would be proof that the only thing he has as a German is his pseudonym, or that he wants to hide something. After 1945 it matters little whether a Nazi is Coya, Araucanian, Galician or Aryan A1. But something is clear: currently, to be a Nazi, it is not enough to have a German surname, yellow hair or drink beer. Once certain knowledge was elaborated, Felipe decided to create an Initiatic Order, with a well defined objective and for a short and well defined time as well. Once that was accomplished, Felipe dissolved the Order and it was closed and dissolved forever. Of course, the only one indicated to serve as pontiff was Felipe, although he always said that this role could be assumed by any other comrade of the Order. He was a humble man, but he was not weak, he imposed his will with an iron hand, he was a true leader. He had the humility of samurai or chatria, never the haughtiness or pride of a Judeo-brahman. Regarding the constant repetitions of concepts in his books, I want to say that the same thing happens with Miguel. Felipe said that was necessary, that it was part of the attempt to awaken the reader's spirit and transform it. That seems to have bothered you too.- But don't worry, Felipe's books are not for anyone. Miguel also said similar things, for example, that Manú had to be read indefinitely. He also said that it is necessary to crush and crush with different concepts, because the current man can understand certain truths but then forget them. Both Miguel and Felipe are Nazis, their works do not contradict

each other, it would be bad to denigrate one and exalt the other. If Michael took data from Herman Wirth or Fleischhauer, for example, why couldn't he have done the same with Philip? In addition, there are the almost textual elements that prove it, as established in the article " Nimrod de Rosario and Miguel Serrano: Messengers of Eternal Gnosis ". Those who have doubts can refer there, because there are the texts and not the witnesses who speak. Although Miguel has copied fundamental concepts of Felipe without citing him, that mattered very little to Felipe and we do not care either, because the cause, mission and duty are far above all that. Do not continue inventing enmities about the books of Miguel and Felipe. The two made very important contributions to National Socialism. Try not to make the Jewish saying true "for a Nazi there is no worse enemy than another Nazi, they will end up exterminating each other by saving us work". Try not to make the Jewish saying true "for a Nazi there is no worse enemy than another Nazi, they will end up exterminating each other by saving us work". Try not to make the Jewish saying true "for a Nazi there is no worse enemy than another Nazi, they will end up exterminating each other by saving us work".

You leave Chartres and enter Nicea. Now you invent that Nimrod wanted to create a new religion. Go on, keep inventing, so you're doing great. Keep trying to find mistakes in Nimrod de Rosario. ¿What do you want to achieve with that? You're also with the pontiff now. You already look like Videla Eissmann. If you don't want to read Nimrod's books don't read them, but don't make up weird things. We already know that Miguel Serrano was perfect and unique, nobody wants to take away that title. It has simply been said and shown that some elements of his Cosmogony were taken from Nimrod de Rosario without citing him. Only that. ¿Does that bother you so much? ¿Does that hurt your perfect and unique Miguel Serrano so much?

E.P.W

The article " Nimrod de Rosario and Miguel Serrano: Messengers of Eternal Gnosis " only seeks to investigate without prejudice and tell the truth, without falsehoods or concealments. No one should be hurt by the truth. On that website nothing bad is said about the two men, on the contrary. Read that carefully and without prejudice. The Serrano thing about druids and Templars is terrible, but who can be safe from confusion? Read in Toland and Paine about Druid and Templar Freemasonry, also about the exodus of Druid outcasts from India, which would later give rise to Jews and Gypsies. That is in Wirth's writings. There is another book on Jewish druids, it's called hebrew and druidical religions identical, or something like that. All this is in the novel The Secret of Belicena Villca, by Nimrod de Rosario. His devotion to druids and Templars is the only mistake I found in Miguel Serrano. The remaining 99 percent is magnificent. Also read Serrano's Only Solution for the Peoples of South America.

P.G.O

I found Master Rogat Salas' books at scribd.com They were removed from maestrorogat.com Master Carlos Rogat Salas' books suffered, in my opinion, three attacks. First attack: the son. Shortly after Master Raaknahai's death, Miguel Serrano went to speak to the Master's son. Possibly by means of seduction and diplomacy, Miguel Serrano managed to get the Master's son to give him half a library and

all the copies of La Voz Del Señor that were in the house. ¿Where did all those books from The Voice Of The Lord go? Maybe you should look at the Mapocho or there. Second attack: the grandson. Very interested in having his books known, El Maestro donated the four volumes of La Voz Del Señor to the National Library of Santiago. Shortly after the Master's death, the 4 volumes were destroyed by resolution. ¿Who was the head of the Library who made that resolution? Alfredo Rogat, the grandson of the teacher Rogat Salas, also possibly convinced by Miguel Serrano. Third attack: the great-granddaughter. Now a great-granddaughter appears who, on behalf of the Rogat family, asked that the 4 volumes be removed from the Internet, although many are thinking that he is none other than Rafael Videla Eissmann disguised as a great-granddaughter. Now a great-granddaughter appears who, on behalf of the Rogat family, asked that the 4 volumes be removed from the Internet, although many are thinking that he is none other than Rafael Videla Eissmann disguised as a great-granddaughter. Now a great-granddaughter appears who, on behalf of the Rogat family, asked that the 4 volumes be removed from the Internet, although many are thinking that he is none other than Rafael Videla Eissmann disguised as a great-granddaughter.

M.M.S

In that case Rafael Videla Eissmann would be renamed Rafael Visnieta Eissmann.

A.M

If they continue like this, it will end up being called Rafael Videla Gay-sman (gueyssmann). I have very bad references from that Mr. Rafael Videla Eissmann. First-hand references, because I was a direct witness to several of his old ways. This man is the one who was harassing Don Miguel in his last months of life, when Don Miguel had to move in a wheelchair. Videla Eissmann harassed him for months, two or more times a day, so that Don Miguel could prolong one of Videla Eissmann's writings. Don Miguel did not want to endorse such mediocrities and asked us to remove this man. Every day at approximately nine in the morning the telephone harassment of Don Miguel began, then the persecution continued on the street, when Don Miguel went out to the bar he attended daily. He had spoken no more than fifty minutes with Don Miguel shortly after meeting him and has already published a booklet entitled "From Atlantis. Conversations with Miguel Serrano". He didn't say any of this to Don Miguel. He found out when he saw the book in bookstores. Treacherous man. This man did a lot of damage to Don Miguel. To corroborate this and other things, they can ask Don Miguel's widow or his closest comrades. I would not be surprised if now the work and family of Carlos Rogat Salas are hanging around with similar intentions. I do not know what this parasite is looking for or who works for, but it is careful. Don't get confused with him and try to dig in to corroborate this and several other things. Conversations with Miguel Serrano". He didn't say any of this to Don Miguel. He found out when he saw the book in bookstores. Treacherous man. This man did a lot of damage to Don Miguel. To corroborate this and other things, they can ask Don Miguel's widow or his closest comrades. I would not be surprised if now the work and family of Carlos Rogat Salas are hanging around with similar intentions. I do not know what this parasite is looking

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Q

¿What is the story that ROGAT RAAKNAHAIF expelled DON MIGUEL from the TI-U-HIN order after the bankruptcy of an Indian test in 1963?

F.S

Well, you don't need to jump on Mr. Videla Eissmann like birds of prey, because I imagine that the man will have some merit, right? ... and to help him a little, because not believing that maybe it took him 50 minutes to get to know Don Miguel in greater depth than those who accompanied him for years being from his group of close people and who apparently they managed to understand nothing of the Master to prepare a Judeo-Christian rite for him and take away the glory of his farewell in the house of Jehovah where they paid him a miserable tribute.

These men and women did do Don Miguel a lot of damage !!!, not Videla Eissmann, so don't try to clean up your guilt by projecting it to others.

N.A.M

When Sabela wanted to watch him in church, what could be done to avoid him? She appeared before the nuns as Serrano's wife and begged them to allow her to watch over him there. He told them that this church was donated by Don Miguel's grandparents. He also asked them to allow Don Miguel's remains to be buried there. He only got the wake and the ceremony.

About Nimrod de Rosario's mother, she was always insane. She spent most of her years confined in different psychiatric institutes in Argentina. He drove his son crazy too, and it was the cause of several of his failures. Nimrod based the character of Belicena on his crazy mother. The other two named von Thudheim earlier are worse than the crazy mother. Brondino, charlatan, liar and delusional. Several projects of Nimrod de Rosario failed due to the ineffectiveness of this useless. The book on Eva Perón that Nimrod de Rosario wrote was appropriated by Brondino, publishing it with his name Gustavo Brondino. The other Aragon, another psychiatric case. Aggressive mythomaniac, today he is completely deranged. With people like that Nimrod was not going to commit suicide.

Q

SEÑOR NORBERTO AGUIRRE, I DON'T KNOW A LOT OF THOSE TECHS, SO NIMROD SUICIDE!? YOU CANNOT THINK THAT DON MIGUEL WAS INFLUENCED IN THIS PEOPLE, YOU CANNOT BUY ANYTHING, TO HAVE CLEAR IDEAS!! "IL MONDO E 'PIOMBATO IN A DARK 'ET!":..

W.v.O

I have returned to my homeland.

Here I am again, like so many years ago. I contemplate on the walls the paintings painted by the Master's hand, Mount Kailás, Lake Manasarovar. How much influence has this being had on my life. He has thrown me into the long adventure of pilgrimage between two worlds. I observe the Book of the Order. It is open and I can read my name, the real one, the one that was extracted from the mists of a remote past. There is a sword next to the Book. I also read the names of the warriors of the Masters, here and there. I look at those pages, I look at the Master and I feel incredibly alone, left out of my own free will, out of those creations and imposing archetypes. The Master is bent over a sheet and writes. He is over eighty years old at this time. He doesn't interrupt his work when I get there. Write verses. This ageless man, he has stopped living in prose, to fully immerse himself in the rhythm of cosmic poems.

Look up and see me. Her face lights up.

- Were you with the Masters, in the Kailás? - he asks me.

- I couldn't get there, Master. I'm not sure they exist either...

- Man of little faith! The passion of the world has diverted you.

- For a tree to reach heaven, it must descend with its roots into hell...

- Not! It is not like this. What you renounce is transformed into higher values in your soul. If you have the fire with you, you can transform your passions, burn them. The love you give up here is returned to you there pure and eternal. Everything that does not bear fruit on earth is transformed into true life in

the hereafter. Everything you apprehend here ends up dying, it is corrupted. You cannot light a candle on both sides. There will be no light, only fire...

- Master, I will consume myself like a candle lit by the two ends, between heaven and hell... Because I don't pretend to be more than a man...

- You have fallen! But you may still have one last chance. Listen to me, I'm going to tell you something... You cannot depart from your essence, from your deepest heart. ¿And do you know who your deepest heart is? It is Christ. ¿And do you know what He is? The resignation. Only by giving up will you be happy...

After this the Master no longer listened to me, because he began to sing; he sang beautiful distant songs, from other times, from beyond time.

Then I yelled at him, but he didn't hear me:

- Yes, Christ ... but the Christ of Atlantis!...

Q

THE FACT THAT THE WRITTEN TEACHING WRITES INFLUENT, IS NOT GOOD THING.. .

N.A.M

No matter the crazed mongrel, neither does the yellow-haired mongrel who thinks he's a Nazi just for swallowing beer. What matters, despite their regret, is the legacy, the message, their books, the gnosis that they transmit to us. On druids and Templars they can read Ignacio Ondargain's writing "Belicena Villca and the war of the worlds", where he refers to the initiatory novel "The Mystery of Belicena Villca" from Nimrod de Rosario. But that alleged maddened mongrel possessed the folly of Wotan, who for us is true sanity. That alleged crazed mongrel had berserker rage on him. He was not a salon or tavern warrior, he was a true warrior. So the bombs, the raids, the prison. This is a detail from Ondargain's article, another brave young man:

In the revelation of the Mystery of Belicena Villca there are two points that can surprise and especially contradict the most common idea of things. We mean:

- the historical role of the Templars in the synarchic conspiracy.

- the Levitical nature of the druids and their blood sacrifices to the One Jehovah.

SI think Videla's books foster pseudo-racial theories in an outlandish Nazism foreignism that he himself does not understand in context. It becomes cuckoo with a series of things that exposes without idea the social circumstance in which they were made and that do not contribute to an authentic nationalist

spirit but to confuse with idiocies. It is a total plagiarism to Serrano. With identical phrases. He prohibits Raaknahaif from being spoken of on the website, but he nevertheless alludes to him in an article on Serrano's death. Of course in a sidelined and pseudo-hermetic way. It really is a waste of time. On the other hand, there is evidence in his work. He only lacks honesty with his true purposes. What does he want. ¿Being Miguel Serrano and a kind of truncated heir who could not access the circle of "power" from the author of the Golden Cord because they did not leave it? I think you can't go crying about it.

Greetings

P

AND THE RACE ...THE WHITE RACE IS AN INTERIOR QUALITY (VARNA), THERE ARE MANY ROUTES AND NORDICIANS WHO ARE NOT FOR ANY POTENTIALS WATCHES OR ARIES, WHILE SOME TIBETANS, CHINESE AND SOME CEPAS ARABOS HAVE BEEN IT . .TRUE BUT 'NEGREES AND MULATES NEVER, INDIANS AND MESTIZES DO NOT KNOW ...

T.H

And hit the Apocalypse of the Mad Wotanist, Mestizo Pontiff and his initiatory gospels... if the Serranistas read without understanding then or speaking of the proselytes of the new hyperborean religion of the viral patient, the angry warrior Luchín Pipe Moyano.

If someone lost the truth, be it the virtue of truthfulness or the intact virgo that reveals being, surely they kidnapped her and after gilding her the pill they turned her into Belicena...

J.C.A

I had the undeserved honor of ever writing to Don Miguel Serrano.

For those true warriors who still resist in this degenerate age, I would like to share something of what he told me, but which serves any sincere seeker:

"Don't worry about looking for external organizations, as all of them in the present, are infiltrated by the terrestrial and extraterrestrial enemy"

"We are together in this hard fight inside and outside .And we will persevere in it no matter what."

G.H

It is true, all organizations are infiltrated, it could not be otherwise, they won the "second war". Very good and ingenious occurrences "the botanical madman" -wotanical-and "Rafael Visnietta Eissmann". I wanted to tell you that instead of reading Carlos Rogat you should read Carlos Dinen, a great Chilean if any. He had friendship with Miguel Serrano. You can download your books from <http://www.defenderlapatria.com>

M.M

To complete the Don Miguel theme, I narrate that, when he had correspondence with Felipe, I was a privileged witness of this epistolary exchange on both sides of the mountain range because I also visited Felipe in the city of Rosario, months before he moved to Córdoba and founded the Order. Don Miguel was at the same time perplexed and hopeful; puzzled by Philip's highly technical language (I was wondering if Philip was an Engineer or something like that) and hopeful because since he had failed two important tests on his own spiritual path, he was found to have lost the connection, in addition to being spiritually "strategic disadvantage. The first test was in India;his Master had commissioned him to penetrate the cave system of Mount Kailás to contact the Superiors and Don Miguel when he saw that he was guarded by soldiers from communist China, he was scared and gave up even trying. The Second occurred in Antarctica when it was part of a Chilean military expedition as the only civilian member; they were entering the Lands of Queen Maud and only Serrano was aware of what was sought and the commander of the expedition, courageous like few others, surely also on an intuitive level, and it happened that at one point they were all exhausted by the increasing inclement weather and the commander asks him; What do we do, Mr. Serrano, do we follow or turn? and Don Miguel, cowed, said "Let's go back to Base".he was scared and gave up even trying. The Second occurred in Antarctica when it was part of a Chilean military expedition as the only civilian member; they were entering the Lands of Queen Maud and only Serrano was aware of what was sought and the commander of the expedition, courageous like few others, surely also on an intuitive level, and it happened that at one point they were all exhausted by the increasing inclement weather and the commander asks him; What do we do, Mr. Serrano, do we follow or turn? and Don Miguel, cowed, said "Let's go back to Base".he was scared and gave up even trying. The Second occurred in Antarctica when it was part of a Chilean military expedition as the only civilian member; they were entering the Lands of Queen Maud and only Serrano was aware of what was sought and the commander of the expedition, courageous like few others, surely also on an intuitive level, and it happened that at one point they were all exhausted by the increasing inclement weather and the commander asks him; What do we do, Mr. Serrano, do we follow or turn? and Don Miguel, cowed, said "Let's go back to Base".they were entering the Lands of Queen Maud and only Serrano was aware of what was sought and the commander of the expedition, courageous like few others, surely also on an intuitive level, and it happened that at one point they were all exhausted by the increasing inclement weather and the commander asks him; What do we do, Mr. Serrano, do we follow or turn? and Don Miguel, cowed, said "Let's go back to Base".they were entering the Lands of Queen Maud and only Serrano was aware of what was sought and the commander of the expedition, courageous like few others, surely also on an intuitive level, and it happened that at one point they were

all exhausted by the increasing inclement weather and the commander asks him; What do we do, Mr. Serrano, do we follow or turn? and Don Miguel, cowed, said "Let's go back to Base".

Then he dedicated himself to writing and "stealing" from other authors and sources to make up for the lack of experiences and knowledge he would have had if he had passed these tests, and that an Initiate is at a strategic disadvantage is serious since the most undesirable psychic contents of the Soul emerge stronger.

When Don Miguel reads in Felipe's shipments about the Tantric Initiation carried out in a story WITH A PROSTITUTE, he could no longer bear it because he has, as we know, a highly idealized version of this Initiation. In addition to Don Miguel, he maintained that the Führer had never spoken the words addressed to the young Kurt Von Sübermann in the novel "The Mystery of Belicena Villca". Serrano seemed not to want to notice that it was a novel. They broke relationships and became the enemy of Felipe, who at all times had considered him a Kamarada on the same level.

The last time I was with Don Miguel was about 4 years ago, On the occasion when I traveled to Santiago to accompany a Chilean diving partner who underwent an operation to remove a brain tumor. I spoke to Don Miguel to greet him and he invites me to dinner; I pick him up from his apartment and there I meet Sabela. Already in the restaurant, one of his disciples (appears, the only one trained in karate) without informing me. Apparently Don Miguel was afraid that he would harm him since in reality and despite everything, I love him and would protect him instead of hurting him.

During that dinner he behaved not as a spiritual Master but as the head of an intelligence service, trying all the time to extract information from me while looking at me behind the smoke of his cigar. It was on that occasion that he confessed to me that he had sabotaged, years ago, with his London publishers the possibility that Philip's Novel was published. The funny thing is that his young disciple was fascinated with the story of some spiritual experiences that I narrated to him and of very old karate techniques and we exchanged emails to keep in touch, but Don Miguel, the next day, severely warned his disciple of my danger and not to maintain any contact with me...

In short; Don Miguel is jealous of the Work of Felipe because he offers forceful answers that he does not have for his followers and the worst thing is that, Due to its increasing debasement, it has made alliances with the intelligence services, thus remaining, knowing it or not, at the service of the Sinarquía.

M. Moya

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